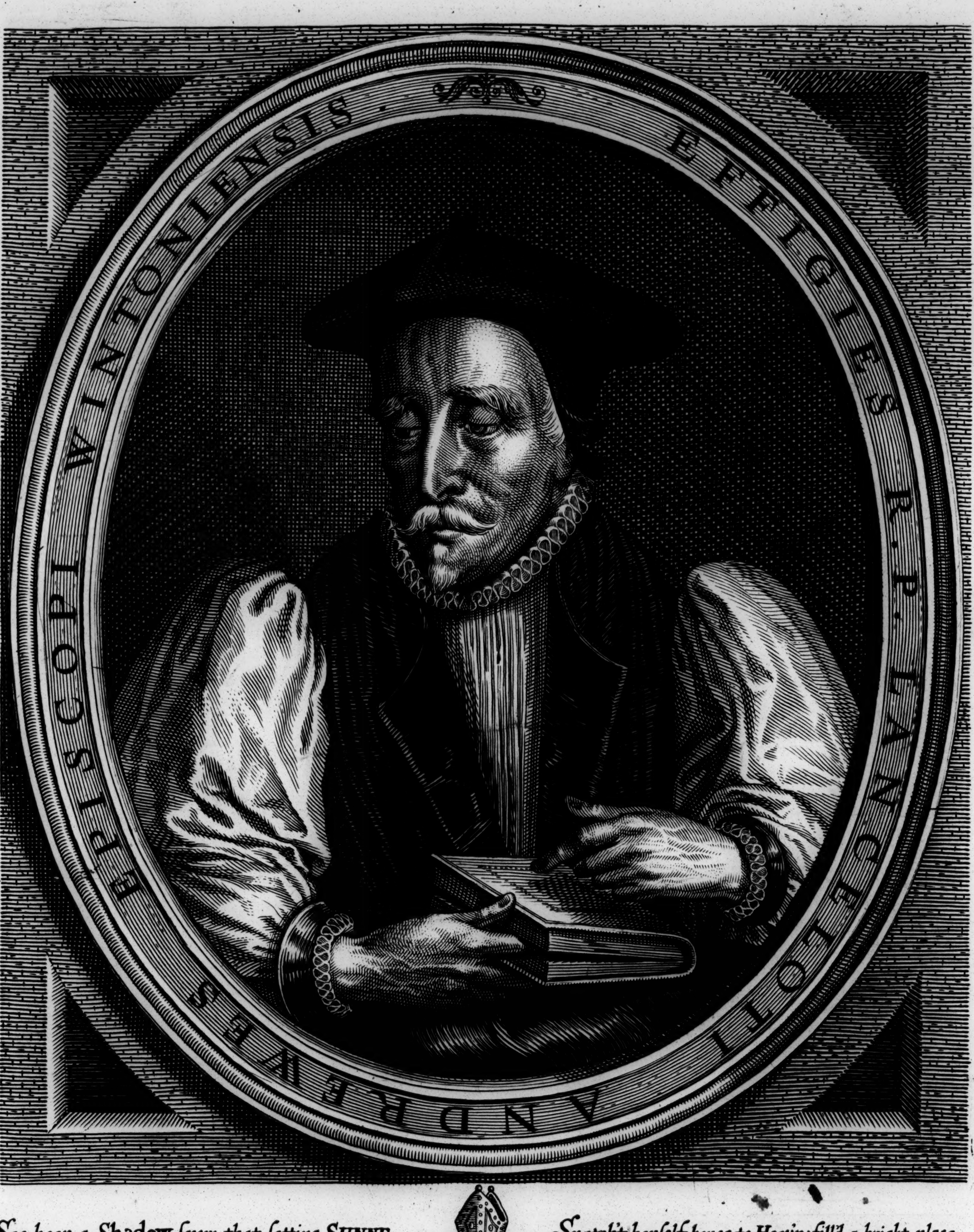
EFFIGIES R.P. LANCELOTI ANDREWES EPISCOPI WINTONIENSIS.

See heer a **Shadow** *from that ſetting* **SUNNE,**
Whoſe glorious courſe through this Horizon runn
Left the dimm face of our dull Hemiſphære ,
All one great **Eye**, *all drown'd in one great* **Teare.**
Whoſe rare induſtrious Soule led his free thought
Through **Learning's** *Univerſe, and (vainly) ſought*
Room for her Spacious Self; untill at length
She found yͤ way home: with an holy strength

HONI·SOIT·QVI·MAL·Y·PENSE
ὈΡΘΟΤΟΜΕῖΝ ΚΑῚ ὈΡΘΟΠΟΔΕῖΝ.

Snatch't herſelf hence to Heav'n; fill'd a bright place
'Midſt thoſe immortal Fires, and on the face
Of her Great **MAKER**, *fixt a flaming eye,*
Where ſtill She reads true, pure **Divinitie.**
And now yͭ graue **Aſpect** *hath deign'd to ſhrink*
Into this leſſe appearance. If you think
'Tis but a **dead face**, *Art doth heer bequeath*
Look on the following leaues & ſee him **breath.**

Are to be ſold by R. Badger dwelling
in Stationers Hall. 1632.

John Payne Fecit

XCVI. SERMONS

BY
THE RIGHT HONOVRABLE,
AND
REVEREND FATHER IN GOD,
LANCELOT ANDREWES,
late Lord Biſhop of WINCHESTER.

Publiſhed, by His MAJESTIES *ſpeciall Command.*

THE SECOND EDITION.

SIC OMNI TEMPORE VERNO

LONDON,
Printed by RICHARD BADGER.
MDCXXXII.

TO HIS MOST SACRED MAIESTIE CHARLES,

By the grace of GOD, KING of *Great Britaine,*
France and *Ireland,* DEFENDER
OF THE FAITH, &c.

(⁂)

Moſt Gracious and Dread SOVERAIGNE:

WE here preſent to Your moſt *Sacred Majeſtie,* a booke of Sermons. We need not tell whoſe they are, the Sermons are able to ſpeake their *Author.* When the *Author* died, Your *Majeſty* thought it not fit his ſermons ſhould die with him. And though they could not *live* with all that elegancie which they had upon his tongue, yet you were graciouſly pleaſed to thinke *a paper-life* better than none. Vpon this Your *Majeſty* gave us a ſtrict charge, that we ſhould over looke the *Papers* (as well *Sermons* as other *Tractates*) of that *Reverend* and *Worthy Prelate,* and print all that we found perfect. There came to our hands a world of Sermon-notes, but theſe came perfect Had they not come perfect, we ſhould not have ventured to adde any limme unto them, leſt mixing a pen farre inferiour, we ſhould have disfigured ſuch compleat bodies.

Your *Majeſties* firſt care was for the *Preſſe,* that the worke might be publike. Your ſecond was for the *worke* it ſelfe, that it might come forth worthy the *Author;* which could not be, if *it* came not forth as he left it. In purſuance of theſe two, we have brought the work to light, and we have done it with care and fidelity; for as the *Sermons* were preached, ſo are they *publiſhed*. *When* he *preached* them, they had the generall approbation of the *Court*, and they made him famous for making them. Now they are *printed*, we hope they will have as generall liking of the *Church*, and inlarge and indeare his name, to them that knew not him.

We know there is a great prejudice attends the after-printing of *dead mens workes*. For the living may make the dead ſpeake as they will, and as the dead would not ſpeake, did they live. And many worthy *Authors* in all profeſsions, have had ſuch unſutable peeces ſtitched to their former workes, as make them ſpeake contrary to themſelves, and to their knowne Iudgement while they lived. As if they had ſeene ſome *viſion* after death, *to croſſe or recall their Iudgement* in their life. We would be loth to ſuffer under the ſuſpition of this. And therefore in a full obedience to *Your Majeſties Command*, as we have printed all that we could finde perfect, and worthy his *Name*: ſo have we not added or detracted in the leaſt, to alter or divert his *ſenſe*. That ſo the worke may not onely be his, but as himſelfe made it: And the *honour Your Majeſties* that ſo carefully commanded it: And the *faithfulneſſe* ours in our obedience to *Your Majeſtie*, and our love to his memorie.

And now will Your *Majeſtie* graciouſly be pleaſed to give us leave, to commend this worke to Your *Protection*, which would have needed none, had not Your *Majeſtie* commanded it to be *publike*. For, *publike view* is as great a ſearch as many eyes can make. And many eyes can ſee what two cannot, be they never ſo good. And among many eyes, ſome will ever looke aſquint upon worth, and maligne that which they cannot equall. And if ever any mans patience and temper could prevent this *evill Eye*, we hope his may: And yet, even whilſt we hope the *beſt*, we humbly begge your *Majeſties protection* againſt the *worſt*, *becauſe the daies are evill*.

Eph.5.15.

We have but two things to preſent to *Your* Majeſtie. They are the *Perſon* to your memorie; and this his *worke* to your eye. For the *perſon*, we *can* adde nothing to him. To *name* him, is enough to all that knew him; and to *read* him, will be enough to them that knew him not. And though *Vertue* have but 'its due, when ti's commended, yet we conceive not how praiſe may make *vertue* better than it is, eſpecially when the *perſon* in whom it was, is dead to all encouragement or comfort by it. And yet though *vertue* cannot thus be bettered, it may be righted thus. For, *Vivorum ut magna admiratio, ita cenſura difficilis*. Tis eaſie to admire the living, and we doe it, but 'its hard to cenſure them any way. Both becauſe there will be no preferring one before another without offence: And becauſe, as we know not what may come upon them before death, ſo the cenſure may be ſo good, as they will ner'e deſerve; or ſo bad, as though they doe deſerve, they will not beare. Twas *Bibulus*-his caſe. The *admiration of men had carried him up to heaven*, no lower place would ſerve him. Yet when it came to a *wiſemans* cenſure, he profeſſed,

Pater. Lib. 2.

Cicer. 2 ad Attic. Ep.19. Bibulus hominum admiratione in Cœlo ſt, nec quare ci, profeſſed, *he knew no ground for that admiration, and leſſe worth in him for ſuch a height.* But when men have payd all their rights of nature to death, and are gone into their ſilence; then where *admiration* ceaſeth, *cenſure* begins. Now if the cenſure bee heavy (as it is too oft upon the beſt) yet then it ſhould be ſparing for humanities ſake. For that humanitie, which forbids the rifling of a grave; bidds forbeare him that is ſhut up in it, and cannot anſwere. But if the cenſure be good, you may be bold with the grave: And you cannot prayſe any ſo ſafely as the dead; for you cannot humor them into danger, nor melt away your ſelfe into flattery.

The *Perſon* therefore, whoſe workes theſe are, was from his youth, a man of extraordinary worth and note. A man, as if he had beene made up of *Learning* and *Vertue.* Both of them ſo eminent in him, as 'tis hard to judge, which had precedency and greater intereſt. His *Vertue* (which we muſt ſtill judge the more worthy in any man) was comparable to that which was wont to be found in the *Primitive Biſhops* of the *Church.* And had Hee lived among thoſe *ancient Fathers,* his *Vertue* would have ſhined, even amongſt thoſe vertuous men. And for his *Learning,* that was as well, if not better knowne abroad, than reſpected at home. And take him in his *Latitude,* we which knew him well, knew not any kinde of Learning to which he was a ſtranger; but in his profeſsion admirable. None *ſtronger* than he, where he wreſtled with an *Adverſary.* And that *Bellarmine* felt, who was as well able to ſhift for himſelfe, as any that ſtood for the *Roman* party. None more *exact,* more *judicious* than he, where he was to inſtruct and informe others. And that, as they knew, which often heard him preach, ſo they may learne, which will reade this which he hath left behinde him. And yet this fulneſſe of his *Materiall Learning,* left roome enough in the temper of his braine, for almoſt all *Languages, learned* and *moderne,* to ſeat themſelves. So that his Learning had all the helpes Language could affoord; and his Languages learning enough for the beſt of them to expreſſe. His *Iudgement,* in the meane time, ſo commanding over both, as that neither of them was ſuffered idly, or curiouſly to ſtart from, or fall ſhort of, their intended ſcope. So that we may better ſay of him, than 'twas ſometimes ſaid of *Claudius Druſus; He was of as many, and as great vertues, as mortall nature could receive, or induſtrie make perfect.* And ſince we are both taught, and ſee it by experience, that *wiſe men alſo dye, and periſh together as well as the ignorant and fooliſh,* and though they *leave their riches,* yet cannot diſpoſe their wiſedome to *others*: 'tis fit we ſhould be converſant in the writings of wiſe and religious men, that we may in part learne that in their workes, which the dying *Authors* had not power to bequeath unto us.

Paterc. Hiſt. lib. 2.

Pſal. 49. 10.

Theſe *workes* then comming from ſo Grave, Learned, and Religious an *Author,* have but two things to doe in their publiſhing to the world.

The one is, to teach *the world*, what a *treaſure* they have of them. And the other, to tell *this Church*, what a *Iewell* ſhe loſt, when ſhe loſt their *Author*. The worke is a *Body of Sermons*. To them he had been moſt bred, and in them he moſt excelled. And he was not a *greater Preacher* in his age, than he was both *great* and *frequent*, in his younger and ſtronger time. As for the body of the worke it ſelfe, were it not that we like not to diſparage any mans endevours by comparing, we would ſay, the *Chriſtian world* hath not many ſuch *Bodies of Sermons*, as we here preſent, under Your *Majeſties* favour, to the view, and uſe of this *Church*. And if another *Nation* had them, they would as highly value them.

And here we humbly beg leave to tell Your *Majeſtie*, that *theſe Sermons* are in this, like their *Author*, mixed, of *Religion* and *wiſedome*. It is *De doct. Chriſt. 4. Chap. 28.* an excellent thing for a man to ſpeake wiſely, and eloquently, both at once: but where theſe perfections meet not, there ſaith S. *Auguſtine*, *Dicat ſapienter, quod non poteſt eloquenter*. Let the Preacher (of all men) ſpeak that wiſely, which he cannot utter eloquently. And if S. *Auguſtine* in his time found that fit, out of all doubt 'tis neceſſarie now, that men of our profeſsion, ſet themſelves to preach with more *wiſdome*, than eloquence. With *Chriſtian and religious Wiſedome*; which alone knows how to preſerve truth and peace together. For as all other *Churches* in the world, are moſt happy when theſe meete; ſo is this too. But too many among the *people*, chooſe rather to have their *humor fed*, than their ſoules *edified*. And carry partiall eares even to the houſe of that *God, who is no accepter of perſons*. To ſettle therefore the *peace* of the one, and to abate the *humor* *Act.10.34.* of the other, nothing certainly under *God*, would be of greater efficacie, than *Conciones ſapientes*, wiſe, and diſcreete Sermons, which yet may be as zealous and devout as any other. For he that is zealous according to knowledge, is not leſſe zealous for his knowledge ſake. And true *wiſedome*, which is not true if it be not *Chriſtian*, carries no water about it to quench zeale, but only to ſprinkle it, that it may burn within compaſſe, and not fire that houſe which it intended but to warme.

Wee have neither purpoſe nor Commiſsion to ſtep aſide here, and complaine of the *Times*. All times have ſomewhat amiſſe in them, elſe *Preachers* ſhould have the leſſe worke. And if theſe times have more than many others, which our Forefathers have ſeen, we muſt needs be ſorry there is ſo much *worke* for *Preachers*: and more, if they which live by the Goſpell of peace, ſhould *make any*. For after the building up of the *Faith of Chriſt*, their chiefe worke ſhould be, to beate down thoſe *ſtrong Holds*, which any ſins have built up in the hearts of men, to pollute or *in Thren.1.* defame *Chriſtianitie*. And true Preachers indeed are, as S. *Ierome* ſpeakes, *Maxillæ Eccleſiæ*, the Iawbones of the Church, which by preaching, beate downe the carnall life of man. Now all *hatred, contention, variance*, all *ſedition* and *diſobedience* to Lawfull Authoritie is (as 'tis reckoned *Gal.5.10.* by the *Apoſtle* among the *works of the fleſh*. And therfore ſince all *Preachers* are the *Lawes* of the Church, and the *ſinnes* of the *people* are, as it were, to be grownd *inter Maxillas*, betweene theſe *Lawes*, before the *People* themſelves can be made fit to nouriſh the Church, or the Church them: *How* can this be done, (eſpecially done as it ought) if the *Lawes* be weak or fallen, and cannot doe their office?

But our hope is that *God* will ſo bleſſe Your *Majeſtie* in your government, Your *people* in their loyaltie, the *Preachers* in their wiſedome added to zeale and diligence, that the hearts and hands of all ſorts of men, ſhall be joyn'd together to preſerve *Gods worſhip* in truth, Your *Maieſties throne* in honour, the *Church* in religious devotion, and all Your *People* in obedience and union; the onely meanes to make both your *Majeſtie*, and your *People* happy in this life, and bleſſed in that which is to come. And we humbly deſire men of all ſorts to thinke ſeriouſly of this; that if the *Publike* ſuffer either in *Church* or State, no mans private pleaſure, or profit can ſtand firme unto him. No mans. And *Cicero* had reaſon enough to laugh at the folly of thoſe men, *Qui amiſſa Repub. Piſcinas ſuas fore ſalvas ſperare videntur*, which in his time ſeemed to conceive ſuch a windy hope, that their *fiſh-ponds* and places of pleaſure, ſhould be ſafe, when the *Common-wealth was loſt*.

Lib. 1. Ep. 15. ad At.

Theſe *Sermons*, when they were preached, gave great contentment to the religious, and judicious eares of Your *Royall Father*, of ever bleſſed memorie, *the moſt able Prince that ever this Kingdome had, to judge of Church-worke*. And therefore we hope that the printing of them ſhall be as acceptable to Your Majeſtie, as the preaching of them was both to your ſelfe and him. We conceive, if your liking had not continued to them, *Your Majeſtie* would not have commanded us the printing of them. And we aſſure our ſelves, ſince the *Lines* are the ſame, the *Preſſe* which hath made them legible, hath made no blot upon your gratious favours. We have been only *Servants*, as we are many waies bound to be, to *Your Majeſties* command, in making them ready for the *Preſſe*, but *Authors* of nothing in them. And we heartily pray that the publiſhing of them, may be *Honour* to Your *Majeſtie*; *Good* to the *Church*; and meanes of *Comfort* and *ſalvation*, to them which read them. And in theſe, and all other prayers for your *Majeſties* long life, and happy Governement, we humbly beſeech You to conceive of us, as we are, and ſhall ever be

Your MAJESTIES *moſt loyall,*

and humbly devoted

Subjects and Servants;

GUIL. LONDON.
IO. ELIENS.

to the Lives of the [illegible] to be
proved [illegible]
Example [illegible]
specially [illegible] not
themselves.

But [illegible]
Your [illegible] commanded to take and
diligence [illegible] enjoyed [illegible]
[illegible] in honour, the Church
[illegible] union, the onely
[illegible] in this life, and
[illegible]
[illegible] State, no
[illegible] many, and
[illegible]
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[illegible]
[illegible]

The [illegible] to these
[illegible] more
[illegible] And
therefore We hope that the [illegible] Your
Majesty, as the [illegible] We con-
ceive, if [illegible] would not have
commanded us the [illegible]
are the same, the Presse [illegible] made no blot up-
on your gracious [illegible] many waies
bound to be to Your Majesties command, in making them ready for the Presse,
but Authors of nothing in them. And we [illegible] pray that the publishing
of them may be [illegible] to Your Majesties [illegible] and meanes of
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prayers for your Majesties long life and happy Government, we humbly be-
seech You to conceive of us, as we are, and shall ever be

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II. Act.2.4. *And they were all filled with the Holy Ghoſt, and began to ſpeake, &c.* p.608.
III. Ioh.14.v.15,16. *I will pray the Father, and He ſhall give you another* Comforter, &c. p.617.
IV. Ioh.16.7. *It is expedient for you that I goe away: For, if I goe not away the* Comforter *will not come, &c.* p.628.
V. Act.19.v.1,2,3. Paul *came to* Epheſus *and found there certaine Diſciples, And he ſaid, &c. Have you received the* Holy Ghoſt? &c. p.638.
VI. Epheſ.4.30. *And grieve not the* Holy Spirit *of* God, &c. p.650.
VII. Pſal.68.18. *Thou art gone up on high, Thou haſt led captivitie captive, &c.* p.662.
VIII. Luk.3.v.21,22. *Now it came to paſſe, when all the people were baptized, and that* Ieſus *alſo was baptized and did pray, the heaven was opened, And the* Holy Ghoſt *came downe upon him in a bodily ſhape like a Dove, &c.* p.674.
IX. Ioh.20.22. *He breathed on them, and ſaid, Receive the* Holy Ghoſt. p.686.
X. Luk.4.18,19. *The* Spirit *of the* Lord *is upon me, becauſe He hath anointed me, that I ſhould preach, &c.* p.698.
XI. Act.2.v.17.to the 22. *But this is that which was ſpoken by the Prophet* Ioel: *And it ſhall be in the laſt daies (ſaith* God*) I will powre out of my* Spirit *upon all fleſh, &c.* p.710.
XII. Act.10.v.34.35. *Then* Peter *opened his mouth and ſaid, Of a truth I perceive that* God *is no accepter of perſons, &c.* p.723.
XIII. 1 Ioh.5.6. *This is that* Ieſus Chriſt *that came by water and bloud, &c. And it is the* Spirit *that beareth witneſſe, &c.* p.755.
XIV. Iam.1.v.16,17. *Every good thing and every perfect Gift is from above, &c.* p.745.
XV. 1 Cor.12.v.4,5,6,7. *Now there are diverſities of gifts, but the ſame Spirit, &c.* p.755.

Sermons preached upon the V. *of Auguſt.*

I. 2 Sam.18.32. *And Cuſhi anſwered, The enemies of my Lord the King, &c. be as that young man is, &c.* p.773.
II. 1 Sam.26.v.8,9. *Then ſaid* Abiſai *to* David: God *hath cloſed thine enemie into thine hand this day, &c.* p.784.
III 1 Chr.16.22. *Touch not mine Anointed.* p.795.
IV. Pſal.89.v.20,21,22,23. *I have found* David *my ſervant, &c.* p.815.
V. Pſa.21.v.1.to the 4. *The King ſhall rejoyce in thy ſtrength, ô Lord, &c.* p.830.
VI. Eſth.2.v.21,22. *In thoſe daies, when* Mardochei *ſate in the Kings gate, two of the Kings Eunuchs* (Bigthan *and* Tereſh*) were wroth, &c.* p.844.
VII. 1 Sam.24.v.5,6,7,8. *And the men of* David *ſaid unto him: See, the day is come whereof the Lord ſaid unto thee, &c.* p.859.
VIII. Gen.49.v.5,6,7. Simeon *and* Levi *brethren in evill, &c.* p.870.

Sermons preached upon the V. of *November.*

I. Pſal. 18.v.23,24. *This is the Lords doing, &c. This is the day which the Lord hath made, &c.* p.889.
II. Pſal.126.v.1,2,3,4. *When the Lord brought againe the captivitie of Sion, we were like them that dreame, &c.* p.901.
III. Luk.9.v.54,55,56. *And when* His *Diſciples* Iames *and* Iohn *ſaw it, they ſaid; Lord, wilt thou that we command that fire come downe, &c.* p.911.
IV. Lament.3.22. *It is the Lords mercies that we are not conſumed, &c.* p.923.
V. Prov.8.15. *By me Kings raigne.* p.933.
VI. Prov.24.v.21,22,23. *My Sonne, feare thou the Lord and the King, and meddle not with them that are given to change.* p.945.
VII. Pſal.145.9. *His mercies are over all his works* p.959.
VIII. Eſay 37.3. *The children are come to the birth and there is no ſtrength to bring forth.* p.971.
IX. Luk.1.74,75. *That we being delivered, &c. might ſerve him without feare, &c.* p.983.
X. Eſth.9.31. *To confirme thoſe daies of* Purim, *according to their ſeaſons, &c.* p.997.

Sermons upon ſeverall occaſions.

I. At the Spittle. 1 Tim.6.v.17,18,19. *Charge them that are rich, &c.* p.1.
II. *Of the* worſhipping *of* imaginations, *upon the* II Commandement. p.25.
III. Ier.4.2. *Thou ſhalt ſweare, The Lord liveth, in truth, in judgement, & in righteouſneſſe.* p.34.
IV. Ioh.20.23. *Whoſe-ſoever ſinnes ye remit, they are remitted, &c.* p.49.
V. Ier.23.6. *This is the Name, whereby they ſhall call upon him, The Lord our righteouſneſſe.* p.67.
VI. Mat.22.21. *Give to* Cæſar, *the things which are* Cæſars. p.87.
VII. Num.10.v.1,2. *Of the right of* calling Aſſemblies. p.99.
VIII. On the Coronation day. Iudges 176. *In thoſe daies, there was no King in Iſrael, &c.* p.115.
IX. Iam.1.22. *And be yee doers of the Word, and not hearers onely, &c.* p.129.
X. At the opening of the Parliament. Pſa.82.1. God *ſtandeth in the Congregation of* Princes, &c. p.143.
XI. Pſal.106.v.29,30. *Thus they provoked Him to anger, &c. And the Plague was great among them, &c.* p.159.

A Sermon preached at the Funerall of Lancelot *late Biſhop of* Winchester, *by the Biſhop of Ely.*

LECTOR

SI CHRISTIANVS ES, SISTE:
MORÆ PRETIVM ERIT,
Non Nescire Te, Qui Vir Hîc Situs Sit:
Eiusdem Tecum Catholicæ Ecclesiæ Membrum,
Sub Eadem Felicis Resurrectionis Spe,
Eandem D. IESV Præstolans Epiphaniam,

Sacratissimus Antistes *LANCELOTUS ANDREWES*,
LONDINI Oriundus, Educatus CANTABRIGIÆ,
Aulæ PEMBROCH: Alumnor: Socior: Præfector:
Unus, Et Nemini Secundus:

LINGVARVM, ARTIVM, SCIENTIARVM,
Humanorum, Divinorum Omnium
Infinitus Thesaurus, Stupendum Oraculum:

Orthodoxæ CHRISTI Ecclesiæ,
Dictis, Scriptis, Precibus, Exemplo
Incomparabile Propugnaculum:

Reginæ ELIZABETHÆ a Sacris,
D. Pauli London. Residentiarius,
D. Petri Westmonast. DECANUS:

EPISCOPUS Cicestrensis: Eliensis: VVintoniensis;
Regique Iacobo Tum Ab Eleemosynis,
Tum Ab Vtriusque Regni Consiliis,
Decanus Denique Sacelli Regii:

IDEM EX
INDEFESSA OPERA IN STVDIIS,
Summa Sapientia In Rebus,
Assidua Pietate In DEUM,
Profusa Largitate In Egenos,
Rara Amoenitate In Suos,
Spectata Probitate In Omnes,
Aeternum Admirandus:

ANNORUM PARITER ET PUBLICÆ FAMÆ SATUR,
SED BONORUM PASSIM OMNIUM CUM LUCTU DENATUS,
COELEBS HINC MIGRAVIT AD AUREOLAM COELESTEM,

Anno
Regis CAROLI II.° Ætatis S. LXXI.°
CHRISTI MDCXXVI.°

TANTUM Est (Lector) Quod Te Moerentes Posteri
Nunc Volebant, Atque Ut Ex Voto Tuo Valeas, Dicto
Sit *DEO GLORIA.*

SERMONS
OF
The Nativitie,
PREACHED
VPON
Chriſtmaſſe
DAY.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVHITE-HALL,

On Tueſday, the XXV. of December, A. D. MDCV.
being CHRISTMAS *Day.*

HEBR. Chap. II. Ver. XVI.

For, He in no wiſe tooke the Angels: *But, the Seed of* ABRAHAM *He tooke.*

AND, even becauſe, this *day*, He tooke not the *Angels* Nature upon Him, but tooke our Nature, in the *ſeed* of *Abraham*: therefore hold we this *Day*, as a high *Feaſt*: therefore meet we thus, every yeare, in a holy Aſſembly; even, for a ſolemne *memoriall*, that He hath, as this day, beſtowed upon us a dignitie, which upon the *Angels*, Hee beſtowed not. That Hee (as in the *Chapter* before, the *Apoſtle* ſetteth him forth) that is *the brightneſſe of His Fathers glory, the very Character of his ſubſtance, the Heire of all things, by whom Hee made the World*: Hee, when both needed it, (His *taking* upon Him their *Nature*:) and both ſtood before Him, *Men* and *Angels*: the *Angels* Hee tooke not, but *Men Hee tooke*; was *made Man*, was not made an *Angell*: that is, did more for them, than Hee did for the *Angels* of Heaven. Hebr.1.3.

Elſe-where the *Apoſtle* doth deliver this very point *poſitively*; (and that) not without ſome vehemencie: *Without all queſtion, Great is the myſterie of Godlineſſe, God is manifeſted in the fleſh.* 1 Tim.3.16. Which is in effect, the ſame, that is here ſaid; but that, here it is delivered by way of *compariſon*. For, this ſpeech is evidently a *compariſon*. If he had thus ſet it downe: *Our Nature He* *tooke*; that had beene *poſitive*. But, ſetting it downe thus; *Ours He tooke, the Angels He tooke not*, it is (certainly) *comparative*.

1. Now, the Maſters of ſpeech tell us, that there is power in the *Poſitive*, if it be given forth, with an earneſt aſſeveration. But nothing to that, that is in the *Comparative*. It is nothing ſo full, to ſay; *I will never forget you*: as, thus to ſay it; *Can a mother forget the childe*
Eſay 49.15. *of her owne wombe? well, if ſhee can, yet will not I forget you*. Nothing ſo forcible, to ſay thus;
Luke 19.17. *I will hold my word with you*: as thus, *Heaven and earth ſhall paſſe, but my word ſhall not paſſe*. The *Comparative* expreſſing is (without all queſtion) more ſignificant: And this here is ſuch. Theirs, the Angels, *nuſquam, at no hand He tooke*: but, ours he did.

2. Now, the *compariſon* is, as is the thing in nature, whereunto it is made: If the thing be ordinary, the compariſon is according: But, then is it full of force, when it is, with no meane or baſe thing, but with the chiefe, and choice of all the *Creatures*; as, here, it is: even with the *Angels* themſelves. For then, it is at the higheſt. 1. That of *Elihu*, in *Iob*: *That* GOD *tea-*
Iob 35.11. *cheth us more than the beaſts, and giveth us more underſtanding than the fowles of the ayre*; (that is) that GOD hath beene more gratious to us, than to them, being made of the ſame mould that we are; that (yet) He hath given us a privilege, above them; this, is much: 2. That of
Pſal.147.20. the *Pſalmiſt*: *He hath not dealt ſo with every nation*; nay, not with any other nation, in giving us the knowledge of his heavenly truth and Lawes; Even, that we have a prerogative, if we bee compared with the reſt of mankinde: (More than the beaſts, much: more than all *men* beſides, much more:) 3. But this here, *Nuſquam Angelos, &c.* that he hath given us a preheminence above the *Angels* themſelves; granted us that, that he hath not granted the *Angels*; that, is a *Compariſon* at the very higheſt, and further we cannot goe.

3. One degree yet more: And that is this. As, in compariſons making, it ſkilleth much, the *excellencie* of the thing, wherewithall it is compared; ſo doth it too, the *manner*, how the compariſon is made, the pitch that is taken in it. It is one thing, to make it *in tanto*; another, *in toto*. One thing, when it is in degrees; (that more, this leſſe: this not ſo much as that, yet that, ſomewhat though:) Another, when one is, the other is not at all. So is it here: *Aſſumpſit*; *non aſſumpſit*: *Vs* He did *take*; The *Angels*, οὐ δήπου, *not in any wiſe*; not, in a leſſe, or a lower degree than us: but them, *not at all*. So, it is with the higheſt, and at the higheſt. So much is ſaid here; and more cannot be ſaid.

The only exception that may be made to theſe *compariſons*, is; that, (moſt-what,) they be *odious*: it breedeth a kinde of diſdaine in the higher, to be matched with the lower; Eſpecially, to be over-matched with him. We need not feare it, here. The bleſſed ſpirits, (the *An-*
Gen.28.17. *gels*) will take no offence at it; they will not remove *Iacobs ladder* for all this; or *deſcend* to us,
Iohn 1.51. or *aſcend* for us, ever a whit the ſlower, becauſe He is become the *Sonne of man*. There is not,
Luke 15.28. in them, that envious minde, that was in the *elder brother*, in the *Goſpell*, when the *younger* was received to grace after his *riotous* courſe.

1 Tim.3.16. When the *Apoſtle* tells us of the *great myſterie*, that God was *manifeſted in the fleſh*; immediately after, He tels, that He *was ſeene of the Angels*: And (leſt we might think, they ſaw it, as
1 Pet.1 12. we doe many things here, which we would not ſee) Saint *Peter* tells us, that *deſiderant proſpicere*; that, with deſire, and delight, they ſaw it; and cannot be ſatisfied with the ſight of it, it pleaſeth them ſo well. And, even this day, the day that it was done, an *Angell* was the firſt,
Luke 2.10. that came to bring newes of it, to the *ſhepherds*; and he no ſooner had delivered his meſſage,
14. but *preſently there was with him a whole Quier of Angels*, ſinging and joying, and making melodie, for this ἐυλογία ἐν ἀνθρώποις, this *Good-will of* GOD *towards men*. So that, without dread of any diſdaine or exception, on the *Angels* parts, we may proceed in our Text.

The Diviſion Wherein, firſt of the parties compared: *Angels*, and *Men*.
I.
II. 2 Then, 1 of that, wherein they are compared, (*aſſumption*, or *apprehenſion*;) in the word *Taking*: 2 And, not every *taking*, but *apprehenſio ſeminis*, *taking* on Him *the ſeed*.
1
2
III. 3. Laſtly, of this terme [*Abrahams ſeed*:] the choice of that word, or terme, to expreſſe *mankinde* by, thus taken on by Him. That Hee ſaith not: But *men* Hee tooke: or, But, the *ſeed of Adam*; or, the *ſeed* of the *woman* Hee tooke: But, the *ſeed of Abraham* He tooke.

I.
The Parties compared.
Men, with *Angels.*

1 OF the parties compared; *Angels* and *Men*. Theſe two we muſt firſt compare, that we may the more clearely ſee the greatneſſe of the grace and benefit, this day, vouchſafed us. No long proceſſe will need, to lay before you, how farre inferiour our Nature is, to that of the *Angels*: It is a compariſon without compariſon. It is too apparant, if we be laid together, or weighed together, we ſhall be found *minus habentes*, farre too light. They are, in expreſſe termes, ſaid, (both, in the *Old*, and in the *New Teſtament*) to excell us in *power*: And as in power, ſo in all the reſt. This one thing may ſuffice, to ſhew the oddes: That our Nature; that we, when we are at our very higheſt perfection, (it is even thus expreſſed, that) we come neare, or are therein like to, or as an *Angell*. Perfect *beautie*, in Saint *Stephen*: They *ſaw his face, as the face of an Angell*. Perfect *wiſdome*, in *David*: *My* LORD *the King is wiſe, as an Angell of* GOD. Perfect *eloquence* in Saint *Paul*: *Though I ſpake with the tongues of men, nay of Angels*. All our excellencie, our higheſt and moſt perfect eſtate, is but to be, as they: therefore, they above us farre.

Pſal.103.20.
2 Pet.2.11.
Act.6.15.
2 Sam.14.20.
1 Cor.13.1.

But, to come nearer: What are *Angels*? Surely, they are *ſpirits*; *Glorious ſpirits*; *Heavenly ſpirits*; *Immortall ſpirits*. For their *Nature* or ſubſtance, *Spirits*: For their *Qualitie*, or propertie, *Glorious*: For their *Place*, or abode, *Heavenly*: For their *Durance*, or continuance, *Immortall*.

Hebr.1.14.
Hebr.9.5.
Matth.24.36.
Luke 20.36.

And, what is the *ſeed of Abraham*, but, as *Abraham* himſelfe is? And, what is *Abraham*? Let him anſwer himſelfe; *I am duſt and aſhes*. What is the *ſeed of Abraham*? Let one anſwer, in the perſons of all the reſt; *Dicens putredini*, &c. *ſaying to rottenneſſe, thou art my mother, and to the wormes, yee are my brethren*. 1. They are *ſpirits*; Now, what are we, what is the *ſeed of Abraham*? *Fleſh*. And what is the very harveſt of this *ſeed* of *fleſh*? what, but *corruption*, and *rottenneſſe*, and *wormes*: There is the ſubſtance of our bodies.

Gen.18.27.
Iob 17.14.
Gal.6.8.

2 They, *glorious ſpirits*: We, vile bodies (beare with it, it is the *Holy Ghoſts* owne terme; *Who ſhall change our vile bodies*.) And not only baſe and *vile*, but *filthy and uncleane*: *ex immundo conceptum ſemine, conceived of uncleane ſeed*: There is the *metall*. And, the mould is no better: the *wombe*, wherein we were conceived *vile, baſe, filthy, and uncleane*. There, is our *qualitie*.

Phil.3.21.
Iob 14.4.
Pſal.51.6.

3 They, *heavenly Spirits, Angels of heaven*: that is, their *place* of abode is in *heaven* above. Ours is here below, in the duſt; *inter pulices, & culices, tineas, araneas, & vermes*; Our place is here among *fleas and flies, moths and ſpiders, and crawling wormes*. There is our place of dwelling.

4 They, *immortall ſpirits*; that is their durance. Our time is proclaimed in the Prophet: Fleſh, *All fleſh is graſſe, and the glory of it, as the floure of the field*; (From *April to Iune*.) The *Sithe* commeth; nay, the *wind* but *bloweth*, and, *we are gone*. *Withering* ſooner than the *graſſe*, which is ſhort: Nay, *fading* ſooner, than the *floure of the graſſe*, which is much ſhorter: Nay, (ſaith *Iob*) *rubbed in peeces* more eaſily, than any *moth*.

Eſay 40.6.
Iob 4.19.

Men, by themſelves.

This we are, to them, if you lay us together. And, if you weigh us upon the *ballance*, wee are *altogether lighter than vanity it ſelfe*: There is our weight. And, if you value us; *Man is but a thing of nought*: There is our worth. *Hoc eſt omnis homo*; This is *Abraham*, and this is *Abrahams ſeed*: And who would ſtand to compare theſe with *Angels*? Verily, there is no compariſon; They are, incomparably, farre better than the beſt of us.

Pſal.62.11.
Pſal.144.14.

Now then: this is the rule of reaſon, the guide of all choice, Evermore to take the better and leave the worſe. Thus would man doe; *Hæc eſt lex hominis*. Here then commeth the matter of admiration: Notwithſtanding theſe things ſtand thus, betweene the *Angels* and *Abrahams ſeed*: (They, *Spirits, glorious, heavenly, immortall*;) yet *tooke He not* them; yet, *in no wiſe, tooke He them*; *But the ſeed of Abraham*. The *ſeed of Abraham*, with their *bodies, vile bodies, earthly bodies* of clay, bodies of *mortalitie, corruption*, and *death*: Theſe Hee *tooke*, theſe Hee *tooke for all that*. *Angels*, and not *men*; So, in reaſon, it ſhould be: *Men*, and not *Angels*; So it is: And, that granted to us, that denied to them. Granted to us, ſo *baſe*; that denied them, ſo *glorious*. Denied, and ſtrongly denied; 'Ου, 'ȣδήπȣ; *Not, not in any wiſe, not at any hand*, to them. They, every way, in every thing elſe, above, and before us; in this, beneath and behinde us. And we (unworthy, wretched *men* that we are,) above and before the *Angels*, the *Cherubim*, the *Seraphim*, and all the *Principalities*, and *Thrones*, in this dignitie. This being beyond the rules and reach of all reaſon, is ſurely matter of aſtoniſhment: Τȣ̃το, &c. (ſaith Saint *Chryſoſtome,*) this, *it caſteth me into an extaſie, and maketh me to imagine, of our Nature, ſome great matter, I cannot well expreſſe what.* Thus it is: *It is the Lord, let Him doe what ſeemeth good in His owne eyes.* 1 Sam.3.18.

II. Wherein they are compared.

And, with this, I paſſe over to the ſecond point. This little is enough, to ſhew what oddes betweene the *Parties* here matched. It will much better appeare (this) when we ſhall weigh the word ἐπιλαμβάνεται that, wherein they are matched. Wherein, two degrees *we obſerved:* 1. *Apprehendit,* and 2. *Apprehendit Semen.*

I. In *apprehendit,* he took. *Occumen. in locum.*

1. Of *Apprehendit,* firſt. Many words were more obvious, and offered themſelves to the *Apoſtle* (no doubt,) *Suſcipit,* or *Aſſumpſit,* or other ſuch like: This word was ſought for (certainly,) and made choice of (ſaith the *Greeke Scholiaſt:* And he can beſt tell us, It is no common word, And tell us alſo what it weigheth:) Δηλοῖ δὲ (ſaith he) ὅτι ἡμεῖς ἐφεύγομεν, ὁ δὲ ἐδίωκε, ϗ διώκων ἔφθασε, ϗ φθάσας ἐπελάβετο: This word ſuppoſeth a *flight* of the one partie, and a *purſuit* of the other: A purſuit, *eager,* and ſo long, till he *overtake*; and when he hath overtaken, ἐπιλαμβανόμενος, *apprehendens,* laying faſt hold, and ſeazing ſurely on him. So two things it ſuppoſeth; 1 a *flight* of the one, and 2 a hot *purſuit* of the other.

1 *Jude v.6. Gen.3.8.*

It may well ſuppoſe a *flight.* For, of the * *Angels* there were that *fled,* that kept not their originall, but forſooke and fell away from their firſt eſtate. And Man *fell,* and *fled* too; and *hid himſelfe in the thicke trees,* from the preſence of God. And this is the firſt iſſue. Vpon the *Angels* flight, He ſtirred not; ſate ſtill; never vouchſafed to follow them: Let them goe whither they would; as if they had not beene worth the while. Nay, Hee never *aſſumed* ought, by way of promiſe, for them: No *promiſe* in the *Old,* to be *borne* and to *ſuffer*; No *Goſpell,* in the *New Teſtament,* neither was *borne* nor *ſuffered,* for them.

Gen.3.9.

But, when *Man fell,* He did all. Made after him preſently, with *Vbi es:* ſought to reclaime him, *What have you done? Why* have you done ſo? Proteſted *enmitie* to him, that had drawne him thus away: Made his *aſſumpſit* of the *Womans ſeed.*

And (which is more,) when that would not ſerve, *ſent* after him ſtill, by the hand of His *Prophets,* to ſollicit his returne.

Luke 15.5.

And (which is yet more,) when that would not ſerve neither; *went* after him (Himſelfe) in perſon: left his *ninety and nine in the fold,* and got Him after the *loſt ſheepe:* Never left, till He *found him, laid him on His owne ſhoulders, and brought him whom againe.*

It was much, even but to *looke after us*; to *reſpect* us, ſo farre, who were not worth the caſt of His eye: Much, to *call us backe,* or vouchſafe us an *Vbi es.*

Pſal.40.7.

But more, when wee came not for all that, to *ſend* after us. For, if Hee had but onely beene content to give us leave, to *come* to Him againe; but given us leave to *lay hold* on Him, to touch but the *hemme* of His *garment*; (Himſelfe ſitting ſtill, and never calling to us, nor ſending after us;) it had beene favour enough: farre above that we were worth. But not only to ſend by others, but to come Himſelfe after us; to ſay, *Corpus apta mihi, Ecce venio*; *Get Me a body,* I will My ſelfe after him: this, was exceeding much. That we *fled,* and He *followed* us flying.

2 But yet, this is not all; This is but to *follow.* He not only followed, but did it ſo, with ſuch *eagerneſſe,* with ſuch earneſtneſſe, as, that is worthy a ſecond conſideration. To *follow,* is ſomewhat; yet that may be done faintly, and afarre off: but to follow thorow thicke and thin; to follow hard, and not to give over; never to give over, till he *overtake:* that is it.

2 Pet.2.4.

And, He gave not over His *purſuit,* though it were long and laborious, and He full weary; though it caſt Him into a *ſweat,* a ſweat *of bloud. Angelis ſuis non pepercit* (ſaith Saint *Peter,*) *The Angels offending, He ſpared not them:* Man offending, He ſpared him, and to ſpare him (ſaith Saint *Paul*) He *ſpared not* His owne *Sonne:* Nor His owne Sonne ſpared not Himſelfe; but followed His purſuit, through *danger, diſtreſſe,* yea, through *death* it ſelfe. *Followed,* and ſo followed, as nothing made Him leave following, till He *overtooke.*

3 And when He had *overtaken* (for thoſe two are but preſuppoſed, the more kindly to bring in the word ἐπελάβετο:) When (I ſay) he had *overtaken* them, commeth in fitly and properly, ἐπιλαμβάνεται. Which is not every *taking*; not *ſuſcipere,* or *aſſumere:* But, *manum injicere, arripere, apprehendere*; to *ſeaze* upon it with great vehemencie, to *lay hold* on it with both hands, as upon a thing, wee are glad wee have got, and will be loth to let goe againe. Wee

know, *aſſumpſit*, and *apprehendit*, both, *take*; but, *apprehendit*, with farre more fervour and zeale, than the other. *Aſſumpſit*, any common ordinary thing; *apprehendit*, a thing of price, which we hold deare, and much eſteeme of.

Now, to the former compariſon, of what they, and what we, (but ſpecially, what we,) adde this three-fold conſideration: 1. That He *denied* it the *Angels*, ’Ου: denied it *peremptorily*, ’Ουδήπȣ; Neither *looked*, nor *called*, nor *ſent*, nor *went* after them: Neither *tooke hold* of them, nor ſuffered them to take hold of Him, or any promiſe from Him: Denied it them, and denied it them thus. 2. But, *granted* it us; and granted it, how? That He *followed* us firſt; and that, with *paine*: And *ſeazed* on us, after; and that with great *deſire*: We *flying*, and not worth the following: and *lying*, and not worth the taking up. 1 That He gave not leave for us to *come* to Him: or, ſate ſtill, and ſuffered us to returne, and take hold: (yet, this He did.) 2 That He did not *looke* after us, nor *call* after us, nor *ſend* after us only: (yet, all this He did, too.) 3 But, *Himſelfe roſe* out of his place; and *came* after us; and with hand and foot, *made* after us: *Followed* us, with his *feet*; and *ſeazed* on us, with his *hands*; and that, *per viam, non aſſumptionis, ſed apprehenſionis*, (the manner, more than the thing it ſelfe.) All theſe, if we lay together, and, when we have done, weigh them well, it is able to worke with us. Surely, it muſt needs demonſtrate to us, the *care*, the *love*, the *affection*, He had to us, we know no cauſe why; being but (as *Abraham* was) *duſt*, and, (as *Abrahams ſeed* (*Iacob*) ſaith) *leſſe*; and not worthy of any one of theſe: No, not of the *meaneſt of his mercies*. Eſpecially, when the ſame thing ſo graciouſly granted us, was denied to no leſſe perſons, than the *Angels*, far more worthy than we. Sure, He would not have done it for us, and not for them; if Hee had not eſteemed of us, made more account of us, than of them. Gen.18.25. 32.10.

2 *In Apprehendit Semen.*

And yet, behold a farre greater than all theſe: Which is, *apprehendit ſemen*. He tooke not the perſon, but He tooke the *ſeed*, (that is) the *Nature* of man. Many there be, that can be content to take upon them the *perſons*, and to repreſent them, whoſe *natures*, nothing could hire them once to take upon them. But, the *ſeed* is the *Nature*; yea, (as the Philoſopher ſaith) *naturæ intimum*, the very *internall eſſence* of nature is the *ſeed*. The *Apoſtle* ſheweth, what his meaning is, of this *taking the ſeed*, when (the *verſe* next afore, ſave one) he ſaith, that *Foraſmuch as the children were partakers of fleſh and bloud, He alſo would take part with them, by taking the ſame*. To take the *fleſh* and *bloud*, He muſt needs take the *ſeed*: for, from the *ſeed*, the *fleſh* and *bloud* doth proceed: which is nothing elſe but the bleſſed *apprehenſion* of our *Nature*, by *this dayes Nativitie*. Whereby, He, and we, become not only *one fleſh*, (as *man* and *wife* doe, by *conjugall union*:) but, even one *bloud* too, (as *brethren*, by *naturall union*:) *Per omnia ſimilis* (ſaith the *Apoſtle*, in the next verſe after againe) *ſinne only ſet aſide*: *Alike* and ſutable to us *in all things*: *fleſh*, and *bloud*, and *nature* and all. So taking the *ſeed* of *Abraham*, as that He became (Himſelfe) the *ſeed* of *Abraham*: So was, and ſo is truely termed, in the *Scriptures*. Which is it, that doth conſummate, and knit up all this point, and is the head of all. For, in all other *apprehenſions*, we may let goe, and lay downe, when we will; but, this, this *taking on the ſeed*, the *nature* of man, can never be put off. It is an *aſſumption*, without a *depoſition*. *One* we are, He and we, and ſo we muſt be; *One*, as this day, ſo for ever. Verſ.14. Epheſ.5.28,29. Verſe 17.

And, emergent, or iſſuing from this, are all thoſe other *apprehendings*, or *ſeaſures* of the perſons of *men*, (by which, GOD layeth hold on them, and bringeth them backe from errour to truth, and from ſinne to grace,) that have beene, from the beginning, or ſhall be to the end of the world. That, of *Abraham* himſelfe, whom GOD laid hold of, and brought from out of *Vr* of the *Chaldeans*, and the *Idols*, he there worſhipped. That, of our *Apoſtle* Saint *Paul*, that was *apprehended* in the way to *Damaſcus*. That, of Saint *Peter*; that in the very act of *ſinne*, was ſeazed on with *bitter remorſe* for it. All thoſe: and all theſe, whereby men daily are laid hold of in *ſpirit*, and taken from the by-paths of ſinne, and errour, and reduced into the right way; and ſo their perſons recovered to GOD, and ſeazed to His uſe. All theſe *apprehenſions*, (of the *branches*,) come from this apprehenſion (of the *Seed*:) they all have their beginning and their being, from *this dayes taking*, even *Semen apprehendit*. *Our receiving* His *Spirit*, for His *taking* our *fleſh*. This *ſeed*, wherewith *Abraham* is made the ſon of GOD, from the *ſeed*, wherewith CHRIST is made the *ſonne* of *Abraham*. Gen.15.7. Act.9.4. Luke 12.62, 63.

And, the end, why He thus tooke upon Him the *ſeed of Abraham*, was, becauſe He tooke upon Him, to deliver the *ſeed of Abraham*. Deliver them Hee could not, except Hee

Verſe 14. deſtroyed *death*, and the *Lord of death, the Devill*. Them, He could not *deſtroy*, unleſſe Hee *died*: *Die* Hee could not, except Hee were *mortall*: Mortall Hee could not be, except Hee tooke our *Nature* on Him, that is, the *ſeed of* ABRAHAM. But, *taking* it, Hee became *mortall, died, deſtroyed Death*, delivered us; was (Himſelfe) *apprehended*, that wee might be let goe.

One thing more then, out of this word *Apprehendit*. The former toucheth His love, whereby He ſo laid hold of us, as of a thing very precious to Him: This (now) toucheth our danger; whereby, He ſo caught us, as, if He had not, it had beene a great venture, but wee had ſunke and periſhed. One, and the ſame word, [*Apprehendit*] ſorteth well, to expreſſe both his affection, whereby He did it; and our great perill, whereby we needed it. We had beene (before) laid hold of, and *apprehended*, by one, mentioned in the 14. verſe, he that hath *power of death*, even the *Devill*: We were in danger, to be ſwallowed up by him; we needed one, to lay hold on us faſt, and to plucke us out of his jawes. So He did. And I would have you to marke: It is the ſame word, that is uſed, to Saint *Peter*, in like danger, (*Matth.* 14. 13.) when, being readie to ſinke, ἐπελάβετο, CHRIST *caught him by the hand*, and ſaved him. The ſame here, in the *Greeke*; that, in the *Hebrew*, is uſed (*Gen.*19. 16.) to *Lot* and his daughters, in the like danger; when, the *Angels caught him*, and by ſtrong hand plucked him out of *Sodom*. One delivered, from the *water*; the other, from the *fire*.

And it may truly be ſaid, (inaſmuch as, all GODS *promiſes*, as well touching temporall, 1 Cor.1.20. as, eternall deliverances; and as well corporall, as ſpirituall; be *in* CHRIST *yea and Amen*: *Yea*, in the giving forth; *Amen*, in the performing) that even our temporall delivery, from the dangers, that daily compaſſe us about; even from this laſt, ſo great, and ſo fearfull, as the like was never imagined before; all have their ground, from this *Great apprehenſion*: are *fruits* of this *Seed*, here, this bleſſed *Seed*, for whoſe ſake, and for whoſe *truths* ſake, that Rom.9.29. we (though unworthily) profeſſe, we were by Him *caught hold of*, and ſo plucked out of it: And but for which *Seed, facti eſſemus ſicut Sodoma, We had beene even as Sodome*, and periſhed in the *fire*; and the powder there laid had even blowen us up all.

Hebr.8.9. And may not I adde to this [*apprehendit, ut liberaret*,] the other (in the eighth Chapter following) *apprehendit, ut manu duceret*: to this [of *taking* us by the hand, to *deliver* us,] that, [*of taking us* by the hand, to *guide* us:] and ſo, out of one word, preſent Him to you, not onely, as our *Deliverer*, but as our *Guide*, too? Our *Deliverer*, to rid us from him, that hath *power of death*; Our *Guide*, to Him, that hath *power of life*. To lead us, even by the *way* of *truth*, to the path of *life*; by the ſtations of *well doing*, to the *manſions in His* Ioh.14.2. *Fathers houſe*. Seeing, Hee hath ſignified, it is His pleaſure not to let goe our hands, but Ioh.14.3. to hold us ſtill, till He have brought us, that, *where He is, we may alſo be*. This alſo is incident to *apprehendit*; but, becauſe it is out of the compaſſe of the Text, I touch it onely, and paſſe it.

The reaſons of this *Apprehendit*. And, can we now paſſe by this, but we muſt aske the queſtion, that Saint *Iohn Baptiſts* Mother ſometime asked, on the like occaſion? * *Vnde mihi hoc?* (ſaith ſhee:) *Vnde nobis hoc?* (may we ſay:) Not, *quòd mater Domini*; but, *quòd Dominus ipſe venit ad nos*; Whence commeth this unto us, that the *Lord* himſelfe, thus came unto us, and *tooke* us, letting the *Angels* goe? *Angels* are better than the beſt of us; and, reaſon would, ever, the better ſhould be *taken*: how then were we *taken*, that were not the better?

* Luke 1.43.

Sure, not without good ground, (ſay the Fathers,) who have adventured to ſearch out the *Theologie* of this point: ſuch reaſons, as might ſerve for inducements, to Him, that is, *pronus ad miſerendum*, naturally enclined to pitie; why, upon us, He would rather have compaſſion. And, divers ſuch I finde: I will touch only one or two of them.

1 Firſt, *Mans* caſe was more to be pitied, than theirs, becauſe man was *tempted*, by another; had a *tempter*. The *Angels* had none, None, tempted them; None, but themſelves. *Et levius eſt alienâ mente peccaſſe, quam propriâ* (ſaith *Auguſtine*.) The offence is the leſſe, if it grow from another, than if it breed in our ſelves: And, the leſſe the offence, the more pardonable.

2 Againe, of the *Angels*, when ſome fell, otherſome ſtood; and ſo, they (all) did not periſh. But, in the firſt *man*, all men fell; and ſo, every mothers childe had died, and no fleſh beene ſaved; For, all were in *Adam*; and ſo, in, and with *Adam*, all had come to nought. Then com-

meth the *Pſalmiſts* queſtion; *Nunquid in vanum,&c? What haſt thou made all men for nought?* Pſal.87.47. That cannot be: So great *wiſdome* cannot doe ſo great a worke, *in vaine*. But *in vaine* it had been, if *God* had not ſhewed mercie; And, therefore was Mans caſe rather, of the twaine, matter of commiſeration. (This is *Leo*.)

3 And thus have they travelled, and theſe have they found, why He did *apprehend* us, rather than them. It may be, not amiſſe. But, we will content our ſelves, for our *unde nobis hoc?* whence commeth this to us, with the anſwer of the Scriptures: Whence, but from *the* Luk.1.78. *tender mercies of our God, whereby this day hath viſited us? Zelus Domini* (ſaith *Eſay*,) *The* Eſa.9.7. *zeale of the Lord of Hoſts ſhall bring it to paſſe: Propter nimiam charitatem* (ſaith the Apoſtle:) Eph.2.4. *Sic Deus dilexit* (ſaith He, He Himſelfe;) And we (taught by Him) ſay, *Even ſo Lord*, for, ſo it Ioh.3.16. Luk.10.21 was thy good pleaſure, thus to doe.

III. The choice: Why *Abrahams Seed.* All this while are we about *taking* the *Seed*: the *Seed* in generall. But now, why *Abrahams ſeed?* Since it is *Angels*, in the firſt part, why not *Men* in the ſecond, but *Seed?* Or, if *Seed*, to expreſſe our *nature*; why not the *Seed of the woman*, but the *Seed of Abraham?* It may be thought, becauſe he wrote to the *Hebrewes*, he rather uſed this terme of *Abrahams ſeed*, becauſe, ſo *they* were, and ſo loved to be ſtiled, and he would pleaſe them. But, I find, the ancient *Fathers* goe further; and, out of it, raiſe matter, both of *comfort*, and of *direction*: and that, for us too.

1 For our *comfort.* 1. Of *comfort*, firſt; with reference to our *Saviour*, who taking on Him *Abrahams ſeed*, muſt withall take on Him the *ſignature of Abrahams Seed*, and be, as He was, *circumciſed*. There is a great matter dependeth even on that. For, being *circumciſed*, He *became a debtor*, Gal.5.3. *to keepe the whole Law of God*: which bond we had broken, and forfeited, and incurred the *curſe* annexed, and were ready to be *apprehended*, and committed for it. That ſo, He, keeping the Law, might recover backe the *chirographum contra nos*, the hand-*writing that was* Col.2.14. *againſt us*; and ſo, ſet us free of the debt. This *Bond* did not relate, to the *Seed of the woman*; it pertained (properly) to *the ſeed of Abraham*: therefore, that terme fitted us better. Without faile, two diſtinct benefits they are: 1 *Factus homo*, and 2 *Factus ſub lege*; and, ſo doth Saint *Paul* recount them. *Made man*; that is, the *Seed of the woman*: and, *made* Gal.4.4. *under* the *Law*; that is the *Seed of Abraham*. To little purpoſe, He ſhould have taken the one, if He had not alſo undertaken the other, and, as the *Seed of Abraham*, entred bond for us, and taken our debt upon Him. This firſt.

2. And, beſides this, there is yet another; referring it to the Nation, or People, whom He *took* upon him. It is ſure, they were, of all other people, the moſt *untoward*; both, of the *hardeſt hearts*, and of the *ſtiffeſt neckes*; and (as the *Heathen man* noteth them) of the worſt natures. *God* Himſelfe telleth them ſo; It was, for no vertue of theirs, or for any pure naturalls in them, that He tooke them to Him, for they were, that way, the worſt of the whole earth. Deut.9.6. And ſo then, the taking of *Abrahams ſeed* amounteth to as much, as that of S. *Paul*, (no leſſe 1 Tim.1.15. *true*, than *worthie of all men to be received*,) that He *came into the world, to ſave ſinners*; and that, *chiefe ſinners*, as (it is certaine) they were; even the *Seed of Abraham*, of all the *Seed of Adam*.

2 For our *Direction.* But, not for comfort onely, but for *direction* two, doth He uſe *Abrahams* name here. Even, to entaile the benefit comming by it, to his *Seed*; that is, to ſuch as he was. For, for *his ſake, were all nations bleſſed*. Gen.22.18. And *Chriſt*, though He tooke the *ſeed of the woman*, yet doth not benefit any, but the *ſeed of Abraham*; even thoſe, that follow the ſtepps of his *faith*. For, by faith, *Abraham* tooke hold of Him, by whom, he was in mercie taken hold of: Gen.15.7. *Et tu mitte fidem & tenuiſti* (ſaith Saint *Auguſtine*.) That faith of his, to Him, was *accounted for righteouſneſſe*. Rom.4.3. To him was, and to us ſhall be (ſaith the Apoſtle,) if we be in like ſort *apprehenſive* of Him. Either, as *Abraham*; or, as the true *Seed of Abraham (Iacob)* was, that tooke ſuch hold on Him, as he ſaid plainely, *Non dimittam te, niſi benedixeris mihi*; without a bleſſing, Gen.32.26. he would not let Him goe. Surely, not the *Hebrewes* alone; nay, not the *Hebrewes*, at all, for Rom.9.7. all their carnall propagation: They onely are *Abrahams ſeed*, that lay hold of the word of *promiſe*. And, the *Galatians* ſo doing, though they were meere *heathen men*, (as we be,) yet he telleth them, they are *Abrahams ſeed*, and ſhall be bleſſed together with him. Gal.3.6.

But, that is not all; there goeth more to the making us *Abrahams ſeed*, (as *Chriſt* Himſelfe,

John 8.39. the true *ſeed*, teacheth both them and us.) Saith He; *if ye be Abrahams ſonnes, then muſt*
Rom 4.12. *you doe the workes of Abraham*. Which, the *Apoſtle* well calleth, the *ſtepps*, or impreſſions *of*
Abrahams faith; Or, we may call them, the *fruits of this ſeed*, here. So reaſoneth our Saviour:
Hoc non fecit Abraham; *This did not He*; if ye doe it, yee are not *His ſeed*: *This did*
Iam. 2 22. *He*; doe ye the like, and *His ſeed* ye are. So, here is a double *apprehenſion*: 1 one of S. *Paul*;
Gal. 5.6. 2 the other of S. *Iames*; Worke, for both hands to apprehend. Both, 1 *Charitas, quæ ex fide*;
1. Tim. 6.10. and 2 *fides quæ per charitatem operatur*. By which we ſhall be able (ſaith Saint *Paul*) *to lay hold*
of eternall life; and ſo, be *Abrahams ſeed* here at the firſt; and come to *Abrahams boſome* there,
at the laſt. So have we a briefe of *Semen Abrahæ*.

The Vſe of the *Text*. Now, what is to be commended to us out of this Text, for us to *lay hold of*? Verily,
1 For *Meditation*. firſt, to take us to our *meditation*; the meditation, which the * *Pſalmiſt* hath, and which the
Apoſtle, (in this *Chapter*,) voucheth out of him (at the *ſixth Verſe*;) *When I conſider* (ſaith
* Pſal.8.4. he) *the Heavens*, (ſay we, the *Angels* of *Heaven*,) and ſee thoſe *Glorious Spirits* paſſed by,
and *man taken*, even to ſigh with him, and ſay, *Lord what is man*, (either *Adam*, or *Abraham*,)
that thou ſhouldeſt be thus mindfull of him, or *the ſeed*, or *ſonnes* of either, *that thou ſhouldeſt*
make this doe about Him! The caſe is here farre other wiſe, farre more worth our conſideration.
There, *Thou haſt made Him a little lower*: Here, Thou haſt made Him *a great*
deale higher, than the Angels. For they, this day firſt, and ever ſince, daily have, and doe
adore our *Nature*, in the perſonall Vnion with the *Deitie*. Looke you (ſaith the *Apoſtle*;)
when He brought His onely begotten Sonne into the world, this He proclaimed before Him, Let
Heb. 1.6. *all the Angels worſhip Him*: and ſo they did. And upon this verie daies *taking the ſeed*,
1 Chron. 21. 16. hath enſued (as the Fathers note) a great alteration. Before, in the *Old Teſtament*, they ſuffered
David to ſit upon his knees before them: Since, (in the *New*) they endure not, Saint
Apoc. 22.9. *Iohn* ſhould *fall downe* to them, but acknowledge, the caſe is altered, now; and no more
ſuperioritie, but all *fellow ſervants*. And, even in this one part, two things preſent themſelves
unto us: 1 His *humilitie*, *Qui non eſt confuſus* (as, in the *eleventh Verſe*, the *Apoſtle*
ſpeaketh) *who was not confounded*, thus to *take* our *Nature*. 2 And withall, the *Honor* and happineſſe
Luk. 21.35. of *Abrahams ſeed, ut digni haberentur*, that were counted worthie to be taken, ſo neere
unto him.

2 For *Reſolution*. The next point: That, after we have well conſidered it, we be affected with it; and that,
no otherwiſe, than *Abraham* was. *Abraham ſaw* it, even *this day*, and but afarre off, and He
Iohn. 8.56. *rejoyced at it*: And ſo ſhall we, on it, if we be His true *ſeed*. It brought forth a *Benedictus*,
and a *Magnificat*, from the *true ſeed of Abraham*; If it doe not the like, from us, certainely
it but flotes in our braines; we but warble about it: But, we beleeve it not, and therefore,
neither doe we rightly underſtand it. Sure I am, if the *Angels* had ſuch a feaſt to keepe, if he
had done the like for them, they would hold it with all joy and jubilee. They rejoyce of our
good; but, if they had one of their owne, they muſt needs doe it after another manner; farre
more effectually. If we doe not, as they would doe, (were the caſe theirs,) it is, becauſe we
are ſhort, in conceiving the excellencie of the benefit. It would have (ſurely) due obſervation,
if it had his due and ſerious meditation.

Luk 12 48. Further, we are to underſtand this: That *to whom much is given, of them will much be required*;
and (as *Gregorie* well ſaith) *Cum creſcunt dona, creſcunt & rationes donorum*, As the
gifts grow, ſo grow the *accompts* too: Therefore, that by this new dignitie befallen us,
Neceſsitas quædam nobis impoſita eſt (ſaith Saint *Auguſtine*,) there is a certaine neceſſitie layd
upon us, to become, in ſome meaſure, ſuteable unto it; in that we are *one*; one *fleſh*, and one
bloud, with the *Sonne of God*. Being thus *in honor*, we ought to *underſtand* our eſtate, and not
Pſal. 49.13 fall into the *Pſalmiſts* reproofe, that we *become like the beaſts that periſh*. For, if we do (indeed)
thinke, our Nature is ennobled by this ſo high a conjunction, we ſhall henceforth hold our
ſelves more deare, and at a higher rate, than to proſtitute our ſelves to *ſinne*, for every baſe,
trifling, and tranſitory pleaſure. For tell me, men that are taken to this degree, ſhall any of
them prove a *Devill* (as *Chriſt* ſaid of *Iudas*:) or ever (as theſe with us, of late) have to
Iohn 6. 70. do with any *deviliſh*, or *Iudaſly* fact? Shall any man, after this *aſſumption*, be as *horſe or mule*,
Pſal. 32 9. *that have no underſtanding*; and, in a *Chriſtian* profeſſion, live a *brutiſh* life? Nay then, Saint
1 Cor. 3. 3. *Paul* tells us further, that if we henceforth *walke like men*, (like but even *carnall* or *naturall*
men,) it is a fault in us. Some-what muſt appeare, in us, more than in ordinarie men, who

are vouchſafed ſo extraordinarie a favour. Some-what more, than common, would come from us, if it were but for this *Daies* ſake.

To conclude, not onely thus to frame meditations and reſolutions, but even ſome practice too, out of this act of *apprehenſion*. It is verie agreeable to reaſon, (ſaith the *Apoſtle*) that we endevour and make a proffer, if we may by any meanes, to apprehend Him, in *His*, by whom we are thus, in our *Nature*, *apprehended*, or (as He termeth it) *comprehended*, even *Chriſt Ieſus*; and be united to Him, this day, as He was to us, this day, by a mutuall and reciprocall *apprehenſion*. We may ſo, and we are bound ſo: *verè dignum & juſtum eſt*. And we doe ſo, ſo oft, as we doe (with *Saint Iames*) lay hold of, *apprehend*, or receive *inſitum verbum*, the *word which is daily grafted into us*. For, the *Word* He is, and, in the *word*, He is received by us. But, that is not the proper of this day, unleſſe there be another joyned vnto it. This day, *Verbum caro factum eſt*; and ſo muſt be *apprehended*, in both. But ſpecially, in His *fleſh*, as this day giveth it, as this day would have us. Now, *the bread which we breake, is it not the partaking of the bodie, of the fleſh, of Ieſus Chriſt?* It is ſurely; and by it, (and by nothing more,) are we made partakers of this bleſſed union. A little before, he ſaid; *Becauſe the children were partakers of fleſh and bloud, He alſo would take part with them*; May not we ſay the ſame? Becauſe He hath ſo done, taken ours of us we alſo enſuing his ſtepps, will participate with Him, and with His fleſh which he hath taken of us. It is moſt kindly, to take part with Him, in that, which He tooke part in, with us; and that to no other end, but that He might make the *receiving* of it by us a meanes, whereby He might *dwell in us, and we in Him*. He *taking our fleſh*, and we *receiving* His *ſpirit*; by His *fleſh*, which He *tooke* of us, *receiving* His *ſpirit*, which He imparteth to us; That, as He, by ours, became *conſors humanæ naturæ*; ſo we, by His, might become *conſortes divinæ naturæ*, partakers of the Divine nature. Verily, it is the moſt ſtreight and perfect *taking hold* that is. No union ſo knitteth, as it. Not *conſanguinitie*; *Brethren fall out*: Not *marriage*; *Man and wife* are *ſevered*. But, that which is nouriſhed, & the nouriſhment, wherewith, they never are, never can be *ſevered*; but remaine one for ever. With this Act then of mutuall *taking*, taking of His *fleſh*, as He hath taken ours, let us ſeale our dutie to Him, this day, for taking not *Angels*, but the *ſeed of* ABRAHAM.

3 For *Practice*.
Phil.3.12.
Iam.1.21.
Ioh.1.14.
1. Cor.10.16.
Verſe.14.
2. Pet.1.4.

Almighty GOD
grant, &c.

(⁂)

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-Hall*,
on *Wedneſday*, the XXV. of *December*, A. D. MDCVI.
being, CHRISTMAS day.

ESA. Chap. IX. Ver. VI.

For, unto us a Child is borne, and unto us a Sonne is given; and the Government is upon His ſhoulder; and he ſhall call His Name WONDERFVLL, COVNSELLER, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

THE words are out of *Eſay*: and, if we had not heard him named, might well have been thought, out of one of the *Evangeliſts*, as more like a ſtorie than a Prophecie. *Is borne, is given*, ſound, as if they had been written at, or ſince the Birth of *Chriſt*: yet were they written more than ſix hundred yeares before.

There is no one thing ſo great a ſtay to our faith, as that we find the things, we beleeve, ſo plainly fore-told, ſo many yeares before. *Is borne, is given?* Nay, *ſhall be*; ſpeake like a *Prophet*: Nay, *is*; *loquens de futuro per modum præteriti*; ſpeaking of things to come Rom.4 17. as if they were already paſt. This cannot be, but God, *who calleth things that are not, as if they were*, Eſa.41.23. and *challengeth* any other, to doe the like. It is true; miracles move much: but yet, even in Scripture, we reade of *lying miracles*: and the poſſibility of falſe dealing 2 Theſ.2.9. leaveth place of doubt, even in thoſe that be true. But, for one, ſix hundred yeares before He is borne, to cauſe *prophecies*, plaine direct prophecies to be written of Him; that paſſeth all conceit; cannot be imagined, how poſſibly it may be, but by *God* alone. Therefore *Mahomet*, and all falſe Prophets came, (at leaſt boaſted to come) in *ſignes*. But, challenge them, Apoc.19.10. at this; not a word, no mention of them in the world, till they were borne. True therefore, that *Saint Iohn* ſaith: *The teſtimonie* (that is, the great principall teſtimonie) of *Ieſus, is the ſpirit of prophecie*. It made *Saint Peter*, when he had recounted what he himſelfe had heard, in the 2 Pet. 1.19. *Mount* (yet, as if there might be, even in that, *deceptio ſenſus*) to adde, *Habemus etiam firmiorem ſermonem prophetiæ: We have a word of prophecie*, beſides; and that, *firmiorem*: the *ſurer* of the twaine.

This *prophecie* is of a certaine Childe. And, if we aske, of this place, (as the *Eunuch* did, of another, in this *Prophet*) *Of whom ſpeaketh the Prophet this?* we muſt make the anſwer, Acts 8.34. that (there) *Philip* doth; *of Chriſt*: and the *teſtimonie of Ieſus* is the *ſpirit of this Prophecie*. The ancient Iewes make the ſame. It is but a fond ſhift, to draw it (as the latter Iewes doe) to *Ezekias*: it will not cleave. It was ſpoken to *Ahaz*, *Ezekias* Father, now king: and that after the great overthrow he had, by the *kings of Syria and Iſrael*, in the fourth of his raigne. But, it is deduced, by plaine ſupputation, out of the *eighteenth* of the *ſecond of Kings*: *Ezekias* was *nine yeare old*, before *Ahaz* his Father came to the crowne. It was by that time, too late, to tell it for tidings, (then) that he was *born*; he then, being *thirteene yeares* of age.

Verſe 7. Beſide, how ſenſleſſe is it, to applie, to *Ezekias*, that in the next *verſe*; that, *of his government and peace there ſhould be none end*, that *his throne ſhould be eſtabliſhed from thence forth for ever*: whereas his peace and government (both) had an end within few yeares?

To us it is ſufficient, that the fore-part of the Chapter is, by Saint *Matthew*, expreſſely applied to our *Saviour* : and that, this *verſe* doth inſeparably depend on that, and is alleaged as the reaſon of it; *For, unto us.* Of Him therefore, we take it, and to Him applie it, that cannot be taken of any, or applied to any other, but Him. Mat.4.15.

The *occaſion* of this *Prophecie.* But, how came *Eſay* to ſpeake of *Chriſt*, to *Ahaz?* Thus : *Ahaz* was then in very great diſtreſſe; he had loſt in one day eighty thouſand of his people; and two hundred thouſand of them (more) *carried away captives.* And now, the two *Kings* were raiſing new power againſt him : The times grew very much overcaſt. And, this you ſhall obſerve : The chiefeſt prophecies of *Chriſt* came ever, in ſuch times : That, Saint *Peter* did well, to reſemble the word of *prophecie* to a candle, in *loco caliginoſo*, a *darke* roome. *Iacobs*, of *Shilo*, in *Egypt*, a darke place : *Daniel's*, of *Meſſias*, in *Babylon*; a place as darke, as *Egypt* : This of *Eſay*, when the *ten Tribes* were on the point of carrying away, under *Hoſhea*. That of *Ieremie* (*A Woman ſhall incloſe a man*) when *Iuda*, in the ſame caſe, under *Iechonias*. Ever, in darke times, who therefore needed moſt the light of comfort. 2 Pet 1 19. Gen.49.10. Dan 9.24,25. Ier.31.22.

But, what's this to *Ahaz* caſe ? He looked for an other meſſage from him; How to eſcape his enemies. A cold comfort might he thinke it, to be preached to, of *Immanuel.* Indeed, he ſo thought it; and therefore he gave over *Eſay*, and betooke him to *Shebna*, who wiſhed him to ſeeke to the *King* of *Aſhur* for helpe, and let *Immanuel* goe. Yet, for all that, even then to ſpeake of *Chriſt*, being looked into, it is neither impertinent, nor out of ſeaſon. With all the *Prophets* it is uſuall, in the calamities of this people, to have recourſe ſtill, to the fundamentall promiſe of the *Meſſias.* For that, till He were come, they might be ſure they could not be rooted out; but muſt be preſerved, if it were but for this *Childs* ſake, till He were borne. And yet, if they could beleeve on Him, otherwiſe it is no match: *Niſi crediderítis.* Then, thus the Prophets argue : He will not denie you this favour, for He will grant you a farre greater than this, even his owne *Sonne*; and, by him, a farre greater deliverance; and, if He can deliver you from the devouring fire of *Hell*, much more, from them : and, if give you peace with God, much more with them. So, teaching thoſe that will learne, the onely right way to compaſſe their owne ſafetie, is by making ſure worke of *Immanuel, God with us.* To the true regard of whom, *God* hath annexed the *promiſes* as *well of this, as of the other life.* All are, as lines drawne from this center; all in Him, *yea and Amen.* Which all ſerve, to rayſe *Ahaz* up, and his people, to receive this *Childe*, and *to rejoyce in His day*, as their *Father Abraham* did. Eſa.7.9. 1 Tim.4.8. 2 Cor.1.20. Iohn 8.56.

The diviſion Thus, the *Occaſion* you have heard. The parts, *ad oculum* evidently, are two : [1] a *Child-birth :* and a [2] *Baptiſme.* [1] The *Child-birth*, in theſe : *For unto you, &c.* [2] The *Baptiſme*, in theſe : *His name, &c.*

I. In the former; [1] Firſt of the maine points, The *Natures, Perſon* and *Office*; [1] *Natures*, in theſe : *Child and Sonne.* [2] *Perſon*, in theſe : *His ſhoulders*, His *Name.* [3] *Office*, in theſe; *His Government* 2. Then of the deriving of an intereſt to us in theſe [*To us,*] two times. And that is of two ſorts : [1] By being *borne*; a right, by His *birth.* [2] By being *given :* a right, by a *deed of gift.* 1. 2.

II. In the latter, of His *Baptiſme*, is ſet downe His *ſtile* conſiſting of five peeces, conteining five uſes, for which He was thus *given :* each to be conſidered in his order.

I. *The Child-birth.* 1 *The Maine points.* 1 *His Natures.* * *Mat.16.18.*

IT is ever our firſt care, to begin with, and to ſettle the *maine point* of the myſterie : [1] *Nature*, [2] *Perſon* and [3] *Office :* and after, to looke to our owne *benefit* by them. To beginne with the *Natures*, of *God*, and *Man :* They be * *ſuper hanc petram :* upon them lyeth the weight of all the reſt; they are the *two ſhoulders* whereon this *Government* doth reſt.

We have two words, *Child*, and *Sonne :* neither, waſt. But, if no more in the ſecond, than in the firſt, the firſt had been enough : if the firſt enough, the ſecond ſuperfluous. But, in this Booke, nothing is ſuperfluous. So then, two diverſe things they import.

Weigh the words : *Child* is not ſaid, but *in humanis*, among men. *Sonne* may be *in divinis :* from heaven, God ſpake it, *This is my Sonne :* May; and muſt be, here. *As Man. As God. Mat.17.5.*

Weigh the other two : [1] *borne* and [2] *given.* That, which is *borne*, beginneth then (firſt) to have his being. That, which is *given* preſuppoſeth a former being : for, *be* it muſt, that it may be *given.*

Againe, when we ſay *borne*; of whom? of the *Virgin* His *Mother*: when we ſay *Given*; by whom? by *God* His *Father*.

Eſa.7.11. *Eſay* promiſed, the ſigne, wee ſhould have, ſhould be from the *deepe* heere *beneath*, and ſhould be from the *height above*: both, a *Child*, from *beneath*; and a *Sonne*, from *above*. To conclude: it is an expoſition decreed by the *Fathers* aſſembled in the *Councell of Sevill*: who, Can.2.13. upon theſe grounds, expound this very place ſo: *The Child*, to import His *Humane*; The *Sonne*, His *Divine Nature*.

All along His life, you ſhall ſee theſe two. At His birth: A *Cratch* for the *Child*; a *Starre* for the *Sonne*: A companie of *Shepheards* viewing the *Child*; A *Quire* of *Angels* celebrating the *Son*. In His life: *Hungry* Himſelfe, to ſhew the nature of the *Child*: yet *feeding five thouſand*, to ſhew the power of the *Sonne*. At His *death*: dying on the *Croſſe*, as the *Sonne of Adam*; at the ſame time diſpoſing of *Paradiſe*, as the *Sonne of God*.

If you aske, why both theſe? For that, in vaine had been the one, without the other. Some-what there muſt be *borne* (by this mention of *Shoulders*:) meet it is every one ſhould beare his owne burden. The *nature*, that ſinned, beare his owne ſinne; not, *Ziba* make the *fault*, and *Mephiboſheth* beare the *puniſhment*. Our nature had ſinned, that therefore ought to ſuffer: The reaſon, why a *Child*. But, that which our nature ſhould, our nature could not beare; not the weight of *Gods wrath* due to our ſinne: But, the *Sonne* could: The reaſon, why a *Son*. The one ought, but could not: the other could, but ought not. Therefore, either alone would not ſerve; they muſt be joyned, *Child* and *Son*. But that He was a *Child*, He could not have *ſuffered*. But that He was a *Sonne*, He had ſunke in His *ſuffering*, and not gone through with it. *God* had no *Shoulders*; *Man* had; but, too weake, to ſuſteine ſuch a weight. Therefore, that He might be *lyable*, He was a *Child*; that He might be *able*, He was the *Sonne*: that He might be both, he was both.

2 His *Perſon*. Gen.3.22. This, why *God*. But, why this perſon, the *Sonne*? Behold, *Adam would* have *become one of us*; the fault: Behold, one of us will become *Adam*, is the ſatisfaction. Which of us would He have become? *Sicut Dij, Scientes*, the *perſon* of *knowledge*. He therefore ſhall Gen.3.5. Coloſ.2.3. become *Adam*: A *Sonne* ſhall be given. *Deſire* of *knowledge*, our attainder; He, in *whom all the treaſures of knowledge*, our reſtoring. *Fleſh*, would have been the *Word*, as wiſe as the *Word*; Ioh.1.4. the cauſe of our ruine: meet then, the *Word become fleſh*, that ſo, our ruine repaired. There is a touch given, in the name COVNSELLOR, to note out unto us, which Perſon; as well, as the *Sonne*.

3 One more; if theſe joyned, why is not the *Sonne* firſt, and then the *Childe*; but, the *Childe* is firſt, and then the *Sonne*. The *Sonne* is farre the worthier, and therefore to have Chap.7.14. the place. And thus too it was, in his other name *Immanuel*, (CHAP. VII.) It is not Luk. 3. 31 38. *Elimanu*; not *Deus nobiſcum*; but, *Nobiſcum Deus*. We, in His name, ſtand before *God*. It is ſo in the *Goſpell*: the *Sonne of David*, firſt; the Sonne of *God* after. It is but this ſtill, Verſe 7. *zelus Domini Exercituum fecit hoc*: but to ſhew His *zeale*, how deare He holdeth us, that He preferreth, and ſetteth us before Himſelfe; and, in His verie name, give us the precedence.

The *Perſon*, briefely. The *Child*, and the *Sonne*: theſe two make but one Perſon, cleerely, for, both theſe have but one name, *His name ſhall be called*: and both theſe have but one payre of ſhoulders, *Vpon His ſhoulders*. Therefore, though two *natures*, yet but one *Perſon*, in both. A meet perſon, to make a *Mediator* of *God* and *Man*, as ſymbolizing with either, *God* and *Man*. A meet perſon, if there be *diviſion* betweene them, (as there was, and *great* Epheſ.2.14. *thoughts of heart* for it) to make an union: *Ex utroque unum*, ſeeing He was *unum ex utroque*. Not *man* only; there lacked the *ſhoulder* of *power*: Not *God* only; there lacked the *ſhoulder* of *Iuſtice*: But, both together. And ſo have ye the two Supporters of all, 1 *Iuſtice*, and 2 *Power*. A meet perſon, to ceaſe *Hoſtilitie*, as having taken pledges of both *heaven* and *earth*; the chiefe *nature* in *heaven*, and the chiefe on *earth*: To ſet forward commerce betweene Gen.28.12. heaven and earth, by *Iacobs Ladder, one end touching earth, the other reaching to heaven*: To *incorporate* either to other: Himſelfe, by His *birth*, being become *Sonne of man*, by our *Newbirth* Ioh.1.12. giving us a capacitie, to become the *Sonnes of God*.

3. His *Office*. His *Office*: *The Kingdome on His ſhoulders*. For, He ſaw, when the *Child* was *borne*, it ſhould ſo poorely be borne, as (leſt we ſhould conceive of Him too meanely) He tells us, He commeth *cum Principatu*, with a *Principalitie*; is borne a *Prince*: and beautifieth Him

with ſuch *names*, as make amends for the *manger?* That He is not onely *Puer*, a *Childe*; and *Filius*, a *Sonne*; but *Princeps*, a *Prince*.

Truth is, other *Offices* wee finde beſides. But, this you ſhall obſerve, that the *Prophets* ſpeaking of CHRIST, in good congruitie, ever apply themſelves, to the ſtate of them they ſpeake to; and uſe that *Office*, and *Name*, which beſt agreeth to the matter in hand. Here, that which was ſought, by *Ahaz*, was *protection:* that (we know) is for a *King:* As a *King* therefore, he ſpeaketh of Him. Elſe-where He is brought forth by *David*, as a *Prieſt:* and againe elſe-where, by *Moſes*, as a *Prophet*. If it be matter of ſinne, for which *ſacrifice to be offered*, Pſal.110.4. He is a *Prieſt for ever after the order of* MELCHIZEDEK. If the *Will* of GOD, if His great *Counſell* to be revealed, *A Prophet will the Lord raiſe*, &c. *Heare Him*. But here is Deut.18.18. matter of *delivery* (only) in hand: here therefore, he repreſented Him, *Cum Principatu*, with a *Principalitie*.

A *Principalitie, not of this world*. HEROD need not feare it, nor envie it. If it had, His officers, as they would have ſeene Him better defended at His *Death*, ſo would they have ſeene Him better lodged at His *Birth*, than in a *ſtable* with *beaſts:* for, if the *Inne* were *full*, the *ſtable* Luke 2.7. (we may be ſure) was not emptie. Of what world then? of that, He is *Father*; *Futuri ſæculi*. Of that He is *Father*; and He is a *Prince* of the *government*, that guideth us thither.

Yet, a *Prince* He is, and ſo He is ſtyled: *borne*, and *given*, to eſtabliſh a *government:* That none imagine, they ſhall live like *Libertines* under Him; every man beleeve, and live, as hee liſt. It is CHRIST, not *Belial*, that is borne to day: He bringeth a *government* with Him: they, that be His, muſt live in ſubjection under a *government:* elſe, neither in *Childe*, nor *Son*; in *Birth*, nor *Gift*, have they any intereſt.

And this *government* is, by name, a *Principalitie:* Wherein, neither the *popular* confuſion of *many*; nor the *factious* ambition, of a *few*, beare all the ſway: but, where *one* is *Soveraigne*. Such is the *government* of *Heaven:* Such is CHRISTS *government*.

With a *Principalitie*, or *Government*; and that upon His *ſhoulders:* Somewhat a ſtrange *ſituation*. It is *wiſdome*, that *governes:* That is, in the *head*; and there is the *Crowne* worne: What have the *ſhoulders* to doe with it? Certainly, ſomewhat by this Deſcription. The *Shoulder* (as we know) is the *bearing member:* and unleſſe it be for *heavie things*, we uſe it not. Ordinary things we carry in our *hands*, or lift at the *armes end:* It muſt be very heavie, if we muſt put *ſhoulders* and all to it. Belike, *Governments* have their *weight*; be heavie; And ſo they be: they need not only a *good head*, but *good ſhoulders*, that ſuſtaine them. But that not ſo much, while they be in good tune and temper; then, they need no great carriage: but when they grow unwealdie, (be it weakneſſe, or way-wardneſſe of the governed;) in that caſe they need: And in that caſe, there is no *Governour*, but, at one time or other, he beares his *government* upon his *ſhoulders*. It is a *morall*, they give, of *Aarons apparell:* Hee carved the twelve *Tribes* in his *Breſt-plate*, next his heart; to ſhew, that in *care* he was to beare them: But, hee Exod.28.29. Exod.28.12, had them alſo engraven in two *Onyx-ſtones*, and thoſe ſet upon his very *ſhoulders*; to ſhew, he &c. muſt other-while *beare them* in *patience* too. And, it is not *Aarons* caſe alone; it was ſo with *Moſes* too. He bare his *government* as a *Nurſe doth her childe*, (as He ſaith, *Numb.* XI.) that Numb.11.12. is, full *tenderly*. But, when they fell a *murmuring* (as they did often,) He *bare them* upon His *ſhoulders*, in great patience, and long ſuffering. Yea, he complained, *Non poſſum portare*, I am not able to *beare* all this people, &c. Numb.11.14.

It were (ſure) to be *wiſhed*, that they, that are in place, might never be put to it. Beare their people only in their *armes*, by *love*; and in their *breſts*, by *care*. Yet if need be, they muſt follow CHRISTS example and patience, here; and even that way, *beare* them: not only *beare with* them; but even *beare* them alſo.

Yet is not this CHRISTS bearing, (though this Hee did too:) There is yet a further thing, He hath a patience paramount, beyond all the reſt. Two *differences* I finde, betweene Him and others. 1. The *faults* and errours of their *government*, others doe *beare*, and ſuffer 1 (indeed) *ſuffer them*; but, ſuffer not *for them*. He did both: *Endured* them; and endured, *for them*, heavie things: A ſtrange *Superhumerall*, the print whereof was to be ſeene on his *ſhoulders*. The *Chaldee Paraphraſt* tranſlateth it thus, *The* Law *was upon His ſhoulders:* (And ſo it was too:) A *burthen* (ſaith Saint *Peter*) *neither He*, nor the *Apoſtles, nor their Fathers were able* Acts.15.10. *to beare*. This he did: and bare it ſo evenly, as He *brake*, nay *bruiſed* not a *Commandement*.

But, there is another ſenſe, when the *Law* is taken for the *puniſhment* due by the *Law*. It is
Eſay 53.4,&c. that, which our *Prophet* meaneth (in the 53. *Chap.*) when he ſaith, *Poſuit ſuper humeros, Hee*
hath laid upon His ſhoulders, the iniquities of us all. And, not againſt His will: *Come* (ſaith He)
Matth.11.28. *you that are heavie loden, and I will refreſh you,* by loding my ſelfe; take it from your neckes,
and lay it on mine owne. Which His *ſuffering,* though it grew ſo *heavie,* as it wrung from
Luke 22.44. Him plentie of *teares,* a *ſtrong crie,* a *ſweat of bloud,* (ſuch was the weight of it;) yet would
Ioh.19.30. He not caſt it off, but, there held it ſtill, till it made Him *bow downe His head and give up the*
ghoſt. If He had diſcharged it, it muſt have light upon us; (it was the *Yoke of our burthen,*
as in the 4. *verſe* He termeth it:) If it had light upon us, it had preſſed us downe to *Hell*; ſo
inſupportable was it. Rather than ſo, He held it ſtill, and bare it; and did that, which never
Prince did, *dyed* for His *government.* It was not for nothing (we ſee) that, of the *Childe*
borne, no part but the *ſhoulders* is mentioned: for, that (we ſee) in this *Childe,* is a part of ſpeciall
implоyment.

2 The other point of *difference* betweene Him and other *Governours.* When we ſay, [*On*
His ſhoulders,] this we ſay; *on no other ſhoulders, but His.* For, others, (by *Moſes example,*
Exod.18.23. upon *Iethroes* advice, and GODS owne *allowance,*) may, and doe lay off, and tranſlate their
burthen, (if it be too heavie) upon others, and ſo eaſe it, in part: Not ſo, He: It could not
be ſo, in His. He, and *He alone:* He, and none but He: Vpon *His owne ſhoulders,* and none
Eſay 63.3. but his owne, bare He all. *He trod the wine-preſſe,* and bare the burthen *Solus, alone*; *Et vir*
de Gentibus, and, *of all the Nations, there was not a man with Him.* Vpon *His onely ſhoulders* did
the burthen only reſt.

3 Now, from theſe two doth the *Prophet* argue to a third: to the point (here) of principall
intendment. That if, for His *government* ſake, Hee will *beare* ſo great things; beare
Mat.18.13, 14. their *weakneſſes,* as *the loſt ſheepe*; beare their *ſinnes,* as *the Scape-goat:* Hee will, over the
Levit.16.8,9. *government* it ſelfe, (as in *Deut.* 32. Hee maketh the Simile,) ſtretch *forth His wings, as the*
Deut.32.11. *Eagle over her young-ones,* and take them, and beare them betweene His pinions; Beare them,
Ioh.10.28. and beare them through. They need take no thought: No man ſhall *take them out of His*
hands; no man reach them off His *ſhoulders.* He had begunne ſo to carry them; and thorow
He would ſtill carry them: At leaſt-wiſe, till this *Childe Immanuel* were borne. Till then,
He would: and not wax weary, nor caſt them off. And (like the *Scape-goat*) beare their
Gal.4.4. *ſinnes*; and (*like* the *Eagle*) beare up their eſtate, *till the fulneſſe of time* came, and He, in it,
with *the fulneſſe of all grace and bleſſing.* And this point I hold ſo materiall; as *Puer natus,*
nothing, and *Filius datus,* as much, without *Princeps oneratus:* For, that is all in all, and,
of the three, the chiefe.

II. AND now, what is all this to us? Yes; *to us,* it is; and that, twice over, for failing. We
The ſecond come now to looke another while into our *intereſt* to it, and our benefit by it. *Nobis* is
maine point. *acquiſitivè poſitus:* We get by it; we are gainers by all this.
The Benefit: *To us*; not to Himſelfe. For, a farre more noble *Nativitie* had He, *before all worlds,* and
To Vs. needed no more *birth.* Not to be *borne* at all; ſpecially, not thus baſely to be *borne.* Not to
Him therefore; but to us, and our behoofe.

Hebr.2.16. *To us,* as in barre of Himſelfe, ſo likewiſe of His *Angels.* *Nuſquam Angelos,* not to the *Angels*
was He *borne,* or *given*; but, *to us* He was both. Not an *Angell* in Heaven can ſay *Nobis.*
Luke 1.31,&c. *Vobis,* they can: The *Angels* ſaid it *twice.* *Nobis natus* or *datus,* they cannot; but wee can,
2.11. both.

I. *Nobis excluſivè,* and *Nobis incluſivè.* *Eſay* ſpeakes not of himſelfe only, but taketh in *Ahaz.*
Both are in *Nobis*; *Eſay,* an holy *Prophet*; and *Ahaz,* a worſe than whom you ſhall hardly
reade of. *Eſay* includeth himſelfe, as having need, though a *Saint*; and excludeth not *Ahaz,*
Luke 2.25. from having part, though a *ſinner.* Not only *Simeon* the *juſt*; but *Paul* the *ſinner,* of the *Quorum,*
1 Tim.1.15. and the firſt of the *Quorum.*

Incluſivè: not onely of *Eſay,* and his *Countrey-men* the *Iewes*; It is of a larger extent.
The *Angell* ſo interpreteth it, this day, to the *ſhepherds:* *Gaudium quod erit omni populo,*
Luke 2 12. *Ioy that ſhall bee to all people,* Not the people of the *Iewes*; or the people of the *Gentiles*;
but ſimply *to all people.* His name is IESVS CHRIST, halfe *Hebrew,* halfe *Greeke:* *Ieſus*
Hebrew; *Chriſt, Greeke:* So ſorted, of purpoſe, to ſhew, *Iewes* and *Greekes* have equall intereſt

in Him. And now, ſo is His *Fathers* name too, *Abba, Father:* To ſhew the benefit equally intended by Him, to them, that call Him *Abba*, that is, the *Iewes*; to us, that call Him *Father*, that is, the *Gentiles*.

Marke 14.36. Rom.8.15.

But yet, it is *incluſive* of none, but thoſe that include themſelves; *that beleeve*, and therefore ſay, *Nobis, to us He is borne, to us He is given.* Which excludes all thoſe, that include not themſelves. Saint *Ambroſe* ſaith well: *Facit multorum infidelitas, ut non omnibus naſceretur, qui omnibus natus eſt:* Want of *faith* makes, that He, that is *borne to all*, is not borne *to all*, though. The *Turkes*, and *Iewes*, can ſay, *Puer natus eſt:* The *Devill* can ſay, *Filius natus eſt*, too: But neither ſay, *Nobis*; but, *Quid Nobis & tibi?* They have not to doe with Him; and for lacke of it, of this, neither *Childe* nor *Sonne*, *birth* nor *gift* doth availe them: We muſt make much of this word, and hold it faſt; for, thereby, our tenure and *intereſt* groweth. Which intereſt groweth by a double right, (and therefore is *Nobis* twice repeated:) 1 The one, of His *birth, Natus:* 2 the other, by a *deed of gift, Datus.* Of which, the one (his *Birth*) referreth to *Himſelfe:* the other (the *gift*) to His *Father:* To ſhew the joynt conſent and concurrence, in both, For our good. *So* CHRIST *loved us, that He was given: So* GOD *loved us, that He gave His Sonne.*

Rom.3.22. Epheſ.5.2. Ioh.1.11. Ioh.3.16.

By His very *birth*, there groweth *to us* an *intereſt* in Him, thereby partaker of our *nature*, our *fleſh*, and our *bloud*. That which is *de nobis*, He *tooke of* us, is ours: *fleſh* and *bloud* is our owne; and, to that is our owne, we have good right.

His *humanitie* is cleerely ours; good right to that. But, no right to His *Deitie*. Therefore his *Father*, (who hath beſt right to diſpoſe of Him,) hath paſſed over that by a *deed of gift*. So that, what by *participation of our nature*, what by *good conveyance*; both are ours. Whether a *Childe*, He is ours: or whether a *Sonne*, Hee is ours. *Wee* gave Him the one; His *Father* gave us the other. So, both ours: and He ours, ſo farre as both theſe can make Him. Thus, GOD, willing *more abundantly* to ſhew to the *heires of promiſe the ſtableneſſe* of His Counſell, tooke both courſes; that, by two ſtrong titles, which it is *impoſſible ſhould be defeated*, wee *might have ſtrong conſolation*, and ride (as it were) at a double anchor.

1 Ioh.3.16. Gal.4.4. Hebr.6.17.

I want time, to tell of the benefit which the Prophet (*Verſe* III.) calleth the *harveſt*, or *bootie* of His *Nativitie*. This it is in a word: If the *tree* be ours, the fruit is: If He be ours, His *Birth* is ours; His *Life* is ours; His *Death* is ours; His *Satisfaction*, His *Merit*, all Hee *Did*, all He *Suffered* is ours. Further, all that the *Father hath is His, He is Heire of all*; then, all that is ours too. Saint *Paul* hath caſt up our account: *Having given Him, there is nothing, but He will give us with Him:* So that, by this *Deed*, we have title to all, that His *Father*, or *He* is worth.

Hebr.1.2. Iohn 3.35. Matth.21.38. 1 Cor.3.22,23. Rom.8.32.

And now, ſhall wee bring forth nothing for Him that was thus *borne*? No *Quid retribuam*, no giving backe, for Him that *gave* Him us? Yes, *thankes* to the *Father*, for His *great bountie in giving*. Sure, ſo *good a giving*, ſo *perfect a gift* there *never came downe from the Father of lights*. And to the *Sonne*, for being willing ſo to be *borne*, and ſo to be *burthened* as Hee was. For Him to condeſcend to be *borne*, as *Children* are borne; To become a *Childe*; great humilitie: Great, *ut Verbum, infans; ut tonans, vagiens; ut immenſus, parvulus:* that the *Word*, not be able to *ſpeake a word*; Hee, that *thundereth* in Heaven *crie* in a *cradle*; He, that ſo *great and ſo high*, ſhould become ſo *little* as a *Childe*, and ſo low as a *manger*. *Not to abhorre the Virgins wombe*, not to abhorre the *beaſts manger*, not to diſdaine to be *fed with butter and honey*; All, great *humilitie*. All great, and very great: But, that is greater, is behinde. *Puer natus*, much; *Princeps oneratus*, much more: That, which He *bare* for us, more; than that He was *borne* for us: For, greater is *Mors crucis*, than *Nativitas præſepis:* Worſe to *drinke vineger and gall*, than to *eat butter and honey*; worſe, to endure an *infamous death*, than to be content, with an *inglorious birth*.

Our *Dutie*. Pſal.116.12. 2 Cor.9.14,15. Coloſ.1.12. Iames 1.17. Phil.2.8.

Let us therefore ſing to the Father (with *Zachary*) *Benedictus:* and to the *Sonne* (with the *bleſſed Virgin*) *Magnificat:* and (with all the *Angels*,) *Gloria in Excelſis*, To the *Prince* with His *government on His ſhoulders*.

Luke 1.68. 46. 2.14.

Nothing but thankes? Yes; by way of *dutie* too, to render, unto the *Childe*, confidence; *Puer eſt, ne metuas:* To the *Sonne* reverence; *Filius eſt, ne ſpernas:* To the *Prince*, obedience;

Princeps eſt, ne offendas. And againe; To *Natus*; is He borne? then *cheriſh* Him. (I ſpeake of His *ſpirituall birth*, wherein, we, by hearing and doing His *word*, are (as Himſelfe ſaith)
Mat.12. 49,50. His *Mothers*. To *Datus*; is He *given?* then *keepe* Him. To *Oneratus*: is He *burthened? favour* Him; lay no more on, than needs you muſt.

This is good morall counſell. But, Saint *Bernard* gives us politike advice; to looke to our intereſt, to thinke of making our beſt benefit by Him. *De Nobis nato & dato faciamus id, ad quod, natus eſt & datus; utamur noſtro, in utilitatem noſtram; de Servatore noſtro, ſalutem operemur*: With this *borne* and *given Childe*, let us then doe that, for which He was *borne* and *given* us: Seeing He is *ours*, let us uſe that, that is ours, to our beſt behoofe; and even worke out our *ſalvation*, out of this *our* SAVIOVR. His counſell is, to make our uſe of Him: but, that is not, to doe with him what we liſt; but, to imploy Him to thoſe ends, for which Hee was beſtowed. Thoſe are foure:

1
1 Pet.2.21. He is *given us* (ſaith Saint *Peter*) εἰς ὑπογραμμὸν for an *example*, to follow. In all; but (that which is proper to this day,) *to doe it*, in *humilitie*. It is that, which the *Angell* ſet up, for a ſigne and ſample, upon this very day. It is the *vertue* appropriate to His *birth*. As *faith*, to His *conception*, (*Beata quæ credidit*;) So *humilitie*, to His *birth*, (*& Hoc erit ſignum*:) *Fieri voluit in vitâ primum, quod exhibuit in ortu vitæ*, (it is *Cyprian*;) That, Hee would have us, firſt to expreſſe in our life, that He firſt ſhewed us, in the very entrie of His life. And to commend us this vertue the more, *Placuit Deo majora pro nobis operari*, It hath pleaſed Him to doe greater things for us, in this eſtate, than ever He did, in the high degree of His *Majeſtie*: as, (we know) the worke of *Redemption* paſſeth that of *Creation*, by much.

2
2 Pet.1.19. Hee is given us *in pretium*, for a *price*. A *price*, either of *ranſome*, to bring us out *de loco caliginoſo*: or a *price*, of *purchaſe*, of (that, where, without it, we have no intereſt,) *the Kingdome of Heaven*. For both, He is *given*; offer we Him for both. We ſpeake of *Quid retribuam*; We can never retribute the like thing. He was given us, to that end, we might give Him backe. We wanted, wee had nothing valuable; that wee might have, this He *gave us*, (as a thing of greateſt *price*,) to offer for that, which needeth a great price, our ſinnes, ſo many in number, and ſo foule in qualitie. We had nothing worthy GOD; this He *gave us*, that is worthy Him, which cannot bee but *accepted*, offer wee it never ſo
Matth.7.7,8. often. Let us then *offer Him*; and, in the act of offering, *aske of Him what is meet*:
Matth.14.6,7. for we ſhall finde Him no leſſe bounteous, than *Herod*, to grant what is duely asked upon His *birth-day*.

3
Ioh.6.53. Hee is given us (as Himſelfe ſaith) as the *living Bread from Heaven*: which *bread* is His *fleſh*, *borne* this day, and after *given for the life of the world*. For, looke how wee doe give backe that He *gave us*, even ſo doth He give backe to us that which we *gave Him*, that which He had of us. This He gave for us, in *Sacrifice*; and, this He giveth us, in the *Sacrament*;
Matth.26.26. that the *Sacrifice* may, by the *Sacrament*, be truly applyed to us. And let me commend this
1 Cor. 11. 24. to you; He never bade, *Accipite*, (plainly, *take*,) but in this onely: and that, becauſe the effect of this Dayes *union* is no wayes more lively repreſented, no way more effectually wrought, than by this uſe.

4 And laſtly, He is given us *in præmium*: (Not now to be ſeene, only in hope;) but hereafter, by His bleſſed fruition, to be our finall *reward*; when, where *He is, we ſhall be*; and *what He is*, we ſhall be; In the ſame place, and in the ſame ſtate of glory, joy, and bliſſe, to endure for evermore.

At His firſt comming, you ſee, what He had *on His ſhoulders*. At His ſecond, He ſhall
Apoc.22.12. not come emptie, *Ecce venio, &c. Loe I come, and my reward with me*; that is, a *Kingdome on*
2 Cor.4.17. *His ſhoulders*. And it is no light matter; but, (as Saint *Paul* calleth it) αἰώνιον βάρος, *an everlaſting weight of Glory*. *Glory*, not (like ours here) *feather-Glory*; But, *true*; that hath *weight*, and ſubſtance in it: And that not tranſitory, and ſoone gone; but *everlaſting*, to continue to all eternitie, never to have end. This is our ſtate in *expectancie*. Saint *Auguſtine* put all foure together, ſo will I, and conclude: *Sequamur* 1 *exemplum*; *offeramus* 2 *pretium*; *ſumamus* 3 *viaticum*; *expectemus* 4 *præmium*: let us *follow* Him for our *patterne*, *offer* Him for our *price*, *receive* Him for our *ſacramentall food*, and *wait* for Him as our endleſſe and exceeding *great reward*, &c.

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-Hall*,
on *Thurſday*, the XXV. of *December*, A. D. MDCVII.
being CHRISTMAS day.

I TIM. Chap. III. Ver. XVI.

And without controverſie, great is the Myſterie of Godlineſſe, which is, GOD *is manifeſted in the fleſh, juſtified in the Spirit, ſeene of Angels, preached unto the Gentiles, beleeved on in the world,* and *received up in glorie.*

THE *Myſterie* (here mentioned) is the *myſterie* of this *Feaſt*; And this *Feaſt*, the *Feaſt* of this *Myſterie*: for, as at this *Feaſt*, GOD *was manifeſted in the fleſh*. In that it is a *great Myſterie*, it maketh the *Feaſt great*. In that it is a *Myſterie of Godlineſſe*, it ſhould make it likewiſe a *Feaſt of godlineſſe*. *Great*, wee grant; and *godly* too, wee truſt: Would GOD, as *godly*, as great; and, no *more controverſie* of one, than of the other.

The manifeſtation of GOD *in the fleſh*, the *Evangeliſts* ſet downe, by way of an *Hiſtorie*: The *Apoſtle* goeth further, and findeth a deepe *Myſterie* in it; and for a *Myſterie*, commends it unto us. Now, there is difference betweene theſe two; Many: This, for one; that a man may heare a *Story*, and never *waſh his hands*; but, a *Myſterie* requireth both the hands and heart to be cleane, that ſhall deale with it.

The Diviſion

I.

SPeaking of it then, as a *Myſterie*, the *Apoſtle* doth here propound two things: 1 Firſt, that it is one: *Without controverſie, &c.* 2 Then, what it is: GOD *manifeſted, &c.* 3 And, out of theſe, a third will grow neceſſarily; (Becauſe Myſteries will admit a fellowſhip,) how to order the matter, that we may have our *fellowſhip*, in this *Myſterie*.

Epheſ.3.9.

In the firſt part, foure things he affirmeth: 1 That it is a *Myſterie*: 2 *A Myſterie of godlineſſe*: 3 That it is a *great* one: 4 A *great* one, *without controverſie*.

II.

Then doth He (as it were) rend the *veile in ſunder*, and ſhew us, what it is: 1 GOD, *manifeſted*: 2 Manifeſted, *in the fleſh*.

III.

Which *Myſterie*, how it may concerne us, will be our third, and laſt conſideration. And that two wayes: 1 by the *Operation* of it, in us: 2 by the *Initiation* of us, into it.

I.
A *Myſterie* it is.

A *Myſterie* it is: preſented to us in that terme, by the *Apoſtle*, to ſtirre up our attention. *Omnes homines naturâ ſcire deſiderant*, All men, even by nature, love to be knowing: The *Philoſopher* hath made it his ground, and ſet it in the front of his *Metaphyſickes*. So ſaith *Philoſophie*.

And, even to this day (ſaith *Divinitie*,) doth the *Tree of Knowledge* ſtill worke in the ſonnes of *Eve*; we ſtill reckon the attaining of *knowledge*, a *thing to be deſired*, and, be it *good, or evill*, we love to be *knowing*, all the ſort of us. *Knowing*: but, what? Not, ſuch things as every one knoweth, that goeth by the way; vulgar, and triviall. Tuſh, thoſe are nothing. But, *Metaphyſickes*, that are the *Arcana* of *Philoſophie*; *Myſteries*, that are the *Secrets* of *Divinitie*; ſuch, as few beſides are admitted to: Thoſe be the things wee deſire to know. Wee ſee it, in the *Bethſhemites*; they longed to be *prying* into the *Arke of* GOD: They were *Heathen*. We ſee it in the *People of* GOD too: they preſſed too neare *the Mount*:

Gen 3.6.

1 Sam.6.19.

Exod 19.12.

Railes were faine to be ſet, to keepe them backe. It is, becauſe it is held a point of a deepe Gen.41.45. wit, to ſearch out *ſecrets :* as, in *Ioſeph.* At leaſt of ſpeciall favour, to be received ſo farre, as Luke 8.10. *Vobis datum eſt, noſſe Myſteria.* All deſire to be in credit. The mention of *Myſteries* will 1 Cor.15.51. make us ſtand attentive: Why then, if our nature like ſo well of *Myſteries, Ecce oſtendo vobis Myſterium,* Behold I ſhew you a *Myſterie* (ſaith the *Apoſtle.*)

2 A Myſtery *of Godlineſſe:* A Myſterie of *Godlineſſe.* The World hath her *Myſteries* in all Arts and Trades, (yea, *Mechanicall,* pertaining to this life ;) which are imparted to none, but ſuch as are *filij ſcientiæ,* apprentices to them. Theſe have their *Myſteries :* have them, nay, are nothing but *Myſteries.* So they delight to ſtile themſelves by the name of ſuch and ſuch a *Myſterie.* Now, Verſe 8. *Pietas eſt quæſtus, (Chap.* VI. *Verſ.6.)* and (in the next *Chap.) ad omnia utilis,* a *Trade of good returne ;* to be in requeſt with us ; whether we looke *to this life preſent* (ſaith he) *or to that to come.* Therefore, to be allowed her *Myſteries :* At leaſt, as all other Trades are. The rather, for that there 2 Theſſ.2.7. is *Myſterium iniquitatis :* Aud, it were ſomewhat hard, that there ſhould not be *Myſterium pietatis,* to encounter and to match it : That *Babylon* ſhould be allowed the name of a *Myſterie,* Apoc.17.5. and *Sion,* not. It were an evident *Non ſequitur,* that there ſhould be *profunda Satanæ, deep things* 2.24. *of Satans ;* and there ſhould not be deepe and *profound things of God and Godlineſſe,* for the *Spirit* to ſearch out. But, ſuch there be ; *Myſteries* of *Godlineſſe.* And we will (I truſt) ſtand affected, as in all other Trades, ſo in this, to be acquainted with theſe ; and (as the *Apoſtle* 1 Cor.2.10. Hebr.6.19. ſpeaketh) to pierce *ad interiora Velaminis,* to that which is *within the veile ;* to the very *Myſterie* of *Godlineſſe.*

3 A *great* Myſterie. It is not only a *Myſterie of Godlineſſe ;* but a *Great* one. The *Apoſtle,* (where he ſaith, * *If I knew all Myſteries)* giveth us to underſtand, there be more than one ; there is a pluralitie of them. And, (here, in this place) telleth us ; they be not all of one ſcantling ; there is *magis* * 1 Cor.13.3. and *minus* in them : ſome *little,* ſome *great.* 1 Some *Great ;* (if you will) according to all the Ephe.3.18. dimenſions, *length* and *breadth, &c.* 2 Or, *Great, Virtute, non mole,* of greater value, more 2 Pet.1.4. pretious than other: 3 Or, *Great,* a third way, that is, *gravida Myſterijs ;* one *Myſterie,* but hath many *Myſteries* with it. That ſuch there are, and that this here is one of them: *Great.* Now, that which leadeth us to make *account* of *Myſteries,* will likewiſe lead us to make *Great account,* of *Great Myſteries ;* ſuch, as this is.

2 A great one, *without controverſie.* Yet have we not all, one point further. It is a *great one ;* a great one, Without *controverſie.* For, even of thoſe *Myſteries,* that are *great,* all are not *great* alike. Many *great* there are ; yet is not the *greatneſſe* of all generally acknowledged, *in confeſſo.* Doubts are made, queſtions ariſe about them : all are not *manifeſtè magna.* We ſee, in our dayes, how men languiſh about ſome points, which they would have thought to be *great ;* and *great controverſies* there be, and great *bookes of controverſies* about them. Well, howſoever it is with other, it is not ſo with this. This is ὁμολογουμένως, taken *pro confeſſo, Great ;* Great *without controverſie : the manifeſting of* GOD *in the fleſh,* is a *Myſterie manifeſtly great.* Being then one of the *Myſteries* of *Religion ;* a *great* one among them ; ſo *great,* as though queſtions grow about the *greatneſſe* of others, none may about this : I hope there will be no more queſtion, or *controverſie* of our *account,* and our *great account* of it, than there is of the *Myſterie* it ſelfe, and the *Greatneſſe* of it.

But, before we goe any further, to remove the *veile,* and ſhew what it is, let us pauſe here a while, till we have rendred thankes to GOD, and ſaid with *Nazianzen,* Χάρις τῷ μακαρίῳ ΘΕΩ, &c. Now yet, bleſſed be GOD, that, among diverſe other *Myſteries,* about which there are ſo many *miſts* and clouds of *controverſies* raiſed in all Ages, and even in this of ours, hath yet left us ſome cleare, and *without controverſie ; manifeſt,* and yet *great ;* and againe, *great,* and yet *manifeſt.* So *Great,* as no *exception* to be taken : ſo manifeſt, as no *queſtion* to be made about them.

Withall, to reforme our judgements in this point. For, a falſe conceit is crept into the mindes of men, To thinke, the points of Religion, that be *manifeſt,* to be certaine pettie points, ſcarce worth the hearing : Thoſe, yea, thoſe bee *great,* and none but thoſe, that have great *Diſputes* about them. It is not ſo : Τὰ μὲν ἀναγκαῖα, &c. Thoſe that are *neceſſarie* He hath made *plaine :* thoſe, that not *plaine,* not *neceſſarie.* What better proofe, than this here ? This here, a *Myſterie,* a *Great* one, (Religion hath no greater,) yet *manifeſt,* and *in confeſſo,* with all *Chriſtians. Zacharies* Prophecie, and promiſe, touching CHRIST, wherewith he concludeth his *Benedictus*, (we heare it every day,) ſhall not deceive us, for this *Myſterie : He came, to guide our feet into the way of peace.* A way of *peace* then, there ſhall be, Luk.1.79. whereof all parts ſhall agree, even in the midſt of a world of *controverſies*. That, there need not ſuch adoe in complayning, if men did not delight, rather to be treading *mazes*, than to walke in the *waies of peace*. For, even ſtill, ſuch a way there is, which lyeth faire enough, and would lead us ſure enough to *ſalvation*; if, leaving thoſe other rough *labyrinthes*, we would but be *ſhod with the preparation of the Goſpell of peace*. Epeſ.6.15.

Yea further, the *Apoſtle* doth aſſure us, that if, whereunto we are come, and wherein we all agree, we would conſtantly proceed, *by the Rule*, thoſe things, wherin we are *otherwiſe minded*, Phil.3.15. even them would GOD *reveale unto us*. That is, He maketh no *controverſie*, but *controverſies* would ceaſe, if conſcience were made of the practice, of that, which is out of *controverſie*. And I would to GOD it were ſo; and that this here, and ſuch other *manifeſtè magna* were in account. With the *Apoſtle* himſelfe it was ſo. He ſheweth plainely, what reckoning he made of this plaine *Myſterie*; in that, having been *raviſht in ſpirit up to the third heavens*, and *there heard wonderfull high Myſteries, paſt mans utterance*; yet reckoned he all thoſe nothing, in comparison of this plaine *Myſterie* here, nay, *eſteemed himſelfe not to know any thing at all*, 2 Cor.12.2. but this.

And, as he eſteemed it himſelfe, ſo would he have us. 1 Cor.2.2. It is his expreſſe charge, we ſee (in the *Verſe* next before) where he tells his *Biſhop Timothee*, how he would have him, his *Prieſts*, and *Deacons* occupie themſelves, in his abſence : This he commends to them; wills them, to be doing with this *Myſterie*. That you may know what to doe (ſaith he,) What? doe but deale with this point; throughly, deale with it. Howſoever it is *manifeſt*, it is *great* : Great regard to be had to it, great paines to be beſtowed about it. And, even ſo then let us doe, and ſee now another while, this *Myſterie*, what it is.

II.
What this *Myſterie* is GOD *is manifeſted in the fleſh, &c.*

1
GOD.

GOD *is manifeſted in the fleſh.* Being one of the *Myſteries of godlineſſe*, it cannot be, but GOD muſt be a part, and a cheefe part of it. And, GODS being a part maketh it *great*. For, *great* muſt that needs be, whereof *He* is a part, of *whoſe Greatneſſe there is no end.* And marke firſt, that it is not *aliquid Dei*, but DEVS; not any thing divine, or of GOD, but GOD himſelfe. Diverſe things, diverſe *inviſible things of* GOD had been formerly made manifeſt : * *His eternall Power, Wiſdome, Providence*, in, and ſince the *Creation*. *Rom.1.20. They be no *Myſteries* : But, this is; that, not the *things* of GOD, but GODS owne ſelfe: Heb.1.3. not the ἀπαυγάσματα, the *beames of His brightneſſe*; but, the very *Character of His ſubſtance*, the very *Nature* and *Perſon* of GOD. This, is a *great Myſterie*.

2
GOD *manifeſted.*

Of GOD, the Prophet *Eſay* ſaith (*Chap.* XLV. *Ver.* XV.) *Verè Deus abſconditus es tu :* GOD is, of himſelfe, a *Myſterie*, and *hidden*; and (that which is ſtrange) 1 Tim.6.16. *hidden with light*, which *will* make *any eyes paſt looking on Him*. But, a *hidden* GOD our Exod.32.1. nature did not endure. Will you heare them ſpeake it plainely? *Fac nobis Deos, Make us Viſible gods, who may goe before us*, and we ſee them. *Myſticall, inviſible* GODS we cannot skill of. This we would have; GOD to be *manifeſted*. Why then, GOD is *manifeſted*.

3
Manifeſted *in the fleſh.*

Manifeſted; Wherein? Sure, if GOD will condeſcend to be *manifeſted*, there is none but will thinke, it is meet to bee, and it would be, in the moſt glorious *Creature*, that is under or above the ſunne : None, good enough. Yea, in what thing ſoever, be it never ſo excellent, for GOD to *manifeſt* himſelfe in, is a diſparagement too. What ſay you to *fleſh?* is it meet GOD be *manifeſted* therein? *Without controverſie* it is not. Why, what is *fleſh?* Gen.18.27. It is no *myſterie* to tell what it is : It is *duſt* (ſaith the *Patriarch Abraham.*) It is *graſſe* Eſay 40.6. (ſaith the *Prophet Eſay*;) *Fœnum*, graſſe *cut downe*, and *withering* : It is *corruption*, not 1 Cor.15.54. *corruptible*, but even *corruption* it ſelfe, (ſaith the *Apoſtle Paul.*) There being then (as Luk.16.26. *Abraham* ſaid to him, *Luc.*XVI.) Χάσμα μέγα, ſo great a *gulfe*, ſo huge a *ſpace*, ſo infinite a *diſtance* betweene thoſe two, betweene GOD, and *duſt*; GOD, and *Hay*; GOD, and Zach.2.13. *Corruption*; as no comming of one at the other; *ſileat omnis caro*, talke not of *fleſh*. Were it not a proud deſire, and full of preſumption, to wiſh things ſo remote to come together? to wiſh, that the Deitie, in the *fleſh*, may be made *manifeſt*? Can.8.1. Yet we ſee, wiſhed it was, by one in a place (CANT. VIII.) in reaſonable expreſſe termes : *O that thou wert as my brother, that ſucked the breſts of my mother* ! That is, O that Hee might bee *manifeſted in the*

the fleſh. O that He might be ! and ſo He was. Not onely *manifeſt*, at all; (that, is *great* :) but *manifeſt in the fleſh*; (that is greater.) For, if gold mixed, though it be with ſilver, is abaſed by it; what if it be mixed with the ruſt of iron or droſſe of leade? This muſt needs be great, in it ſelfe: But greater, with us: With us eſpecially, that make ſuch adoe at any, though never ſo little diſparagement; and that, if any, (though not much our inferiour) be ranked with us, take our ſelves mightily wronged We cannot chooſe, but hold this *Myſterie* for *Great*, and ſay (with S. *Auguſtine*,) DEVS: *quid glorioſius? Caro: quid vilius?* DEVS *in carne: quid mirabilius?* GOD: what more glorious? *fleſh*: what more baſe? Then, GOD *in the fleſh*: what more marvellous?

Manifeſted *ad ignominiam.*
As a *Child.*
Mat.17.2.

But, I aske further: *Manifeſted in the fleſh*; what *fleſh*? Or, how *manifeſted*? In *what fleſh*? What, in the pride and beauty of our nature? No: but, in the moſt diſgracefull eſtate of it that might be. And, how *manifeſted*? *Ad gloriam*, for His credit or glorie? No: but *ad ignominiam*, to His great contempt and ſhame. So to have been manifeſted, as in the *holy mount*, (His *face, as the ſunne*; *His garments as lightning*; *betweene* MOSES and ELIAS, in all glorie, and glorious manner:) This had not been ſo great an impeachment. Was that the manner? No: But how? In *clouts*, in a *ſtable*, in a *manger*. The GOD, whom the *heavens, and the heaven of heavens cannot containe*, in a little *Childs* fleſh not a ſpanne long: and that fleſh of a Child not very well conditioned, as you may read in the XVI. of *Ezekiel*.

Ezek.16.4,5, &c.
As a *condemned perſon.*
Heb.10.20.

So, to day: but after, much worſe. To day, in the *fleſh* of a poore *Babe*, crying in the Cratch, *in medio animalium*: After, in the rent and torne *fleſh* of a *condemned perſon*, hanging on the *Croſſe*, *in medio latronum*, in the midſt of other manner perſons, than MOSES *and* ELIAS; That, men even *hid their faces* at Him; not, for the *brightneſſe* of His *glorie*, but for *ſorrow* and *ſhame*. Call you this *manifeſting*? Nay, well doth the *Apoſtle* call it, the *Veile of His fleſh*; as whereby He was rather *obſcured*, than any way *ſet forth*; yea, *eclipſed*, in all the darkeſt points of it. Verily, the *condition* of the *fleſh* was more than the *fleſh* it ſelfe: and the *manner* of the *manifeſtation*, farre more, than the *manifeſtation* it ſelfe was. Both ſtill make the *Myſterie greater* and greater.

The Manner of this *Manifeſtation.*
2 Tim.3.5.
Ioh.1,14.

And now, to weigh the word *Manifeſted*, another while; becauſe, that may ſeeme to bee *terminus diminuens*, a qualified terme, rather abating than any way tending to make *great* the *Myſterie*; In that, a thing may be *manifeſted*, and not bee that, for which it is manifeſted; be *manifeſted* for one thing, and be another. Would to GOD, wee had not too plaine examples of theſe, even in that we are about, in *godlineſſe* it ſelfe: That there were not, that manifeſted themſelves ἐν μορφώσει, in the *vizor*, or *mask of godlineſſe*, but bee nothing leſſe. Well, this, how or whereſoever it may bee with men, with GOD it is not: Hee is not like to us: And howſoever, not here in this. For firſt, it is not in the *ſhaddow*, *ſhew*, or *ſhape* of *fleſh*: but, in very *fleſh* it ſelfe. Then, it is not (ſaith the *Greek Scholiaſt*) φανθεὶς, but. φανερωθεὶς: φανθεὶς, which importeth but an *apparition*, tranſitory, for a ſeaſon, and then vaniſheth againe; but φανερωθεὶς, a *manifeſtation*; ſuch, as is (ſay they) permanent, which paſſeth not, but laſteth for ever. And, to put all out of queſtion, (that here is *nihil perſonatum*, but even *perſona*,) He that here is ſaid to bee GOD *manifeſted in the fleſh*, is, in another place, ſaid to bee *Verbum caro factum*, the *word made fleſh*. So *manifeſted*, that *made*: ſo taking our nature, as, His, and it are growen into one *perſon*, never to be ſevered, or taken in ſunder any more. And, in ſigne thereof, that *fleſh*, wherein He is *manifeſted*, (in the beginning of the *Verſe*; in the end of the *Verſe*,) in the very ſame *fleſh*, He is *received up into glorie*; And in the ſame, ſhall appeare againe, at his ſecond *manifeſtation*.

And yet, to goe further; I ſay, that this word [*manifeſted*,] is ſo farre from being *Terminus diminuens*, that it doth greatly ampliate and inlarge the *Myſterie* yet ſtill. To be, and, to be *manifeſted*; *Eſſe*, and *videri*; *Dici de*, & *eſſe in*, are two things. And, as, in ſome caſes, it is more to *be*, than to be *manifeſted*; ſo, in ſome other, it is more to be *manifeſted*, than to *be*: And namely, in this here. More, for GOD, to be *manifeſted*, than to *be* in the *fleſh*. It is well knowne, when a great high Perſon doth fall into low eſtate, he careth not ſo much for *being* ſo, as for *appearing* ſuch: *Manifeſt* him not, and you doe him a pleaſure. More it is, for Him, to be *made knowne*, than to *be*, that, He is. O it is naturally given us, to hide our abaſing, what we can. Our *miſerie* muſt be kept in a *myſterie*, and that *myſterie* not *manifeſted* in any wiſe. *Blow a trumpet in Sion,* if any good come to us. But, whiſt, *let it not be heard in Gath, nor in Aſcalon,* if any evill fall upon us. Not ſo much as *Naomi* (we ſee,) but when ſhee was fallen into povertie, ſhee could not endure to be called by that name: No, her name was *Mara*; as if ſhe had been ſome other partie: So loth ſhee was, to have her miſerie made *manifeſt*. *Humilitie intrinſecall* is not ſo much: it is the *manifeſting* our *humilitie* that poſeth us. That DAVID ſhould have been *humble* in *heart* before GOD, and his *Arke*; that *Michal* could have borne well enough: This was the griefe; that DAVID muſt make it manifeſt, *uncover himſelfe, weare an Ephod,* and thereby (as ſhee thought) mightily diſgrace, and make himſelfe *vile in the eyes of his ſervants*. That was it, ſhe tooke ſo ill: Not, to *be*, ſo much; as, to be *manifeſt*: That ſame *manifeſting* marred all. And, why would NICODEMUS come to CHRIST, but not but by *Candle-light*, but that to be ſeene manifeſtly to come, was (with him) a farre greater matter, than to come. By all which it appeareth, that, in caſe of abaſement, to *ſeeme*, is more than to *be*; *dici de*, than *eſſe in*: And ſo (here) *noſci*, more than *naſci*. And I make no queſtion, but we may reckon theſe two, as two diſtinct degrees: 1 *He abhorred not to become fleſh*: 2 *He abhorred not to have it manifeſtly knowne*. It was not done (this) *in a corner*, in an out-corner of *Galilee*; but, in the *Citie of* DAVID. His poore *cloutes manifeſted*, by a *Starre*: His *ſhamefull death* publiſhed, by a great *Eclipſe*: Yea, that it might be *manifeſt* indeed, (as it followeth after in the *Verſe*) He would have it *preached over all the world*.

2 Sam.1.20.
Ruth 1.20.
2 Sam.6.20.
Iohn 19.39.
Acts 26.26.
Luk.2.4.

But, when we have done and ſaid all that ever we can, if we had all *Myſteries*, and no *love*, The *Apoſtle* tells us, it is nothing. We can have no *Myſterie*, except *Love* be *manifeſt*. So is it. Two ſeverall times doth the *Apoſtle* tell us 1 *(Tit. II.) apparuit Gratia*: 2 *(Tit. III.) apparuit Amor erga homines*: At the opening of this *myſterie*, there appeared the 1 *Grace of* GOD, and the 2 *Love of* GOD toward *mankind*. *Velatio Deitatis, revelatio charitatis*: As *manifeſt* as GOD was *in the fleſh*, ſo *manifeſt* was his *love* unto *fleſh*. And then, becauſe *great love*, a *great Myſterie*, *Dilexit* goeth never alone, but with *Sic*; (ſo, CHRIST:) *Ecce quantam charitatem*; (ſo, Saint *Iohn*.) Sure, how *great* and *apparent Humilitie*, ſo *great* and *apparent Love*. And His *Humilitie* was too apparent. So, we have GOD *manifeſted in the fleſh*, DEUS *charitas*: for, if ever He were *Love*, or ſhewed it; in this, He was it, and ſhewed it both. GOD, (that is *Love*,) was *manifeſted in the fleſh*.

1 Cor.13.2.
Tit.2.11.
3.4.
Ioh.3.16.
1 Ioh.3.1.
1 Ioh.4.8.

The *End* of this *manifeſtation*.

To make an end, one queſtion more. To what end? *Cui bono?* who is the better for all this? GOD, that is *manifeſted*; or the *fleſh*, wherein He is *manifeſted*? Not GOD: To Him, there groweth nothing out of this *manifeſtation*. It is for the good of the *fleſh*, that GOD was *manifeſted in the fleſh*. 1. For the *good preſent*: for, we let goe that of the *Pſalmiſt*, now, [*Thou that heareſt the prayer, to Thee ſhall all fleſh come*;] and much better and more properly ſay; Thou that *art manifeſted in the fleſh, to Thee ſhall all fleſh come*: *With boldneſſe entering into the holy place, by the new and living way prepared for us, through the veile, that is, His fleſh*. 2. And, for the *good to come*; For we are put in hope, that the end of this *manifeſting* GOD *in the fleſh*, will be the *manifeſting* of the *fleſh* in *Him*, even as He is: And, that which is the end of the Verſe, be the end of all, *The receiving us up into his glorie*. To this haven arriveth this *Myſterie*, of the *Manifeſtation* of it.

Pſal.65.2.
Hebr.10.19. 20.

III.
How this Myſterie concerneth us.
1 By the *Operation* of it, in us.

The end of this Second part is but the beginning of the third. For, hearing that it is ſo *great*, and of ſo *great* availe riſing by it, that it is *quæſtus multo uberrimus*, a trade ſo beneficiall; it makes us ſeeke, how to incorporate our ſelves (as in the * III. of the *Epheſians* he ſpeaketh;) how to have our *part* and *fellowſhip*, in this *Trade* or *Myſterie*. And that may we do (ſaith he, in the ſame place) * *ſi operetur in nobis*, (that is) if it prove to us, as it is in it ſelfe, a *Myſterie*. I know, it were a thing verie eaſie, for a *ſpeculative Divine*, to lead you along, and let you ſee, that this *Myſterie* is the *Subſtance* of all the *Ceremonies*, and the *fulfilling* of all *Prophecies*: That all MOSES *veiles*, and all the *Prophets viſions*, are recapitulate in it. But it is a point of *ſpeculation*; We heare thoſe points too often, and love them too well: Points of *practice* are leſſe pleaſing, but more profitable for us; namely, how we may get into the *partnerſhip of this Myſterie*.

* Epheſ.3.6.9
* Epheſ.3.7.

There is this difference, betweene a *Ceremonie* and a *Myſterie*: A *Ceremonie* repreſents

and

2 Theſſ.2.7.

and *ſignifies*; but, *workes* nothing: A *Myſterie* doth both. Beſide that it *ſignifieth*, it hath his *operation*; and, *worke* it doth; elſe, *Myſterie* is it none. You may ſee it, by the *Myſterie of iniquitie*; That doth *operari*; was at *worke* in the *Apoſtles* time; And it is no way to be admitted, but that the *Myſterie of godlineſſe* ſhould have like *operative force*.

Verſe 7.

If you aske, what it is, to *worke?* It is to doe, as all other Agents; *Vt aſſimulet ſibi paſſum*, to make that, it workes on, like it ſelfe; to bring forth in it the very ſame qualitie. This, the rather, for that, this day being a *Birth* day, and the *Myſterie* of it, a *Birth*, or generation; in that, (we know) the naturall and moſt proper worke is *Sui ſimile procreare*, to beget and bring forth the very like to it ſelfe. And what ſhould the *Myſterie of godlineſſe* beget in us, but *godlineſſe?* What, the *Myſterie of godlineſſe* (in this *Chapter*,) but the *Exerciſe of godlineſſe* (in the next?) To ſhew, we muſt make Saint *Baſils* Ἀσκητικὰ of it: For, his Ἀσκητικὰ, and Saint *Pauls* Γυμναστικὰ, I take to be all one.

Within; the *Myſtery*.
2 Pet.3.11.
Iam.1.27.

First, *Within*, (after the manner of a *Myſterie*,) by entering into our ſelves, and ſaying (with Saint *Peter*,) *Seeing then*, GOD *hath ſo dealt with us, what manner of perſons ought we to be, in all holy converſation and godlineſſe?* How ought we to eſteeme Him, that ſo eſteemed us? How to eſteeme our ſelves, whom He hath ſo eſteemed? How, without ſoile, or *ſpot* to *keepe* that *fleſh*, wherein GOD hath *manifeſted himſelfe*, That nothing come from it but ſuch as may become that *fleſh*, which is now all one with the *fleſh* of the SONNE of GOD.

Without: the *Manifeſtation*.

Galat.5.19.
Iam.2.18.
2 Cor.4.10, 11.
1 Ioh.3.14. 4.13.
Ioh.13.35.

Provided, that it be not all *Within*: For, we deale not with a *Myſterie* alone, but with a *Manifeſtation* too. That therefore our *godlineſſe* be not onely *myſticall*, but *manifeſt*, as GOD was. As the *Myſterie*, ſo the *Godlineſſe* of it; *Great*, and conſpicuous, both. For, that is the complaint; that, in our *godlineſſe*, now adaies, we goe very *myſtically* to worke indeed; we keepe it under a *veile*; and *nothing manifeſt*, but *opera Carnis*. Which maketh Saint *Iames* crie, *Oſtende mihi, ſhew it me*: and Saint *Paul* tells us, that the life of IESVS muſt not onely be had in our *ſpirit*, but *manifeſt* in our *fleſh*. For, *Godlineſſe* is not onely *Faith*, which referreth to the *Myſterie* (as we have it directly, at the IX. *Verſe*, the *Myſterie of faith*:) But, it is *Love* too; which referreth to the *Manifeſtation*. For, *in hoc cognoſcimus* (ſaith Saint *Iohn*,) *By this, we know*, our ſelves; and, *in hoc cognoſcent omnes* (ſaith CHRIST,) *By this ſhall all men know*, that we are *His*. And, if *Faith* worke by *Love*, the *myſterie* will be ſo *manifeſt* in us, as we ſhall need no *proſpective glaſſes*, or other *optique* inſtruments, to make it viſible; all men ſhall take notice of it.

*By the *Initiation* of us, into it.
1 Cor.4.1.

And yet remaineth there one point; than which, there is not one more peculiar to a *Myſterie*. That which the *Apoſtle* (*Hebr.* X. *Verſe* XX.) calleth *Initiating*: whereby we grow into the *fellowſhip* of this, and what *Myſteries* ſoever. For, this we are to underſtand, that *Myſteries* goe not all, by *hearing*; No, they be *diſpenſed alſo*: And men are to *eſteeme of us* (ſaith he) *not onely*, as of *the Vnfolders, but, as of the Stewards* (or *Diſpencers*) *of the Myſteries of* GOD. *Operari myſterijs*, is a phraſe well knowne, to the very *Heathen* themſelves: That, *myſteries*, as they *worke*, ſo they are to be *wrought*. That they are to be handled; and that our hands are to be cleane waſhed, yet we offer to touch them.

By which, I underſtand the *Myſterie* of *godlineſſe*, or *Exerciſe of godlineſſe* (call it whether yee will,) which we call the *Sacrament*: *the Greeke* hath no other word for it, but Μυστήριον:) whereby the *Church* offereth to *initiate* us, into the *fellowſhip*, of this daies *Myſterie*. Nothing ſorteth better than theſe two *Myſteries* one with the other; the *Diſpenſation of a Myſterie*, with the *Myſterie* of *diſpenſation*. It doth manifeſtly repreſent; it doth myſtically impart, what it repreſenteth. There is in it, even by the very Inſtitution, both a *Manifeſtation*, and that viſibly, to ſet before us this *fleſh*; and a myſticall *Communication*, to infeoffe us in it, or make us partakers of it. For the *Elements*: What can be more properly fit, to repreſent unto us the union with our Nature, than things, that doe unite themſelves to our Nature? And, if we be to diſpenſe the *Myſteries* in due ſeaſon; what ſeaſon more due than that His *fleſh* and *bloud* be ſet before us, that time, that He was *manifeſted in fleſh and bloud* for us. Thus we ſhall be initiate.

Apoc.10.7.

You looke to heare of a *Conſummation* of it too; And conſummate it ſhalbe, but not yet: Not, till the daies of the voice of the *Seventh Angell*. Then ſhall the *Myſterie* of GOD be finiſhed. So we find it directly, but not before. When, He that was, this day *manifeſted*

feſted in the fleſh, ſhall *manifeſt,* to the *fleſh,* the *fulneſſe* of this *Myſterie,* His eternitie, glorie, and bliſſe. So, ſtill it remaineth a *Myſterie* in part; A part thereof there ſtill remaineth behind, to be *manifeſted.* What He is, appeareth; what we ſhall be, doth not yet appeare; but ſhall, at the *ſecond appearing.* Two *veiles* we *reade* of: 1 The *veile* of His *fleſh* (*Hebr.* X. *Verſe* XX.) 2 And the *veile* where our *hope* hath caſt *anchor,* even *within the veile,* meaning heaven it ſelfe. The firſt is rent; theſe *myſteries* are remembrances of it. The ſecond alſo ſhall be, as we alſo with it; and as He, (in the end of the *Verſe*) ſo we, with Him, in the end, ſhall be *received up into glorie.* To the *conſummation* of 1 Iohn 2, 2. which great *Myſterie,* even that Great *Manifeſtation,* He vouchſafe to bring us all, that was, this day, for us all, *manifeſted in the fleſh,* IESVS CHRIST *the righteous, &c.*

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-Hall,*
on *Munday,* the XXV. of *December,* A. D. MDCIX.
being CHRISTMAS day.

GALAT. Chap. IIII. Ver. IV, V.

When the fulneſſe of time was come, GOD *ſent his Sonne, made of a woman, made under the Law.*

That, He might redeeme them that were under the Law, that we might receive the Adoption of Sonnes.

IF, *when* the *fulneſſe of time commeth,* GOD *ſent his Sonne*: then, When GOD *ſent his Sonne, is the fulneſſe of time come.* And at this day, GOD *ſent his Sonne.* This day therefore (ſo oft as by the revolution of the yeare it commeth about) is to us a yearely repreſentation of *the fulneſſe of time.* So it is: and a ſpeciall honour it is to the *Feaſt,* that ſo it is. And we our ſelves ſeeme ſo to eſteeme of it. For we allow for every *moneth* a *day,* (Looke how many *months* ſo many *dayes,*) to this *Feaſt,* as if it were, and we ſo thought it to be, the *full* recapitulation of the whole yeare.

This honour it hath, from CHRIST, who is the *ſubſtance* of this, and al other *Solemnities.* Peculiarly, *à Chriſti miſsa,* from *Chriſts ſending.* (For, they that read the ancient Writers of the *Latine* Church (*Tertullian,* and *Cyprian*) know, that *Miſsa,* and *Miſsio* and *Remiſſa,* and *Remiſsio,* with them, are taken for one. So that, *Chriſti miſsa,* is the *ſending of* CHRIST.) And when then hath this Text place ſo fit, as Now? Or what time ſo ſeaſonable to intreat of it, as This? Of *the ſending of his Sonne*; as *when* GOD *ſent his Sonne*: Of *the fulneſſe of time*; as, on the yearely returne and memoriall of it.

The diviſion.

To intreat of it then. The Heads are two: 1. Of *the fulneſſe of time.* 2. And of that, wherewith it is *filled.* 1. *Times fulneſſe,* in theſe, *When the fulneſſe of time came.* 2. *Times filling* in the reſt, GOD *ſent his Sonne, made of a woman, made under the Law, &c.*

I. In the former, (*Quando venit plenitudo temporis,*) there be foure points: 1. *Plenitudo temporis*: That, *time* hath a *fulneſſe*; or, that there is *a fulneſſe* of *time.* 2. *Venit plenitudo*:

That, that *fulneſſe commeth*, by ſteps and degrees; not all at once. 3. *Quando venit:* That, it hath a *Quando*, (That is,) there is a time, when *time* thus *commeth* to this *fulneſſe*. 4. And when that *When* is? And that is, *When* GOD *ſent his Sonne*. And ſo paſſe we over to the other part, in the ſame Verſe, *Miſit* DEVS; GOD *ſent his Sonne*.

II. For the other part (touching *the filling of time.*) There be *Texts*, the right way to conſider of them, is to take them in peeces. And this is of that kind. And if we take it in ſunder, we ſhall ſee, as it is of *fulneſſe*, ſo a kind of *fulneſſe* there is in it: every word, more *full* than other: every word, a ſtep in it, whereby it riſeth ſtill higher, till by *ſeven* ſeverall degrees it commeth to the top, and ſo the *meaſure* is *full*. 1. GOD *ſent*, the firſt. 2. *Sent his Sonne*, the ſecond. 3. *His Sonne made*, the third. 4. And that *twice* made, *Made of a woman*, the fourth. 5. *Made under the Law*, the fifth; every one *fuller* than other, ſtill.

And all this, for ſome *Perſons*, and ſome *Purpoſe*,; The Perſons, *Vt nos, that We*. The Purpoſe, *Reciperemus, that we might receive*. Nay, (if you marke it) there be two *Vt's*, ^{1} *Vt ille*, ^{2} *Vt nos*, that *He might*, and, that *We might*. *He* might *redeeme*; and *We* might *receive*: that is, *He*, pay for it, and, *We* reape the benefit. 6. A double benefit, of ^{1} *Redemption* (firſt) from the ſtate of perſons caſt and condemned, *under the Law*, which is the ſixth. 7. And then, of ^{2} *Tranſlation* into the ſtate *of adopted children* of GOD, which is the ſeventh, and the verie *filling* up of the meaſure.

III. All which, we may reduce to a double *fulneſſe*. GODS, as much as *He* can ſend. *Ours*, as much as *we* can deſire. GODS, in the five firſt 1. GOD *ſent*. 2. *Sent his Sonne*. 3. *His Sonne made*. 4. *Made of a Woman*. 5. *Made under the Law*. And *Ours* in the two latter; 6. *We are redeemed*, the ſixth. 7. *We receive adoption*, the ſeventh.

In that of GODS, every point is *full*. The thing ſent, *full*. The *ſending*, and the *manner* of ſending, *full*. The *making*, and the two *manners* of making, ^{1} *Of a woman*, and, ^{2} *Vnder the Law*, both *full*. And *our fulneſſe* in the two latter, (the *effects* of theſe two *Acts*, or *makings*, ^{1} *of a woman*, ^{2} *under the Law*,) *Redemption* and *Adoption*, which make vp all. That when we were *ſtrangers* from the *Adoption*; and not that onely, but lay *under the Law*, as men whom ſentence had paſſed on: From this latter, we are *redeemed*, (He *under the Law*, that we *from under the Law*,) That, (being ſo *redeemed*) we might further *receive the adoption of children*, (and as He *the Sonne of man*: So we might be made *the Sonnes of* GOD.) Which two are as much as we can wiſh. And this is *Our fulneſſe*.

IIII. And to theſe; I will crave leave to adde another *fulneſſe* of *Ours*, riſing out of theſe, and to make a *motion*, for it. That, as it is the time, when *we* from GOD, *receive* the *fulneſſe* of His *Bounty*: ſo it might be the time alſo, when *He* from us, may likewiſe *receive* the *fulneſſe* of our *Dutie*. The time of *His Bounty-fulneſſe*, and the time, of our *Thank-fulneſſe*: That it may be *Plenitudo temporis, quà ad illum, quà ad nos*; downeward, and upward; from *Him* to *us*, and from *us* to *Him* againe: and ſo be, both waies, *The fulneſſe of time*.

Quando venit plenitudo temporis.

1 *Plenitudo temporis.* Sap. 11. 17. Ephel. 4. 13.

FIRST there is a *fulneſſe* in Time. The terme, [*Fulneſſe*,] carrieth our conceit to *Meaſure*, ſtreight, from whence it is borrowed: which, is then ſaid to be *full*, when it hath as much, as it can hold. Now, GOD *hath made all things in Meaſure*: and if all things, then *Time*. Yea, *Time* it ſelfe is by the *Apoſtle* called, *Menſura temporis*, The Meaſure of Time. As then, all other *Meaſures* have theirs; ſo the *Meaſure* of *time* alſo hath *his fulneſſe*, when it receiveth ſo much, as the capacity will containe no more. So, *Time* is a *meaſure*: it hath a *capacitie*: That hath a *fulneſſe*. That, there is ſuch a thing as *the fulneſſe of time*.

2 *Venit plenitudo.*

But, nothing is *full* at firſt: no more is *Time* by and by. *Venit plenitudo*, it commeth, not at once, or ſtraight waies, but by ſteps and paces, neerer & neerer: *Fills*, firſt a quarter, and then halfe, till at laſt it come to the brim. And *degrees* there be, by which it commeth. *Ecce palmares poſuiſti dies meos*, (Pſalm. 39. 6.) From which word [*palmares*] it is an obſervation of one of the *Fathers*, a man may reade his *time*: In his owne *hand*, viſibly, there in an aſcent, the fingers riſe ſtill, till they come to the top of the middle finger; and when they be come thither, downe againe by like deſcent, till they come to the little, which is the loweſt of all. So is it in our *time*. It riſeth ſtill *by degrees*, till we come to the *full* pitch of our

Alcuin.

our Age, and then declineth againe, till we grow to the lower end of our *dayes*. But howſoever it may be (as it oft falls out) the deſcent is ſudden, wee goe downe head-long without degrees, goe away in a moment; yet ever this holdeth; to our *fulneſſe* we come not, but *by degrees*.

3 *Quando venit.* Now thirdly, this *comming* hath a *Quando venit*, a *time*, when it *commeth* thither. As a time there is a great while, when we may ſay, [a] *Nondum venit hora*, the time is not yet come, while the *meaſure* is yet but in *filling*: So at the laſt, a time too, that we may ſay, [b] *Venit hora*, the time is now *come*, when the *meaſure* is *full*: That is, A *time* there is, when *time commeth to the full*. As in the *day*, when the *Sunne* commeth to the *Meridian Line*: in the *moneth*, when it commeth to the point of *oppoſition* with the *Moone*: in the *yeare*, when to the *Solſtice*: In *man*, when he commeth to his *full* yeares: for that is the *fulneſſe of time* the Apoſtle alleageth in three verſes before.

a Ioh.7.6.
b Ioh.12.23.

And when is that *When*, that *time* thus *commeth* to his *fulneſſe*? *Quando miſit Deus*, when GOD ſends it: for *Time* receives his *filling* from GOD. Of it ſelfe, *time* is but an *emptie meaſure*, hath nothing in it: *Many* dayes and moneths run over our heads, *Dies inanes*, (ſaith the *Pſalmiſt*:) *Menſes vacui*, (ſaith *Iob*:) *Emptie dayes*, Pſalm. LXXVIII. *verſ.*33. *Void moneths*, without any thing to fill them, *Iob* VII. *verſ.*3.

4 *Quando.* That which *filleth time*, is ſome memorable thing of *Gods* powring into it, or (as it is in the Text) of *His ſending*, to *fill* it withall. *Miſit Deus* is it: and ſo commeth *Time* to be more or leſſe *full*; thereafter as that is, which *God ſends* to *fill* it.

Now, many memorable *miſſions* did *God* make before this here; whereby in ſome meaſure, He *filled* up certaine times of the yeare under *Moſes*, and the *Prophets*: all which, may well be termed, *The implements of time*.

But for all them, the *meaſure* was not yet *full*: *filled* perhaps to a certaine *degree*, but not *full* to the *brimme*: *full* it was not (ſeeing it might be ſtill *fuller*) till *God ſent* That, than which a more *full* could not be *ſent*.

And, That *Hee* ſent, when *Hee ſent His Sonne*, a *fuller* than whom *Hee* could not *ſend*, nor *Time* could not *receive*. Therefore, with the *ſending Him*, when that was, *Time* was at the top, that was the *Quando venit*, then it was, *plenitudo temporis*, indeed.

1 And, well might that *time*, be called the *fulneſſe of time*. For when *He* vvas ſent into the vvorld, in vvhom *the fulneſſe of the God-head dwelt bodily*: In whom *the Spirit was not by meaſure*: In vvhom vvas *the fulneſſe of grace and truth*: Of *whoſe fulneſſe we all receive*: When *He* vvas ſent, that vvas thus *full*, then was *time* at the *full*.

Col.2.9.
Ioh.3.34.
Ioh.1.14.
Ioh.1.16.

2 And well alſo might it be called *the fulneſſe of time*, in another regard. For till then, all was but in *promiſe*, in *ſhadowes* and *figures*, and *prophecies* only, which *fill* not, God knowes. But vvhen the *Performance* of thoſe *promiſes*, the *body* of thoſe *ſhadowes*, the *ſubſtance* of thoſe *figures*, the *fulfilling* or *filling full* of all thoſe *prophecies* came, then *came the fulneſſe of time*, truly ſo called. Till then it *came* not: then it *came*.

3 And vvell might it be called the *fulneſſe* of *time*, in a *third* reſpect. For then the Heire, (that is, *the World*) was come to His *full age*: and ſo that the fitteſt *time* for Him to be *ſent*. For to that, compareth the Apoſtle their eſtate then; that the former times under *Moſes* and the Prophets were as the Nonage of the world; *ſub Pædagogo*, in the III. *Chapter*, *Verſ.* XXIIII. ὑπὸ στοιχεῖα, at their *A. B. C.* or rudiments, (as in the very laſt vvords before theſe.) Their eſtate then, as of *Children* in their minority, *little differing from ſervants*. For all this vvhile, *nondum venit*, the *fulneſſe* of *time* vvas not yet *come*. But a *time* there vvas, as for *man*, ſo for *mankind* to come to his *full* yeares: That *time came* vvith CHRISTS *comming*, and CHRISTS *comming* vvith it, and never till then was *the fulneſſe of time*; but then it vvas.

And let this be enough for this point; more there is not in the *Text*. But if any ſhall further aske, why *then*, at that age of the vvorld, the vvorld vvas at his *full age*, juſt then, and neither ſooner nor later? I know many heads have beene full of devices, to ſatisfie mens curioſitie in that point. But I hold it ſafeſt to reſt vvith the Apoſtle (in the ſecond verſe) on GODS προθεσμία. Let that content us. Then vvas the time, for that vvas *Tempus præfinitum à Patre*, the time appointed of the Father. For, even among men, though (the *Father* being dead) the Law ſetteth a time, for the *Sonne* to come to His heritage: yet the *Father* living, no time can be prefixed, but onely vvhen it liketh Him to appoint; and the *Father*

Act.1.7. here liveth ; and therefore let his προθεσμία ſtay us. *The times and ſeaſons He hath put in His owne power, it is not for us to know them.* This is for us to know, that with His appointment, we muſt come to a full point. So doth the *Apoſtle*, and ſo let us, and not buſie our ſelves much with it, *time* is but the *meaſure* or caske, that vvherewith it is *filled,* doth more concerne us. To that therefore let us come.

2 GOD *ſent.* 1 The *degrees* are ſeven (as I ſaid.) To take them as they riſe. *Miſit Deus, God ſent.* That ſtandeth firſt ; and at it, let our firſt ſtay be. That vvill fall out to make the *firſt* degree. For, even this, that GOD *ſent* at all, *Ipſum mittere Dei,* this very *ſending* it ſelfe, is a degree. It is ſo ; and ſo vve vvould reckon of it, if vve knew the *Sender,* and vvho *He is* ; the *Majeſtie* of His preſence how great it is, and how glorious, how farre ſurpaſſing all we can ſee on earth.

For *Him,* for ſuch an one as *He,* to condeſcend, but to *ſend* ; is ſure a degree. For enough it had beene, and more than enough for *Him,* to be *ſent to* ; and not to *ſend Himſelfe.* To have ſit ſtill, and beene content, that we might *ſend* to *Him,* and have our meſſage and petition admitted, and not *He ſend* to us. That had beene as much as we could looke for, and well, if we might have beene vouchſafed but that. But it was *He* that *ſent* : not *we* to *Him* firſt, nay, not *we* to *Him* at all, but *He to us.*

Epheſ.2.12. *He* to *us* ? And what were *we,* that *He to us* ? *Vs,* (as elſe-where He termeth us) *meere Aliens from Him,* and *His Houſhold* : Not that onely, but *Vs,* in caſe of men, whom the Law had paſſed upon. (So is our eſtate deſcribed in the end of the Text.) For *Him,* to *ſend to Vs,* ſo *great* as *He,* to *ſuch* as *we* ; to thinke *us, tanti,* ſo much worth, as to make any *miſſion,* or motion, or to diſeaſe any about *us* ; This may well be the *firſt.* Be it then ſo ; that *to us,* or *for us,* or *concerning us,* GOD would trouble *Himſelfe* to make any *ſending* : A *fulneſſe* there is in this. *Full He* was ; *a fulneſſe* there was in *Him,* (even the *fulneſſe of compaſſion* in His bowels over our eſtate) elſe ſuch a *Sender* would never once have *ſent.*

2 *His Sonne.* GOD *ſent* : *Sent,* and *ſent His* SONNE : That, (I make no queſtion,) will beare a *ſecond.* *Others* He might have ſent ; and *whoſoever* it had beene He had ſent, it might well have ſerved our turnes. If ſent by the hand of any His *Servants,* any *Patriarch, Prophet,* any *ordinary meſſenger,* it had beene enough. So, hitherto had beene his *Sending.* So, and no otherwiſe, ever till now.

Col.2.9. Then, if to *ſend* by *any* may ſeeme ſufficient, to *ſend His* SONNE, muſt needs ſeeme *full.* For ever the more excellent the *Perſon ſent,* the more honourable the *ſending* : the *greater He,* the *fuller* it. Now, *greater* there is not than *His* SONNE, His *firſt,* His *only begotten* SON, in *whom the fulneſſe of the God-head dwelt* ; In ſending *Him,* He ſent the greateſt, the beſt, the *fulleſt* thing He had.

To heape the *meaſure* up yet more, with the *cauſe* of His *ſending,* in the word ἐξαπέστειλε, It was *voluntary.* He ſent Him not for *need* : but for meere love to us, and nothing elſe. There was no *abſolute neceſſitie* that He ſhould have ſent *Him.* Hee might have done what He intended, by the meanes and miniſtery of ſome beſides. GOD could have enabled a *Creature* ; a *Creature* enabled by GOD, *and the power of his might,* could ſoone have *trod downe Satan under our feet.* But if it had beene any *other* He had ſent, His love and regard to us had not ſhewed ſo *full.* It had beene, *Oſtendit* DEVS *charitatem,* but not, *Ecce quantam charitatem oſtendit* DEVS. 1 Ioh.3.1. Whomſoever he had ſent beſides, His love had not beene *full* : at leaſt, not *ſo full* as it ſhould have beene, if He had ſent His SONNE. That therefore it might be *full,* and ſo appeare to us for *full, Miſit Deus Filium ſuum.* Enough it was, in compaſſion of our eſtate, to have releeved us by *any* : Men that are in need to be releeved, care not *who* they be that doe it. Enough then for *compaſſion* : but not enough to manifeſt *the fulneſſe* of His love, unleſſe to releeve us, *He ſent His owne* SONNE.

3 *Made.* This is *full* one would thinke : Yet, the *Manner* of His *ſending* Him, is *fuller ſtill.* *Miſit Filium* ; *Filium factum.* Sent His SONNE ; His SONNE *made.* Sent Him, and ſent Him *made* : This is a *third.* For if Hee would have ſent Him, Hee ſhould not have ſent him *made* : but as Hee was, *neither made nor created,* but like Himſelfe in His owne eſtate, as vvas meet for the SONNE OF GOD, to be ſent. To *make Him* any thing, is to *marre Him,* be it what it will be. To *ſend Him made,* is to *ſend Him marred,* and no better. Therefore, I make no doubt, CHRISTS *ſending* is one degree, *His making* is another : So to

ſend, as withall *to make*, are two diſtinct meaſures of this *filling*. As He is, He is a *Maker*, a *Creator*: If GOD *make Him* any thing, Hee muſt be a thing *made*, a *Creature*; and that is a great diſparagement. So that, howſoever the *Time* is the *fuller*, for this; He is the *emptier*: πλήρωμα χρόνου, κένωμα Χριστοῦ, The fulneſſe of time, is His emptineſſe; The exalting of that, His abaſing. And this very *Exinanivit ſeipſum*, emptying Himſelfe, for our ſake, is a preſſing downe the *meaſure*: and ſo, even by that, ſtill the *meaſure* is more *full*. Philip.2.7.

Yea, the very *manner* of this *making*, hath his increaſe too, addeth to it ſtill. In the word γενόμενον: which is not every *making*, but *making it His Nature*. To have *made* Him a body and taken it upon Him for a time, till He had performed His Embaſſage, and then laid it off again, that had beene much: But ſo to be *made*, as once *made* and *ever made*; ſo to take it, as never lay it off more, but continue ſo ſtill γίνεσθαι, it to *become His very nature*; ſo to bee *made* is to *make* the *union full*. And to *make* the *union with us full*, Hee was content, not to be *ſent* alone, but to be *made*; and that γίνεσθαι, to be *made ſo*, as never *unmade* more. Our *Man-hood* becomming His *Nature*, no leſſe than the *God-head* it ſelfe. This is *Filium factum* indeed.

Made, and twice *made*, (for ſo it is in the Verſe) 1 *Factum ex*, and 2 *Factum ſub*; *made of*, and *made under*: *Of a woman*; *under the Law*. So, two *makings* there be; either of them, of it ſelfe, a *filling* to the *meaſure*, but both of them maketh it perfectly full.

Made, firſt *of a woman*: that, I take cleerely to be *one*. For, if *He*, if the SONNE *of* GOD muſt be *made a Creature*: it were meet Hee ſhould *be made* the beſt *Creature* of all. And if *made* of any thing, (if any one thing better than another) of that: *made* ſome glorious *Spirit*, Some of the orders of the *Angels*. Nay, *made*, but *made* no Spirit; *Verbum caro factum eſt*, The WORD became *fleſh*: *Made*, but *made* no Angell; *Nuſquam Angelos*, He in no wiſe tooke the *Angels* nature upon Him. 4 Made *of a woman*. Ioh.1.14. Hebr.2.16.

But *made man*. Firſt, I will aske with DAVID, *Domine, quid eſt homo?* Lord, what is man? And then, tell you His anſwer: *Homo quaſi res nihili*, Man is like a thing of nought. And this he was *made*, this he became, *made man*, *made of a woman*: *did not abhorre the Virgins wombe*, (as we ſing daily, to the high praiſe of the *fulneſſe of His humilitie*, to which His Love brought Him for our ſakes.) For, *whatſoever* elſe he had beene *made*, it would have done us no good. In this then was the *fulneſſe* of His Love, as before of His *Fathers*, that He would be *made*, and was *made*, not *what* was *fitteſt* for *Him*, but *what* was *beſt* for *us*: not, *what* was moſt for *His glory*, but *what* was moſt for our *benefit* and behoofe. Pſal.144.3.

Made of a woman. For, *Man* He might have beene *made*, and yet have had a body framed for Him *in Heaven*, and not *made of a woman*. But when He ſaith, *Factum ex muliere*, it is evident, He paſſed not *thorow Her*, *as water thorow a Conduit Pipe*; (as fondly dreameth the Anabaptiſt.) *Made* of, *Factum ex*: *Ex, dicit materiam*. Made of her; Shee miniſtred the matter, *Fleſh of her fleſh*. *Semen mulieris*, The ſeed; and *Semen intimum ſubſtantiæ*, that is, the principall and very inward chiefe part of the *ſubſtance*. Made of that, made of her very *ſubſtance*. Gen.3.15.

And ſo have we here now in one, both twaine *His Natures*. GOD *ſent His Sonne*, There His *Divine*: *Made of a woman*, Here His *Humane Nature*. That, from *the boſome of His Father*, before all worlds; This, *from the wombe of His Mother*, in the world. So that, as from *eternitie*, GOD His *Father* might ſay that verſe of the Pſalme, *Filius meus es tu, hodie genui te*, Thou art my Sonne, this day have I begotten thee: So, in *the fulneſſe of time*, might the *Virgin His Mother*, no leſſe truly, *Filius meus es tu, hodie peperi te*, Thou art my Sonne, this day have I brought thee into the world. Pſal.2.7.

And here now, at this word, *made of a woman*, He beginneth to concerne *us* ſomewhat. There groweth an alliance betweene *us*: For, *we alſo* are *made of a woman*. And our hope is, as, He will not be confounded, to be counted *inter natos mulierum*; No more will He be, (ſaith the *Apoſtle*) to ſay, *in medio fratrum*; to acknowledge us His *Brethren*. And ſo by this *Time* He groweth ſomewhat *neere us*. Hebr.2.11. Rom.8.29.

This now is *full* for the union with our nature, *to be made of a woman*. But ſo to bee *made of a woman*, without hee be alſo *made under the Law*, is not neere enough yet. For, if He be out of the compaſſe of the *Law*, that the *Law* cannot take hold of Him, *Factum ex muliere* will doe us ſmall pleaſure. And He was ſo borne, *ſo made of a woman*; As the verity 5 Made *under Law*.

of His conception, is in this *factum ex muliere:* So the purity is in this, that it is but *ex muliere,* and no more; Of the *Virgin* alone, by the power of the HOLY GHOST, vvithout mixture of fleſhly generation. By vertue whereof, no originall ſoile was in Him. *Iuſt* 1 Tim.1.9. borne He was, and *Iuſto non eſt lex poſita,* No law for the Iuſt, no law could touch Him. And ſo we, never the better, for *factum ex muliere.*

For if one be in debt and danger of the *Law,* to have a *Brother,* of the ſame bloud, *made of the ſame woman;* both (as we ſay) *lying in one belly,* will little availe him, except he will alſo come *under the Law,* that is, become his Surety, and undertake for him. And ſuch was our Col.2.14. eſtate. As Debtors vve vvere, by vertue of *Chirographum contra nos,* The *hand-writing* that was againſt us. Which was our *Bond,* and vve had forfeited it. And ſo, *factus ex muliere,* to us, vvithout *factus ſub Lege,* vvould have beene to ſmall purpoſe.

No remedy therefore, He muſt be new *made; made* againe once more. And ſo Hee was, caſt in a new mould; and at His ſecond *making, made under the Law;* Vnder which if Hee had not *beene made,* we had beene marred; even quite undone for ever, if this had not beene done for us too. Therefore, Hee became bound for us alſo, entered bond anew, tooke on Him, not onely our *nature,* but our *Debt; our Nature,* and *Condition* both. *Nature,* as men; *Condition,* as ſinfull men; expreſſed in the words following, [*Them that were under the Law:*] for that was our *Condition.* There had indeed beene no capacitie in Him, to doe this, if the former had not gone before, *factum ex muliere;* if Hee had not beene, as vvee, *made of a woman:* But the former vvas for this; *Made of a woman* Hee vvas, that Hee might bee *made under the Law:* Being *ex muliere,* Hee might then become *ſub Lege,* which before Hee could not, but then Hee might and did: And ſo this ſtill is the *fuller.*

Gal.5.3. And when did Hee this? when was *He made under the Law?* Even then, when Hee was *Circumciſed.* For this doth *Saint Paul teſtifie,* in the *third* of the next *Chapter; Behold, I Paul teſtifie unto you, whoſoever is circumciſed, Factus eſt debitor univerſæ Legis,* He becomes a debtour to the whole Law. At His *Circumciſion* then, He entred *Bond* anew with us; and in ſigne that ſo Hee did, Hee ſhed then a few drops of His bloud, whereby Hee ſigned the *Bond* (as it were) and gave thoſe few drops then, *tanquam arrham univerſi ſanguinis effundendi,* as a pledge or earneſt, that *when the fulneſſe of time came,* He would be readie to ſhed all the reſt; as He did. For I would not have you miſtake, though we ſpeake of this, [*ſub Lege,*] being under the Law, in the termes of a *Debt ſometimes:* yet the truth is, this *debt* of ours was no *money debt;* we were not *ſub Lege pecuniariâ,* but *Capitali:* and the *debt* of a *Capitall Law* is *Death:* And under that, under *Death* Hee vvent, and that the worſt *death* Law had to inflict, even the *Death of the Croſſe,* the moſt bitter, reproachfull, curſed death of the *Croſſe.* So that upon the matter, *factus ſub Lege,* and *factus in Cruce,* come both to one; one amounts to as much as the other. Well, this He did undertake for us at His *Circumciſion:* and therefore then, and not till then, He had His name given Him, the name of IESVS Luke 2.21. a SAVIOVR. For then tooke He on Him the *Obligation* to ſave us. And looke what then Col.2.14. at His *Circumciſion* He undertooke, at His *Paſſion* He paid even to the full: and having paid it, *delevit Chirographum,* cancelled the ſentence of the Law, that till then was of record, and ſtood in full force againſt us.

Howbeit, all this was but one part of the Law; But He was *made ſub Lege univerſâ,* under the whole Law; and that not by His *death* only, but by His *life* too. The one halfe of the Law, (that is, the *Directive* part,) He was *made under* that, and ſatisfied it, by the *Innocencie* of His *life,* without breaking ſo much as one jot or title of the Law: and ſo anſwered that part (as it might be the *Principall.*) The other halfe of the Law, which is the *Penaltie:* He was under that part alſo, and ſatisfied it, by *ſuffering* a vvrongfull *Death,* no vvay deſerved, or due by Him; and ſo anſwered that (as it might be the *Forfeiture.*) So He was *made under both, under the whole Law.* Satisfying the *Principall,* there was no reaſon He ſhould be lyable to the *forfeiture,* and *penaltie:* yet, *under that* Hee was alſo. And all, that the vvhole *Law* might bee ſatisfied fully, by His being under both parts; and ſo no part of it light upon us.

Theſe two then, (1 *Made of a woman,* 2 *Made under the Law,*) yee ſee, are *two* ſeverall *makings,* and both very requiſite. Therefore, Either hath a ſeverall *Feaſt,* they divide this *Solemnitie* betweene them. *Six dayes* a peece, to Either; as the ſeverall moities of this *fulneſſe of time*. This day, *Verbum caro factum*, The Word made fleſh: That day, (Ioh.1.14.) *Him that knew no Sinne, Hee made Sinne*, (that is) made Him undertake to be handled as a *Sinner*, (2 Cor.5.21.) to be *under the Law*, and to endure what the Law could lay upon Him. And ſo now, the thing ſent is *full:* and *fully ſent*, becauſe *made:* and *fully made*, becauſe *made once* and *twice* over: fully made *ours*, becauſe fully *united* to us. *Made of a woman* as well as we: *Made under the Law* as deepe as we: Both *ex muliere*, and *ſub Lege*. So of our nature *(of a woman,)* that of our condition alſo *(under the Law :)* So, fully united to us in *nature*, and *condition* both.

And ſo we are come to the *full meaſure* of His *ſending*. And, that we are come to the full, ye ſhall plainly ſee, by the *overflowing*, by that which we receive from this *fulneſſe*; (Verſ.5.) which is the latter part of the verſe, and is our *fulneſſe*, even the *fulneſſe* of all that we can deſire. For, if we come now to aske, For whom, is all this adoe, This *Sending*, This *making*, over and over againe? It is *for us*. So is the concluſion, *ut nos*, that *we* might from this *fulneſſe*, receive the *full* of our wiſh. For in theſe two behinde, ¹ *Redemption*, and ² *Adoption*; to be *redeemed*, and to be *adopted*, are the *full* of all, we can wiſh our ſelves.

The tranſcendent Diviſion, of *Good* and *Evill*, is it, that comprehendeth all. And here it is. Our deſire can extend it ſelfe no further than to be rid of all *evill*, and to attaine all that *good* is. By theſe two, (being *redeemed*, and being *adopted*) we are made partakers of them both: *To be redeemed from under the Law*, is to be quit of all *Evill*. *To receive the Adoption of children*, is to be ſtated in all that is *Good*. For, all *Evill* is, in being *under the Law*, from whence we are *redeemed*; and, all *Good*, in being inveſted, in the heavenly Inheritance, whereunto we are *adopted*. Thus ſtood the caſe with us: *Aliens we were from* GOD, *his Covenant*, and his (Epheſ.2.12.) Kingdome: More than that, *Priſoners* we were, faſt layed up *under the Law*. From this latter we are *Freed:* of the former we are *ſeazed:* And what would we more?

Onely, this you ſhall obſerve, that in the *Idiom* of the *Scriptures* it is uſuall; two points being ſet downe, when they are reſumed againe, to begin with the later, and ſo end with the former. So is it here, At the firſt, *made of a woman, made under the Law*. At the reſuming, He begins with the later, *made under the Law, That he might redeeme them, that were under the Law*. And then comes to the former, *made of a woman*, made the Son of man, *That we by adoption might be made the Sons of* GOD. But, this we are to marke, it is He that is at all the *coſt* and *paine:* and we, that have the *benefit* by it. At the *redeeming* it is, *Vt Ille:* At the *receiving* it is, *Vt Nos*.

6
That he might redeeme them that were under the Law.

Briefly of either: And firſt, of our *Redeeming*. *Redeeming* (as the word giveth it) is a ſecond buying, or buying backe of a thing, before *aliened* or *ſold*. Ever, a former *ſale* is preſuppoſed before it. And ſuch a thing there had gone before. A kinde of *alienation* had formerly been, whereby we had *made away* our ſelves, (for, a *ſale* I cannot call it, it was for ſuch a trifle:) Our *Nature aliened* in ADAM, for the *forbidden fruit*; a matter of no moment. Our *Perſons* likewiſe; daily we our ſelves *alien* them, for ſome *trifling pleaſure*, or *profit*; matters not much more worth. And, when we have thus paſſed our ſelves away, by this *Selling our ſelves under ſin*, (Rom.7.14.) the Law ſeazeth on us, and under it we are συγκεκλεισμένοι *(Chap.III.v.23.)* even *lockt up*, as it were, in a Dungeon, *tyed faſt with the cords of our ſins*, *(Pro.V.v.22.)* The *ſentence* paſſed on us, and we waiting but for execution. What evill is there not, in this eſtate, and on every ſoule that is in it? Well then, the firſt *Vt*, the firſt *end* is, *To get us rid* from under this eſtate.

He did it: Not by way of *entreaty*, ſtep in and begge our pardon: That would not ſerve. *Sold* we were, and *bought* we muſt be, A *price* muſt be laid downe for us. To get us from *under the Law*, it was not a matter of *Interceſſion*, to ſue for it, and have it. No, He muſt *Purchaſe* it, and *pay* for it. It was a matter of *Redemption*.

And, in *Redemption* or a *Purchaſe*, we looke to the *Price*. For if it be at any eaſie rate, it is ſo much the better. But with a high *price*, He *Purchaſed* us; it coſt Him *deare* to bring it about. *Non auro, nec argento*; Neither of them would ſerve; At an higher rate it was, even *Pretioſo ſanguine*. (1 Pet.1.18,19.) His precious bloud was the *price* we ſtood Him in. Which He payed, when *Hee gave his life a ranſome for many*. (Math.20.28.)

It ſtood thus betweene *Him* and *us*, in this point of *Redemption*. Here are certaine *malefactors under the Law*, to ſuffer, to be executed: What ſay you to them? Why, I will become *under the Law*, ſuffer that they ſhould, take upon me their execution, upon *condition*, they may be quit. In effect ſo much, at his *Paſſion*, He ſaid; *Si ergo me quæritis*, (*Ioan.* XVIII. *Verſe* VI.) *If you lay hold on me*, if I muſt diſcharge all, *Sinite hos abire, Let thoſe goe their way*, Let the *price* I pay be their *Redemption:* and ſo it was. And ſo we come to be *redeemed from under the Law*.

And this is to be marked, that *Them that were under the Law*, and *We that are to receive*, are but one, *one* and the *ſame perſons* both: But being ſo *redeemed*, then we are our ſelves. Till then, the *Apoſtle* ſpeakes of us, in the *third perſon*, (*Them that were under the Law*,) as of ſome *ſtrangers*, as of men of another world, none of our owne. But now being *redeemed*, the ſtyle changeth. He ſpeaketh of us, in the *firſt* perſon *ut Nos*, that *We:* For, till now, we were not our owne, we were not our ſelves; but now we are: Till this, it was the *old yeare* ſtill with us; but with the *new yeare* commeth our new eſtate.

7 That we might receive the Adoption of Children.

Being thus redeemed, we are got from *under the Law:* and that is much. Till a partie come to be once *under it*, and feele the weight of it, he ſhall never underſtand this aright; but then he ſhall. And if any have beene *under it*, hee knowes what it is, and how great a *benefit* to be got thence. But is this all? No, He leaves us not here; but to make the *meaſure* compleat, yea, even to *flow over*, He gives us not over, when He had rid us out of this wretched eſtate, till He have brought us to an eſtate, as good as he himſelfe is in. After our *Redemption*, we ſtood but as *Priſoners inlarged*; that was all: But ſtill we were as *ſtrangers*; no part nor portion in God, or His Kingdome: nor no reaſon, we ſhould hope for any. He now goeth one ſtep further, vvhich is the higheſt and furtheſt ſtep of all. For further than it he cannot goe.

That we might receive the Adoption, (that is) from the eſtate of *Priſoners condemned*, be tranſlated into the eſtate of *Children Adopted*. Of *Adopted:* for, of *Naturall*, we could not: That is His *peculiar* alone, and He therein only above us, but elſe, fully to the joynt fruition of all that He hath, which is fully aſmuch as wee could deſire. And this is our *Fieri* out of His *Factum ex muliere*. We made the *Sonnes of* God, as He the *Sonne of Man*; We made *partakers* of His *Divine*, as He of our *Humane nature*. To purchaſe our pardon, to free us from death, and the Lawes ſentence, this *ſeemed a ſmall thing* to Him: yet this is *Lex hominis*. Mans goodneſſe goeth no farther; and gracious is the *Prince* that doth but ſo much. For, who ever heard of a *condemned* man, *Adopted* afterward; or that thought it not enough and enough, if he did but ſcape with his life? So farre then to exalt His bounty, to that *fulneſſe*; as *Pardon*, and *Adopt* both, *Non eſt Lex hominis hæc*; No ſuch meaſure amongſt *men*; *Zelus Domini Exercituum, The zeale of the Lord of Hoſts*, was to performe this: *The fulneſſe of the God-head dwelt in Him*, that brought this to paſſe.

2 Pet.1.4.
2 Sam.7.19.
Eſay 9.7.

For, (to ſpeake of *adopting:*) Wee ſee it daily; No father *adopts*, unleſſe Hee be *orbe*, have no childe; or if he have one, for ſome deepe diſlike have caſt him off. But God had a Sonne, *The brightneſſe of His Glory*; *The true character of His Subſtance*. And no diſpleaſure there vvas: No, *In quo complacitum eſt*, In vvhom He vvas abſolutely well pleaſed: yet vvould Hee, by *adoption*, for all that, *bring many Sonnes to Glory*. Is not this *full* on His part?

Hebr.1.3.
Matth.17.5.
Hebr.2.10.

We ſee againe, no *Heire* will endure to heare of *Adoption*, nay, nor divide his Inheritance, no, not vvith his *naturall Brethren*. Then, that the *Heire of all things*, ſhould admit *joynt Heires* to the Kingdome Hee vvas borne to; and that admit them not out of ſuch, as vvere *neere* him, but from ſuch as vvere *ſtrangers*, yea, ſuch as had beene *condemned* men *under the Law*; Is not this *full* on His part? To purchaſe *us*, and to purchaſe *for us*, both at once? And not to *doe* this for us alone, but to *aſſure* it to us: For, as his *Father*, (in this Verſe,) ſends Him; So, (in the next Verſe,) *Hee* ſends *the Spirit of His Sonne*, to give us *ſeiſin* of this our *Adoption:* whereby vvee now call Him, the Iewes *Abba*, the Gentiles *Pater*, as *Children* all, and He *our Father*, which is the privilege of the *Adoption*, vvee here receive.

Hebr.1.3.
Rom.8.17.

And now are we come to the *fulneſſe* indeed. For this *Adoption*, is the *fulneſſe* of our option: We cannot extend; We, our *wiſh*; or He, His *love and goodneſſe* any further. For, what can vve aske, or He give more, ſeeing in giving this, He giveth all He is worth? By this time, it is *full Sea:* All the bankes are *filled*. It is now as Ezekiels *waters* that he

Ezek.47.3,4,5.

he ſaw *flow from under the threſhold of the Temple:* that tooke him to the *ankles* firſt, then to the *knees*, after to the *loynes*; at laſt, ſo *high riſen*, there was no more paſſage.

1. From the *fulneſſe* of His *Compaſſion*, He *ſent* to releaſe us: 2. From the *fulneſſe* of *His Love*, He *ſent His Sonne:* 3. In the *fulneſſe of Humility*, Hee *ſent Him made:* 4. *Made of a Woman*, to make a *full union* vvith our *nature*: 5. *Made under the Law*, to make the *union* yet more perfectly *full* with our *ſinfull condition:* 6. That we might obtaine a full deliverance, from all *Evill*, by being *redeemed:* 7. And a full eſtate of all the *Ioy* and *Glory* of his heavenly inheritance, by being *Adopted.* So, there is *fulneſſe* of all hands. And ſo much for the *fulneſſe of the Benefit*, we receive.

Now, for the *fulneſſe of the Dutie*, vvee are to performe this day. For, *in the fulneſſe of time*, all things are to be *full. Plenitudo temporis, tempus plenitudinis.* And ſeeing GOD hath ſuffered us to live, to ſee the yeare run about, to this *plenitudo temporis:* if it be ſo on GODS part; meet alſo, it be ſo on *Ours:* and that *we* be not *empty*, in this *fulneſſe of time.* It is not fit, if *He* be at the *brinke*, that *we* be at the *bottom.* But, as *we* be vvilling, to yeeld Him of *ours* againe; of our *dutie* (I meane:) that it, to Him, in a meaſure and proportion be like *full*; as his *Bounty* hath been *full* above meaſure toward us. That ſo *from* us, and on *our parts*, it may be *plenitudo temporis*, or *tempus plenitudinis*, the *fulneſſe of time*, or *time of fulneſſe*, chooſe you vvhether.

1. And a *time of fulneſſe* it will be, (I know) in a ſenſe: of *fulneſſe of bread*, of *fulneſſe of bravery*, of *fulneſſe of ſport* and *paſtime:* and this it may be. And it hath beene ever, a *joyfull time* in appearance, for it ſhould be ſo. *With the joy* (ſaith *Eſay*, a verſe or two before *Puer* Eſay 9.3. *natus eſt nobis*, unto us a Childe is borne) *that men rejoyce with, in harveſt:* Not to goe from our *Text* here, With the joy of men that are come out of *priſon*, have ſcaped the *Law*; With the *joy* of men that have got the reverſion of a *goodly heritage.* Onely, that vve forget not the principall; that this *outward joy* eat not up, evacuate not our *ſpirituall joy*, proper to the *Feaſt:* that vve have in minde, in the middeſt of our mirth, the cauſe of it, CHRISTS *ſending*, and the benefits that come thereby. And it ſhall bee a good ſigne unto us, if vvee can thus rejoyce, if this our joy can be *full*, if we can make a *ſpirituall* bleſſing the object of our mirth. *Beatus populus, qui ſcit jubilationem*, Bleſſed is the people, that can rejoyce on this Pſa.89.15. manner.

2 And after *our joy-fulneſſe*, or *fulneſſe of joy*, *our fulneſſe of thankes*, or *thanke-fulneſſe*, is to enſue: For, with that *fulneſſe*, we are to celebrate it likewiſe. Our *mindes* firſt, and then our *mouthes*, to be filled with bleſſing, and praiſe, and thankes to Him, that hath made our times not to fall into thoſe *emptie* ages of the world, but to fall within this *fulneſſe of time*, which *ſo many Kings and Prophets deſired to have lived in*, but fell ſhort of; and lived then, when the Luke 10.24. times were *full* of ſhadowes, and promiſes, and nothing elſe. How inſtantly they longed to have held ſuch a *Feaſt*, to have kept a *Chriſtmas*, it is evident by David's *Inclina cœlos*, by Pſal.144.5. Eſay's *Vtinam diſrumpas Cœlos, Bow the Heavens, and Breake the Heavens:* How much (I ſay) Eſay 64.1. they longed for it: And therefore, that vve make not light account of it.

To render our *thankes* then, and to remember to doe it *fully*, To forget none: To *Him* that *was ſent*, and to *Him* that *Sent*; *Sent his Sonne*, in this; the *Spirit of his Sonne*, in the next verſe. To begin vvith *Oſculamini Filium*, it is the firſt duty injoyned us this day, to *kiſſe* Pſal.2.12. *the Babe* new borne, that when his *Father* vvould *ſend Him*, ſaid, *Ecce venio*, ſo readily: and Pſal.40.7. vvhen he vvould *make Him*, was content vvith *Corpus aptaſti mihi*, to have a body made Him, meet for Him to ſuffer in: vvho vvillingly yeelded to be our SHILO; to this ἀπέστειλε here; Gen.49.10. yea, to be not only CHRIST, but an *Apoſtle* for us, *(Hebr. III. v. I.)* even *the Apoſtle of our profeſſion.*

And not to *Him* that *was ſent* and *made* alone: but to the FATHER that *ſent Him*, and to the HOLY GHOST that *made Him*, (as by whom He was conceived.) To the FATHER, for his *miſſion*; The SONNE, for his *Redemption*; The HOLY GHOST, for his *Adoption*; For, by Him it is wrought. He that *made Him the Sonne of man*, doth likewiſe *regenerate us*, to the ſtate of the *Sonnes of God.* And this for our *thankfulneſſe.*

3. And to theſe two, (to make the meaſure *full*) to joyne, the *fulneſſe of dutie*, even vvhatſoever *dutifull* minded perſons may yeeld to a *bountifull minded* and a *bountifull*

handed Benefactor. And with this to beginne, to conſecrate this firſt day of this *fulneſſe of*
time: even with our *ſervice* to Him at the *full*; which is then at the *full*, when no *part* is miſſing:
when all our *duties* of *preaching*, and *praying*, of *hymnes*, of *offering*, of *Sacrament*, and
all, meet together. No *fulneſſe* there is of our *Liturgie*, or publike ſolemne Service, without
the *Sacrament*. Some *part*; yea, the chiefe *part* is wanting, if that be wanting. But our
thankes are ſurely not *full*, without the Holy *Euchariſt*, which is by interpretation, *Thankſgiving*
Pſa 116.12,13. it ſelfe. *Fully* we cannot ſay, *Quid retribuam Domino?* but wee muſt anſwer, *Calicem*
ſalutaris accipiam, we *will take the cup of ſalvation*, and with it in our hands *give thankes*
to *Him*, render Him our true *Euchariſt*, or reall *Thankſgiving* indeed. In which *Cup* is the
Bloud, not onely of our *redemption*, of the *Covenant*, that freeth us from the *Law*, and maketh
Matth.26.28. the *Deſtroyer paſſe over us:* but of our *Adoption*, of the *New Teſtament* alſo, which entitles
us, and conveyes unto us (*Teſtament-wiſe*, or by way of *Legacie*) the eſtate we have in
the joy and bliſſe of his heavenly Kingdome, whereto wee are *adopted*. We are then made
partakers of Him, and with Him of both theſe His benefits. We there are made to *drinke of*
1 Cor. 12.13. *the Spirit*, by which *we are ſealed to the day of our Redemption and Adoption* both. So that, our
Epheſ.4.30. freeing from *under the Law*, our inveſtiture into our new *adopted* ſtate, are not fully conſummate
without it.

And what? Shall this be all? No, when this is done, there is allowance of *twelve dayes*
more, for this *fulneſſe of time:* that we *ſhrinke* not up our *dutie* then into this *day* alone, but
in the *reſt* alſo remember, to *redeeme* ſome *part* of the day, to *adopt* ſome *houre* at the leaſt, to
bethinke our ſelves of the *duty*, the *Time* calleth to us for: that ſo, we have not IOBS *dies vacuos*,
no day quite *empty* in this *fulneſſe of time*. Hereof aſſuring our ſelves, that what we doe
2 Cor.6.2. in this *fulneſſe of time*, will have *full* acceptance at His hands. It is the *time of His Birth*, which
is ever a *time*, as *accepted*, ſo of *accepting*; wherein, what is done, will be *acceptably* taken to
the *full*: *Fully* accepted, and fully rewarded by Him, of *whoſe fulneſſe we all receive*: With
Ioh.1.16. this condition, *of grace for grace*, ever, one grace for another.

And ſo, growing *from grace to grace*, finally from this *fulneſſe*, wee ſhall come to be partakers
of another yet behinde, to which we aſpire. For, all this is but the *fulneſſe of time:* But
Apoc.10.6. that, the *fulneſſe of eternitie*, when time ſhall be run out, and his glaſſe emptie, *Et tempus non*
erit amplius; which is, at His next *ſending*. For yet once more ſhall GOD *ſend* Him, and Hee
come againe. At which comming, we ſhall then indeed receive the *fulneſſe* of our *Redemption*,
not from the *Law* (that we have already,) but from *Corruption*, to which our bodies are yet
ſubject; and receive the *full fruition* of the *Inheritance*, whereto we are here but *adopted*. And
then it will be perfect, compleat, abſolute *fulneſſe* indeed, when we ſhall all *be filled* with the
Epheſ.1.23. *fulneſſe of Him that filleth all in all*. For ſo ſhall all be, when nothing ſhall be wanting in any:
1 Cor.15.28. for GOD *ſhall be all in all*. Not as here He is, ſomething, (and, but ſomething) in every one;
but then, *omnia in omnibus*. And then, the *meaſure* ſhall be *ſo full*, as it cannot *enter* into us, we
Matth 25.21. cannot hold it: We muſt *enter* into it; *Intra in gaudium Domini tui*.

To this we aſpire, and to this, in the *fulneſſe* appointed of every one of our times, *Almightie* GOD bring us, by *Him*, and for *His ſake*, that in this *fulneſſe of time*, was *ſent* to worke it for us, in His perſon: and worke it in us, by the operation of His *Bleſſed* SPIRIT.

To whom, &c.

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White Hall*,
on *Tueſday*, the XXV. of *December*, A. D. MDCX.
being CHRISTMAS day.

LVKE Chap. II. Ver. X, XI.

The Angell ſayd unto them, Be not afraid, for behold, I bring you good tidings, of great ioy, which ſhall be to all people.

That, there is borne, unto you, this day a SAVIOVR, *which is* CHRIST, *the* LORD, *in the Citie of* DAVID.

THere is a *Word* in this Text, and it is *Hodiè*, by vertue whereof, *this Day* may ſeeme to challenge a ſpeciall propertie in *this Text*, and *this Text* in *this Day*. CHRIST *was borne*, is true any day: but, *this day* CHRIST *was borne*, never, but *to day onely*. For, of no day in the yeare can it be ſaid, *Hodiè natus*, but of *this*. By which word, the HOLY GHOST may ſeeme to have marked it out, and made it the peculiar Text of *the day*.

Then, it will not be amiſſe, *Donec cognominatur hodiè*, (as the *Apoſtle* ſpeaketh) *while it is called, to day*, to heare it. To morrow, the word *Hodiè* will be loſt: This day, and not any day elſe, it is in ſeaſon. Let us then heare it *this day*, which we can heare no day beſides. Heb.3.13.

IT is then the firſt report, the very firſt newes, that came (as *this day*) of that, which maketh *this day*, ſo high a Feaſt; *the Birth of* CHRIST.

1 *Dixit Angelus.* It came by an *Angel* then: No *Man* was meet to be the meſſenger of it. And looke how it came then, ſo it ſhould come ſtill; and none but an *Angel* bring it: as, more fit for the tongues of *Angels* than of *men*. Yet ſince, GOD hath allowed ſinfull men, to be the Reporters of it at the ſecond hand; and the newes never the worſe; for that Good newes is good newes and welcome, by any, though the perſon be but even a *foule Leper* that brings it. Yet, that the meanneſſe of the meſſenger offend us not, ever we are to remember this; Be the party who he will, that brings it, the newes of CHRISTS *Birth*, is a meſſage for an *Angel*. 2 Reg.7.9.

2 *Dixit illis.* This had been newes for the beſt Prince in the Earth. That theſe *Illis* here, theſe parties were *Shepheards*, that this Meſſage came to them, needs not ſeeme ſtrange: It found none elſe (at the time) to come to: The Angel was glad to find any to tell it to; even to tell it the firſt he could meet withall: None were then awake, none in caſe to receive it, but a ſort of poore *Shepheards*; and to them he told it.

Yet, it fell not out amiſſe, that *Shepheards* they were; the newes fitted them well. It well agreed, to tell Shepheards of the yeaning of a ſtrange Lambe: ſuch a Lambe, as ſhould *take away the ſinnes of the world*: ſuch a *Lambe*, as they might *ſend to the Ruler of the world for a preſent, Mitte Agnum Dominatori terræ*: ESAY'S Lamb. Or (if ye will) to tell *Shepheards*, Ioh.1.29. Eſa.16.1.

Ezek.34.23. [a] 1. Pet.5.4. [b] Heb.13.20. [c] Ioh.10.11.

heards, of the birth of a *Shepheard*; EZEKIELS Shepheard : *Ecce ſuſcitabo vobis* PASTOREM; *Behold, I will raiſe you a* Shepheard : *the* [a] *Chiefe Shepheard, the* [b] *Great Shepheard*, and *the* [c] *Good Shepheard, that gave His life for his flocke.* And ſo, it was not unfit newes, for the Perſons to whom it came.

3. *Dixit, Evangelizo.*

For the *Manner :* the Angell delivereth it *Evangelizando, Church-wiſe*, (and that was a ſigne, this place ſhould ever be the *Exchange* for this newes :) *Church-wiſe* (I ſay) for he doth it by a *Sermon :* heere at this *Verſe :* and then by *Hymne* or *Antheme* after, at the XIIII. *Verſe*. A *Sermon : the Angell* himſelfe calls it ſo, *Evangelizo vobis, I come to Evangelize, to preach you a Goſpell :* that firſt. And preſently after he had done his *Sermon*, there is the *Hymne, Gloria in excelſis*, taken up by the Queere of Heaven, An *Angell* makes the one : A multitude of *Angells* ſing the other. The whole Service of this day, the *Sermon*, the *Antheme*, by *Angells*, all.

4. *Evangelizo gaudium magnum.*

Now, the end of both *Sermon* and *Antheme*, and *of the Angells*, in publiſhing it, and *of the ſhepheards*, and us, in hearing it, is *gaudium, Ioy*, for the Benefit, and Honour; *Gaudium magnum, great Ioy*, for the great Benefit, and great Honour vouchſafed our Nature, and us, this day. *Ioy*, is in the *Text*, and if *ioy* be in the *time*, it is no harme : We keepe the *Text*, if we hold the *Time* with *Ioy*, For ſo the *Angell* doth warrant us to hold it.

The Diviſion 1. 2.

Of this Angelicall, or Evangelicall meſſage, or (as not I, but the *Angell* calleth it) *Sermon*; theſe two *Verſes*, I have read, are a part. Whereof the former is but an *Ecce*, exciting them to heare it, by magnifying the meſſage, as well worth their hearing, *Be not afraid, for behold I bring you good tidings, of great Ioy, which ſhall be to all people.* The later, *is the very meſſage* it ſelfe, That, *there is borne, unto you, this day, a* SAVIOUR, *which is* CHRIST *the* LORD, *in the City of David.*

1.

In the former, are theſe points : 1. *Feare not*, (it is no *ill newes*, I bring you) 2. Nay, it is *good newes*. 3. Good, for it is *newes of joy*. 4. Ioy, and that no ordinary, but *great joy*. 5. Not to ſome few, but *to the whole people*. 6. And not *toti populo* to all one people, but *omni populo, to all people* whatſoever. 7. And them, not for the preſent, but *Quod* erit *omni populo*, that is, and ſo *ſhall be*, to all, as long as there ſhall be any people, upon earth. And, by vertue of this [*Quod erit*,] to us, here, this day. *Ecce*, Behold, ſuch is the newes I bring.

2. The meſſage it ſelfe.

In the later, the *Meſſage* it ſelfe. The ſumme whereof is, the *Birth of a Childe, A Childe is borne*. Three things are propoſed of Him. 1. This *Childe* is *a* SAVIOUR. 2. *A Saviour, which is* CHRIST. 3. *Chriſt the* LORD, *Chriſtus dominus*. For, every *Saviour* is not CHRIST, nor every *Chriſt* CHRISTUS DOMINUS, CHRIST the LORD, or the LORD CHRIST. He, is all three.

1. The Names.

2. The circumſtances. 1. The perſons. 2. The Time. 3. The place.

Then have we beſides, three circumſtances, of the [1] *Perſons*, [2] *Time*, and 3 *Place*. 1. *The Perſons*, for whom all this is : twice repeated; [1] *Evangelizo vobis* in the firſt Verſe, [2] *Natus vobis* in the ſecond. But this, I make ſome doubt of, whether it be a *Circumſtance* or no : I rather hold it a principall part of the *Subſtance*, as, the word of conveyance, whereby it paſſeth to us. And ſure, there is no *joy* either in *Evangelizo*, the *Meſſage*; or *Natus*, the *Birth*, without it; without *Vobis*. But, if the *Meſſage*, and the *Birth* it ſelfe both, be *ours*; then it is *Gaudium magnum* indeed. Specially, if we adde (2.) the *Time* when, not many daies hence, but even *this very day*. And (3.) the *Place* where, that it is in no remote Region farre hence, but *in the Citie of* DAVID, even here hard by.

3. Our duty reciprocall.

And then laſtly in a word; what our parts are to performe, to theſe two parts, [1] this dayes *Meſſage*, and [2] this dayes *Birth* of our SAVIOUR, CHRIST, *the* LORD.

Be not afraid.

They were afraid.

HEre is a ſtop, that the *Meſſage* cannot proceed : For the ſight of the *Meſſenger*, hath almoſt marred the hearing of the *Meſſage*. The parties, to whom it comes, be in ſuch *feare*, as they be not in caſe to receive it. *They were afraid*, and that *ſore afraid* (as is ſaid in the *Verſe* before) at the ſight of the *Angel*, that came with the newes.

So were others

And this was not the caſe of theſe poore men onely : Others, and other manner of people were ſo, as well as they. This Goſpell of *Saint Luke* is ſcarce begun; we are yet but a little way in the ſecond Chapter; and we have already, three *Noli timere's* in it: and all, as here, at the comming of an Angell. 1 *Feare not Zacharie,* (Chap. I. 13.) So he was *afraid.* 2 *Feare not Marie,* (Chap. I. 30) So, ſhe was *afraid.* 3 And now, *Feare not theſe* here, That it ſeemes to be generall, to *feare*, at an *Angel's* appearing.

Of *what not.*

Of *what.*

What was it? It was not the *feare* of an *evill conſcience*: They were about no harme. *Zacharie* was at Church at his *Office*; The bleſſed *Virgin* (I doubt not) bleſſedly imployed: Theſe here, doing their dutie; *watching over their flockes by night*: Yet *feared*, all. What ſhould the matter be? It is a plaine ſigne, our Nature is fallen from her originall: Heaven, and we are not in the termes, we ſhould be: not the beſt of us all.

Why of the Angel.

Angels are the Meſſengers of Heaven. Meſſengers ever come with tydings; but whether good or bad, we cannot tell. Here comes an *Angell* with newes from Heaven: what newes he brings, we know not, and therefore we *feare*, becauſe we know not. Which ſhewes, all is not well betweene Heaven and us; that upon every comming of an *Angell*, we promiſe our ſelves no better newes from thence; but ſtill *are afraid* of the meſſages and meſſengers that comes from that place.

Be not afraid.

That the Meſſage then may proceed, this *feare* muſt be removed. In a troubled water, no face will well be ſeene: nor, by a troubled mind, no meſſage received, till it be ſetled. To ſettle them then for it; no other way, no other word to begin with, but *Nolite timere, feare not*, and that is ever the Angels beginning. Such is our infirmity, ever he muſt begin with theſe two words, *Noli timere, feare not*: And ſo he doth *ſeven* times in this Goſpell.

1 For, *no ill tydings.*

But, *feare* will not be caſt out with a couple of words, till they ſee ſome reaſon to quiet them. And no better reaſon, than to ſhew, they have no reaſon to *feare*. For, feare is the expectation of evill, and there is no evill toward them: and ſo they have no reaſon to *feare*; *quòd trepidaverunt timore, vbi non erat timor.* As if he ſhould ſay; Angels have come with *weeping* newes, as *Iud.* II. *ver.* 5. If I were ſuch an one, if I came with ſad tidings, ye had reaſon, ye might *feare*. But now, your *terrour* groweth out of *error*. You are miſtaken in me, I am no ſuch Angell; I am *Angelus Evangelizans*, an Angell with a Goſpell, one that comes with no *bad newes*. *Feare not* then. There is no evill toward.

Pſal.53.5.

2 But *good tidings.*

No evill: and that were enough for *feare not*. But here is a further matter; Not onely *privativè, I bring no ill*; but *poſitivè, I bring you good newes*. And *good newes* is *Nolite timere*, and ſomewhat beſides, (that is) *Feare not*, but, *be of good cheere*. They be two degrees plainly, though one be inferred of the other. *Feare* no ill, there is none *to feare*; there is *no ill*, nay there is *good* towards. For, *good newes* is good, in that it repreſents the good it ſelfe to us before it come. It is but words: true: But ſuch words made IACOB *revive againe*, when he was more than halfe dead, even *the good newes of* IOSEPHS *welfare*. *If I might but heare good tidings* (ſaith *David, when his bones were broken*) *it would make me well againe*: That SALOMON ſayd well, *A good meſſenger is a good medicine*.

Gen.45.17.
Pſal.51.8.
Prq.13.17.

Specially, this here which is ſo *good*, as it carrieth away the name from the reſt, to be called *The Goſpel*, or, *The glad tydings*, as if none *ſo glad*, nay, none *glad at all* without it. It is (ſaith the Apoſtle) *odor ſuavitatis*, a comfortable ſweet ſavour. It is (ſaith the Wiſe man) *dulcedo animæ, & ſanitas oſſium*, the ſweetneſſe of the ſoule, the very health of the bones. It is ſuch (ſaith the Prophet) *as the lipps are precious, and the feet beautifull, of them that bring it*, that *a Saviour is borne*, as by whom, *things in heaven and things in earth*, men and Angels (which were in *feare* one of another) *are ſet at peace*, and *love*: and *Love caſteth out feare*, giveth the true *Noli timere*.

2. Cor. 21.5.
Pro. 16.24.
Eſay 52.7.
Col.1.20.
1.Ioh.14.18.

3 Tydings of *joy.*

Good newes *of joy*: For, of *good newes*, there are more ſorts than one. *Good newes* it had been, if it had been but *Evangelizo vobis Spem*. Newes *of good Hope*: that had been enough, for *Nolite timere*. This is more, it is *of joy*. I wot well, there is a *joy* in hope, *Spe gaudentes*, ſaith the Apoſtle: But that *joy* is not *full, till the fulneſſe of time come*. Nor it is not perfect, for it is allaied ſomewhat, with an unpleaſing mixture, which is *Spes differtur*, and that (as the Wiſe man ſaith) *affligit animam: Hope deferred afflicteth the ſoule*. *Gaudium Spei* is nothing to *Gaudium Rei*: the hope *de futuro*, of a thing to come hereafter, nothing to the actuall fruition of a thing preſent.

Rom.12.13.
Ioh.16.24.
Gal.4.4.
Pro.13.12.

And indeed, this dayes newes, it was ever *Evangelium Spei*: ever in the future tenſe, before. Even the very laſt before this, to the bleſſed Virgin, *Ecce concipies, Thou ſhalt con-*

Luk.1.31.

ceive : Shalt. So it was yet to come. This is the firſt in the preſent tenſe : Not, *is to be borne, is to be ſent, is to come,* but, *Natus eſt, Miſſus eſt, Venit, is borne, is ſent, is come. Hodiè,* even to day, takes no time : *In the City of David,* not farre hence, but even hard by. This is *Evangelizo gaudium* : This is *joy* indeed.

4 *Of great Ioy.* But even in *Ioy,* there be diverſe degrees : All are not of one ſize : Some there are leſſer; ſome (as this here) *Gaudium magnum.* The fire is, as the fuell is; and the *joy* is as the *matter* is. There is not like joy to a *ſhepheard,* when his Ewe brings him a Lambe, as when his Wife brings him a Sonne; (yet that of a Lambe, is a *Ioy,* ſuch as it is.) But then, if that Sonne ſhould prove to be *Princeps Paſtorum,* the *Cheefe Shepheard in all the land,* that were ſomewhat more : But then, if he ſhould prove to be a CYRVS, or a DAVID, *a Prince,* then certainely it were another manner of joy, *Gaudium magnum* indeed. As the *matter* is, ſo is the *Ioy.* If *great* the *Benefit, great* the *Perſon,* then great the *Ioy.* And here the *Benefit* is great, none greater, as much as the ſaving of us all, as much as all our lives and ſoules are worth; therefore *great.* And the *Perſon great,* none ſo great, (it is the LORD Himſelfe) therefore *primæ magnitudinis,* great even as *He* is. Indeed ſo great it is, that the Prophet bids us plainely, *remember no more former things, nor regard matters of old* : This paſſeth them all, the *Ioy* of it puts them all downe : ſo that none of them ſhall once be mentioned with it. Therefore well ſayd the Angell, *Evangelizo Gaudium magnum.* Eſa.45.18.

5 *Ioy to the people.* And *great,* it may be *intenſivè,* in the parties themſelves : yet not great *extenſivè,* nor extend it ſelfe to many, not be *gaudium magnum Populo.* Yes, even that way alſo it is *great*; it is *publike joy,* it is *joy to the people.* And, well fare that *Ioy* where it is merry with all. It is added purpoſely, this, that they might not miſtake, when he ſayd, *Evangelizo vobis,* he brought *them* good newes; That though he brought it *them*; yet not *them* onely, it was not appropriate to *them,* it was common to *others* : *They* had their parts in it, but ſo ſhould *others* have no leſſe than *they.* And every good ſhepheard, will like it the better for that; will be *pro grege,* and ſtill preferre the joy of the whole flocke.

Eſay 9.3. In other joyes, it fals out as *Eſay* tells, *Multiply the Nation, and ye ſhall not increaſe their joy*; for, that which one winnes, another loſes : But, *this Ioy,* the *Ioy* of *Puer natus eſt nobis,* in it, *they ſhall all rejoice before Thee, as men make merry in harveſt, and be joyfull as men that divide the ſpoile. In harveſt*; And a good Harveſt all the Countrey is the better for. *At a ſpoile*; wherein every one hath his ſhare. That is *gaudium Populi,* And ſuch is this. Well figured, in the *place of* His *birth,* an *Inne,* which is *domus Populi,* open to all Paſſengers that will take it up; *Iuris publici,* wherein every one hath right. Yea, and the moſt common part of the *Inne.* For, though they ſort themſelves, and have every one their ſeverall Chambers; in the *ſtable* all have intereſt; that is common. And as the Place *publike,* ſo is the *Benefit,* and ſo is the *Ioy Publike* of His *Birth* : Chriſtmas joy right; All fare the better for this day. *Salus Populi* is the beſt; and ſo is *Gaudium populi* too; and every good minde will like it ſo much the better, that *All the people* have their part in it. Luk.2.7.

6 *Ioy to all people.* And this were much, *toti populo,* to the whole people, if it were but one : But it is *omni populo* (ſay *Theophylact* and *Beda*) that is, *to All people,* which is a larger extent by farre. And if ye ſpeake of *great joy,* this is *great* indeed, for it is *univerſall,* it is as *great* as the world is *great* : when, not the *Iew* onely but the *Gentile,* nor the *Gentile* but the *Iew,* not one people, but *All,* keepe a feaſt. And at this word, *omni populo, Nec vox hominem ſonat,* It is not man that ſpeaketh now, whoſe goodneſſe commonly, when it is at the greateſt, extendeth no further but to one Nation : But with GOD it is never *great,* till it come to *omni populo. It is but a ſmall thing* (ſaith He by ESAY) *to raiſe the Tribes of Iacob, or to reſtore the decayes of Iſrael : I will give thee a Light to the Gentiles, and a Salvation to the end of the world.* Eſay.49.6.

As we ſayd of the *Inne,* even now, the *place* of His Birth : So ſay we here, of the *time* of it. It is well ſet downe by *Saint Luke,* to have beene at the *Deſcription of the whole World*; for, that was a meet time for the SAVIOVR *of the whole world* to be borne : *The dew of whoſe Birth is of the wombe of the morning,* (the Pſalmiſt in paſſion of joy miſplacing His words,) the meaning is, *His Birth from the wombe, is as the morning dew,* which watereth and refreſheth the face of the *whole* earth : Not *Gedeon's fleece,* alone, but the *whole earth*; Luk.2.1. Pſal.110.3. Iudg.6.37.

Not one part, not the Iewes only: No *partition* now, but [a] *utraque unum*, one of two: Nay, one of *all*: [b] *all recapitulate in* Himſelfe, and from Him as a Center, lines of joy drawne to *all*, and every part of the Circle. a Epheſ.2.14. b 1.10.

7 To all people that ſhall be. And we may not paſſe by *Quod erit*, which *ſhall be*; which not only *is*, but *ſhall be*. For by this word, we hold; It is our beſt tenure. Not only to *All* that then were, (then had we been out:) but that were, or ever ſhould be, to the worlds end. *Omni populo, all people*, is the *latitude* or extent: *Quod erit, that ſhall be*, is the *longitude* or continuance of the joy. *Quod erit*, that it *ſhall be* a feaſt of joy, ſo long as any people ſhall be, to hold a feaſt on the face of the earth. In a word, That ſame *Evangelium æternum*, that Saint IOHN ſaw *in the Angels hand*, wee now heare from the Angels mouth, *to be preached to every nation, kindred, tongue and people*, that *be*, or *ſhall be*, while the world endureth. Apoc. 14.6.

2 Ioy that ſhal be. So, if we reade *Quod erit*, with *omni populo*. But ſome reade *gaudium*, with *quod erit*; *gaudium quod erit*; and make a note of that: The joy, *quod erit*, that *is* and *ſhall be*. For commonly, all our earthly joy, is *gaudium quod eſt, & non erit*, that *is*, for the preſent, but continueth not; *is*, but *ſhall not be*; *like the blaze of a bruſh faggot*, all of a flame and out againe ſuddenly, in a moment. Eccleſ.7.8. *Gaudium quod erit*, the joy that *ſo is*, as it *ſhall be* ſtill; is grounded upon the joy of this day, CHRIST and His *Birth*. Without which, our joy is as the joy of men in priſon, merry for a while, but within a while, ſentence of death to paſſe upon them. Without which, *Extrema gaudii luctus occupat*, the end of all our mirth, will be but mourning. Prov.14.13. All joy elſe *is*, but *ſhall not be* within a while: At leaſt-wiſe *erit, quando non erit*, A time ſhall be when it ſhall not be. *Sed gaudium Meum, nemo tollet à vobis*; But *My* joy, *Mine*, grounded on Me, none ſhall ever take from you; not ſickneſſe, not death it ſelfe. Iohn 16.22. Other it ſhall, this it ſhall not; but, now yee ſhall, this Day, and evermore yee ſhall rejoyce in the holy comfort of it.

And this is the magnifying of the Meſſage. 1. No evill newes, *Feare not*. 2. Nay *good*, Be of good cheere. 3. *Good newes of joy*. 4. *Of great joy*. 5. *Publike* joy, *toti Populo*. 6. *Vniverſall* joy, *omni populo*. 7. Ioy to all, *that are* or *ſhall be*; And againe joy, which now *is*, and *ſhall be* ſo for ever.

Now, upon all theſe He ſetteth an *Ecce*, and well He may; And, that is never ſet by the HOLY GHOST, but *ſuper res magnæ entitatis*, upon matters of great moment. But, upon this Hill, upon the top of it, that hath ſo many aſcents, a *Beacon* would doe well. For looke, how many *Ecce's* in the Scriptures, ſo many *Beacons*; And betweene them, as betweene theſe, ye ſhall obſerve a good correſpondence ſtill. This *Ecce* here, to the laſt [a] *Ecce concipies* of the bleſſed Virgin; That, to *Eſay's* [b] *Ecce concipiet Virgo*; That, to *Davids* [c] *Ecce de fructu ventris tui*; That, to *Abraham's* [d] *Ecce in ſemine tuo*; and ſo up, till yee come to * *Semen mulieris*: There they firſt beginne, and take light one from another, till they come to the *Ecce natus eſt hodiè*, the *Ecce* of all *Ecce's*, the laſt and higheſt of them all. a Chap.1.31. b Eſay 7.14. c Pſal.132.11. d Gen.22.18. * 3.15. And as a Beacon ſerveth to call and ſtirre up men to have regard: ſo is this here to excite them (and in them, us all) with good attention to heare, and to heed theſe ſo great *good tidings*. And indeed, who is not excited with it? whoſe eye is not turned to behold this *Ecce*? whoſe eare ſtandeth not attent, to heare this *Evangelizo*? whoſe *heart* doth not *muſe, what manner of meſſage this ſhould be*? Chap.1.29.

2 That there is borne. This it is then, *Quod natus eſt*. The *Birth* of a Childe: *that there is one borne this day*, the cauſe of all this joy.

There is *joy* at every birth. *Sorrow in the travaile* (ſaith our SAVIOVR;) *but after the delivery, the anguiſh is no more remembred, for joy, that a man is borne into the world.*

But the *greater* hee is that is borne, and the more *beneficiall* his birth, the greater adoe is made. And among men, becauſe there are none greater than *Princes*, and great things are looked for at their hands, their *Births* are ever uſed to be kept with great triumph. *Pharaohs*, in the Old; *Herods* in the New; both their *Natus eſt's*, dayes of *feaſting*. Gen.40.20. Marke 6.21.

Now of Him, that is borne here, it may truly be ſaid, *Ecce major hic*, *Behold a greater is borne here*. Matth. 12,41. One, whoſe *Birth* is good newes, even from the pooreſt *Shepherd*, to the richeſt *Prince* upon the earth.

Who is it? Three things are ſaid of this Childe by the Angell. 1. *He is a* SAVIOVR.

2. *Which is* CHRIST. 3. CHRIST *the* LORD. Three of His Titles, well and orderly inferred one of another by good conſequence. We cannot miſſe one of them; they be neceſſary all. Our method, on earth, is to begin with *great:* In Heaven, they begin with *good* firſt.

A SAVIOVR. *In Verrem* IV.

Firſt then a SAVIOVR, that is His Name: IESVS, *Soter*; and in that name, His benefit, *Salus*, ſaving health, or *Salvation*. Such a name as the great Orator himſelfe ſaith of it, *Soter, Hoc quantum eſt? Ita magnum eſt, ut latino uno verbo exprimi non poſſit.* This name SAVIOVR is ſo great, as no one word can expreſſe the force of it.

But we are not ſo much to regard the *Ecce*, how *great* it is, as *Gaudium*, what *joy* is in it; that is the point we are to ſpeake to. And for that; men may talke what they will, but (ſure) there is no *joy* in the world to the *joy* of a man *ſaved:* no *joy* ſo great, no newes ſo welcome, as to one ready to periſh, in caſe of a loſt man, to heare of one that will *ſave* him. In danger of periſhing, by ſickneſſe, to heare of one will *make* him *well* againe: By ſentence of the Law, of one with a pardon to *ſave* his life: By enemies, of one that will *reſcue*, and ſet him in ſafetie. Tell any of theſe, aſſure them but of a *Saviour*, it is the beſt newes he ever heard in his life. There is *joy* in the name of a *Saviour*. And even this way, this Childe is a SAVIOVR too. *Poteſt hoc facere, ſed hoc non eſt opus Ejus*, This He can doe, but this is not *His worke:* a further matter there is, a greater *Salvation* He came for. And it may be, we need not any of theſe; we are not preſently ſicke, in no feare of the Law, in no danger of enemies. And it may be, if we were, we phanſie to our ſelves to be releeved ſome other way. But, that which He came for, that *ſaving* we need all; and none but He can helpe us to it. We have therefore (all) cauſe to be glad for the *Birth* of this SAVIOVR.

I know not how, but when we heare of *ſaving*, or mention of a *Saviour*, preſently our minde is carried to the ſaving of our skin, of our temporall ſtate, of our bodily life, and further *ſaving* we thinke not of. But, there is another life, not to be forgotten; and, greater the dangers; and the deſtruction there, more to be feared that of this here; and it would be well, ſometimes we were remembred of it. Beſides our skin and fleſh, a *ſoule* we have, and it is our better part by farre; that alſo hath need of a *Saviour*; that hath her *deſtruction*, out of which; that hath her *deſtroyer*, from which ſhe would be ſaved; and thoſe would be thought on. Indeed our chiefe thought and care would be for that; how to eſcape the *wrath*, how to be ſaved from the deſtruction *to come*, whither our ſinnes will certainly bring us.

Sinne it is, will deſtroy us all. And (to ſpeake of a *Saviour*) there is no perſon on earth hath ſo much need of a *Saviour*, as hath a *ſinner*. Nothing ſo dangerous, ſo deadly unto us, as is the *ſinne* in our boſome; nothing, from which we have ſo much need to be *ſaved*, whatſoever account we make of it. From it, commeth upon us all the evill of *this life:* and from it, all the evill of the *life to come:* in compariſon whereof, theſe here are not worth the ſpeaking of. Above all then, we need a *Saviour*, for our *ſoules*; and *from* our *ſinnes*; and from the everlaſting deſtruction, which ſinne will bring upon us in the other life, not farre from us, not from him of us, that thinketh it fartheſt off.

Then, if it be *good tidings* to heare of a *Saviour*, where it is but a matter of the loſſe of *earth*, or of this *life* here: how then, when it commeth to the loſſe of *Heaven*; to the danger of *Hell*, when our *ſoule* is at the ſtake, and the well-doing or undoing of it for ever? Hee that could *ſave* our *ſoules* from that *Deſtroyer*, were not the *birth* of ſuch an one good newes trow? Is not ſuch a *Saviour* worth the hearkening after? Is he not? It is then becauſe wee have not that ſenſe of our *ſoules*, and the dangers of them, that we have of our *bodies:* nor that feare of our *ghoſtly enemies*, nor that lively apprehenſion of the *eternall torments* of that place, and how neare we are to it, (nothing being betwixt us and it, but this poore puffe of breath which is in our noſtrils:) Our *carnall* part is quicke and ſenſible; our *ſpirituall* is dead and dull. We have not the feeling of our *ſinnes*, that we have of our *ſickneſſe:* if we had, we would heare this newes with greater cheerefulneſſe, and hold *this Day* of the *birth* of ſuch a SAVIOVR, with *joy* indeed. We cannot conceive it yet, this deſtruction is not neere enough to affect us. But, *in noviſſimo intelligetis planè*, in the end, when the *Deſtroyer* ſhall come, and we ſhall finde the want of a *Saviour*, wee ſhall plainly underſtand this, and value this *benefit* and the *joy* of it, as we ought; and finde, there is no *joy* in the earth to the *joy* of a *Saviour*. Ier.30.24.

2 Which is CHRIST.

There is borne a Saviour, is the firſt. The Angell addeth further, *A Saviour which is* CHRIST. For, many *Saviours* had beene borne, many had GOD ſent them, that at divers times had ſet them free from divers dangers of their enemies; MOSES, from the *AEgyptians*; IOSHVA, from the *Canaanites*; GEDEON, from the *Madianites*; IEPTHA, from the *Ammonites*; SAMPSON, from the *Philiſtims*. And indeed, the whole ſtory of the Bible is nothing elſe, but a Calender of *Saviours,* that GOD from time to time ſtill ſtirred them up.

But theſe all were but pettie *Saviours*; there was one yet behinde, that was worth them all. One, that ſhould *ſave His people from their Sinnes*; *Save,* not their *bodies* for a *time,* but their *ſoules* for *ever,* which none of thoſe *Saviours* could doe. One therefore much ſpoken of, wiſhed for, and waited for, *a Saviour which was* CHRIST: when He came they looked for great matters, as ſaid the Woman at the *Wells ſide:* For He was the moſt famous and greateſt SAVIOVR of all. And this is He, *A Saviour, which is* CHRIST. *He,* of whom all the *Promiſes* made mention, and *Hee* the *performance* of them all: of whom all the *Types* under the Law were *ſhadowes,* and *He* the *ſubſtance* of them all: Of whom all the *Prophecies* ranne, and *He* the *fulfilling* of them all: *He,* of whom all thoſe inferiour *Saviours* were the *figures* and fore-runners, and *He* the *accompliſhment* of all, that in them was wanting. This is *Hee:* IACOBS [a] *Shiloh,* ESAYES [b] *Immanuel,* IEREMIES [c] *Branch,* DANIELS [d] *Meſſias,* ZACHARIES [e] *Oriens ab alto,* AGGEIS [f] *Deſideratus cunctis Gentibus.* The *Deſire* of all the Nations, then; and now, the *Ioy* of all Nations: *a Saviour, which is* CHRIST.

Math. 1.21.
Iohn 4.25.
a Gen.49.10.
b Eſay 7.14.
c Ier.23.5.
d Dan.9.29.
e Zach.6.12. Chap.1.27.
f Agge.2.9.
* Ioh.6.27.

And what is meant by this terme CHRIST? A *Saviour anointed*; or (as in another place it is ſaid, more agreeable to our phraſe of ſpeaking) a * *Saviour ſealed*; a *Saviour under* GODS *Great Seale.* That is, not as thoſe other were, *Saviours* raiſed up of a ſudden, upon ſome occaſion; to ſerve the turne for the preſent, and never heard of till they came: but a *Saviour* in GODS fore-counſell reſolved on, and given forth, from the beginning; promiſed and foretold, and now ſigned and ſent, with abſolute commiſſion and fulneſſe of power, to be the perfect and compleat SAVIOVR of all.

And to be it, *ex Officio*; His Office, His very profeſſion, to be one, that all may have right to repaire unto Him, and finde it at His hands. Not a *Saviour* incidently, as it fell out: but one, *ex profeſſo, Anointed* to that end, and by vertue of His *Anointing* appointed, ſet forth, and ſent into the world, to exerciſe this function of a SAVIOVR: Not for a time, but for ever, not to the *Iewes,* (as did the reſt,) but even *to all the ends of the earth.* So runnes His Bill, [a] *Venite ad me omnes,* Come *all:* and [b] *Qui ad me venerit non ejiciam foras,* of them that come to me, I will caſt *none* out. [c] *Servator omnium hominum,* the *Saviour of all men* (and as the *Samaritans* ſaid of Him, [d] *Servator mundi,* The *Saviour* of the *world,)* of *Samaritans, Iewes, Gentiles:* of *Kings,* of *Shepheards* and all.

a Matth.11.28.
b Iohn 6.37.
c 1 Tim.4.11.
d Ioh.4.42.

And there is yet more particularitie in this word CHRIST: *Three* Offices did GOD from the beginning erect to *ſave* His people by; and that, by *three* acts, (The very Heathen tooke notice of them,) 1 *Purgare,* 2 *Illuminare,* 3 *Perficere.* 1 *Prieſts,* to purge or expiate: 2 *Prophets,* to illuminate or direct them; 3 *Kings,* to ſet all right, and to keepe all right, in that perfection, which this world admitteth. And all theſe three had their ſeverall *Anointings.* *Aaron* the *Prieſt, (Levit.*8.12.*)* *Eliſha* the *Prophet,* (1 *Reg.*19.16.*)* *Saul* the *King,* (1 *Sam.* 10.1.) In the *Saviour* which is CHRIST, His will was, all ſhould meet, that nothing in Him might want, to the perfecting of this worke. That *He* might be a perfect *Saviour* of all, He was all. *A Prieſt, after the order of Melchiſedek, (Pſal.*110.4.) A *Prophet,* to be heard when MOSES ſhould hold His peace, *(Deut.* 18.18.) A *King,* to *ſave* His people, *whoſe Name ſhould be* IEHOVA *Iuſtitia noſtra, (Ier.*23. 6.) *Davids* Prieſt, *Moſes* Prophet, *Ieremies* King.

And theſe formerly had met *double,* two of them in ſome other; *Melchiſedek,* King and Prieſt; *Samuel,* Prieſt and Prophet; DAVID, Prophet and King. Never all *three,* but in Him alone; and ſo, *no perfect Chriſt* but He: but He all, and ſo *perfect.* By His *Prieſt-hood,* to purge, expiate, and *ſave us from our ſinnes,* being a *propitiation to* GOD *for them:* By His *Prophecie,* to illuminate and *ſave* us from the by-paths of errour, *guiding our feet in the way of peace.* By His *Kingdome,* protecting and conducting us thorow the miſeries of this life, till He perfect us eternally by Himſelfe in the joyes of His heavenly Kingdome. Rightly then, *a Saviour which is* CHRIST.

1 Iohn 2.2.
Chap.1.79.

Now, as in the Name SAVIOVR there was, ſo is there likewiſe *Ioy* in this Name CHRIST; and that, many wayes: 1. Firſt, that wee ſhall hang no more in expectation, Zach.9.12. We ſhall be no longer, *Vincti ſpei*, Hopes priſoners. *He that ſhould come, is come.* The promiſed SAVIOVR, *The* SAVIOVR, *which is* CHRIST, is now borne, and when *ſpes* becomes *res*, then our *joy* is *full*. 2. That now, there is a *Saving Office* erected; one *Anointed* to that end, a profeſſed SAVIOVR, to whom all may reſort. We ſhall not be to Acts 4.12. ſeeke, *there is a Name given under Heaven*, whereby we may be ſure of *ſalvation*, the Name of CHRIST. 3. That to this our *ſaving*, we have the joynt conſent and good will of all parties; in this Name CHRIST. CHRIST (that is) the *Anointed*, what perſon is He? The SONNE, the *ſecond* Perſon. *Anointed*, by whom? By the FATHER: *Quem unxiſti*, (*Acts* 4. 27.) the *firſt* Perſon. *Anointed*, with what? *With the* HOLY GHOST, (*Acts* 10. 38.) the *third* Perſon. So a concurrence of *all Perſons* in this Name; all willing and well-pleaſed, with the worke of our *Salvation*. 4. If we would be ſaved, we would be ſaved, Cant.1.2. *unctione*, by oyle, not by vineger. *Et unguentum effuſum, Nomen Ejus:* And His Name is CHRIST, one that ſaveth by *anointing*. 5. And if by *Oyle*, (there be hot *Oyles*) with a gentle *lenitive Oyle*. And the *Oyle* which He uſeth, wherewith Hee is *anointed*, is, *the Oyle of gladneſſe*. *Gladneſſe* therefore muſt needs goe with this Name. Which *Oyle of gladneſſe* is not for *Himſelfe*, but for *us*: not for *His* uſe, but for *ours*. So He ſaith Himſelfe, in His firſt Sermon at *Nazareth*, upon His Text out of *Eſay 61.2.* *The anointing* (this *Oyle of gladneſſe*) *was upon Him* to beſtow it upon us, and of us: Vpon them eſpecially, that through a wounded conſcience, were troubled with the *ſpirit of heavineſſe*, to turne their heavineſſe into *joy*. *Glad* then; that He is come, that by His Office is to *ſave*: and come with the good liking of all: to *ſave* us by *Oyle*: and that, *the oyle of gladneſſe*.

3 Christ the LORD. And yet to make our *joy* more *full*, the *Angell* addeth the third. *A* SAVIOVR *which is* CHRIST; CHRIST *the* LORD. For neither is this all. He is not CHRIST onely. We muſt not ſtay there. For, the Name CHRIST will agree, hath beene, and may be imparted to others beſides. Many a *King*, in Scripture, hath had the honour to carry the Name of CHRIST; But with a difference. The King, *Chriſtus Domini*, the Lords Chriſt: He *Chri-* Hebr.7.4. *ſtus Dominus*, the Lord Chriſt, or *Chriſt the Lord*. *Conſider then, how great this Childe is*, whoſe *Anointed*, Kings themſelves are. For if they be *Chriſti Domini*, the Lords Anointed; *His* they are, for *He* is the LORD. The LORD abſolute, without any addition; yee may put it to what yee will, LORD of men and *Angels*, LORD of Heaven and Earth, and all the Hoſts of them, *Dominus Chriſtorum*, and *Dominus Dominorum*, LORD *paramount* over all.

But, why *The* LORD? Becauſe this Name of CHRIST will ſort with men. Nay, as He is CHRIST (that is *Anointed*) He is *Man* only. It is His Name as *Man*, for GOD cannot be *Anointed*. But He that ſhould ſave us would be more than *Man*; and ſo, more than CHRIST. Hebr.7.28. Indeed, CHRIST cannot ſave us. He that muſt ſave us muſt be the LORD. For, *ſuch a* SAVIOVR *it behooveth us to have*, as might not begin the worke of our *Salvation*, and leave it in the middeſt, but goe through with it, and make an end too; which the former *Saviours* could not doe. Formerly, ever their complaint was, that their *Saviours*, their *Chriſts* died ſtill, and Hebr.7.23,24. left them to ſeeke: their *Kings*, and *Prieſts*, and *Prophets* dropt away ſtill; for, *they were not ſuffered to endure by reaſon of death*. But this SAVIOVR, this CHRIST, becauſe He is the LORD, *endureth for ever, hath an everlaſting Prieſthood*, Kingdome and Prophecie, and *ſo is able perfectly to ſave them, that come to* GOD *by Him*. This is one reaſon, why, hither we muſt come at the laſt, to CHRIST the LORD, and till we be at it, we be not where we ſhould. Elſe, our *Saviours* will die, and leave us deſtitute.

But, the maine reaſon is ſet downe by *Eſay*, *Ego ſum, Ego ſum*, (ſaith GOD Himſelfe) Eſay 43.11. *& præter me, non eſt Servator:* It is I, I that am the SAVIOVR, *I am, and beſides Me, there is no Saviour*. None indeed, no true *Saviour*, but *the* LORD. All other are ſhort, *Vana ſalus hominis*, ſaith the Pſalme, *Mans ſalvation is vaine*, any *ſalvation* is vaine, if it bee not the LORDS. 1. Thoſe *Chriſts*, that were not the LORD, could ſave but the *bodie*, and not one of them *quicken his owne ſoule*: CHRIST, *that is the* LORD, can ſave *ſoules* and *bodies*, His *owne* and *others both*. 2. Thoſe *Chriſts*, that were not *the* LORD, could ſave but from *carnall enemies*, with armes of fleſh: *Hee*, from our *ghoſtly enemies*, even *ſpirituall wickedneſſes in heavenly places*, from *Abaddon* the great Deſtroyer of the bottomleſſe pit.

3. They, that were not *the* LORD, could *ſave* but from *worldly calamities*, could but prune and take off the twigs, (as it were:) He, from *ſin* it ſelfe, and ſo plucketh it up by the roots. 4. They, that were not *the* LORD, put it off but for a time, and after it came againe, *Temporall* only. He for ever, once for all: and *is become Author of eternall ſalvation*, to all that depend on Him. And marke that word [*eternall:*] For none but the LORD can worke *eternall ſalvation.* 5. They all had need of a *Saviour* themſelves, and of *this Saviour:* He needs none, receives of none, imparts to all; as being not a *Saviour* only, but *Salus ipſa in abſtracto*, Salvation it ſelfe, (as *Simeon* calleth Him) *of whoſe fulneſſe we all receive.* To *ſave*, may agree to *man:* To be *ſalvation*, can agree to none but to CHRIST *the* LORD. To begin, and to end; To ſave ſoule and body, from bodily and ghoſtly enemies; from ſinne the root, and miſery the branches; for a time, and for ever; to be a *Saviour*, and to be *Salvation* it ſelfe: CHRIST, *the* LORD is all this, and can doe all this. Now then we are right, and never till now. *A Saviour, which is* CHRIST *the* LORD.

Hebr.5.9.
Verſe 20.
Iohn 1.

But the Name [LORD] goeth yet further: not only to *ſave* us, and ſet us free from danger, to deliver us from evill; but to ſtate us in as good and better condition, than we forfeited by our *fall*; or elſe though we were *ſaved*, we ſhould not *ſave* by the match. To make us then *ſavers*, and not *ſavers* only, but *gainers*, and that great *gainers* by our *ſalvation*, He doth further impart alſo the eſtate annexed of this laſt title, even whatſoever he is *Lord* of himſelfe. And He is *Lord of Life*, (ſaith Saint *Peter*, Act.3.15.) *Life* then He imparts. And He is *Lord of Glory*, (ſaith Saint *Paul*, 1 Cor.2.8.) *Glory* then He imparts. And He is *Lord of Ioy*, (*Intra in gaudium Domini, Enter into the joy of the Lord*, Matth.25.21.) *Ioy* then He imparts. *Life*, and *Glory*, and *Ioy*; and makes us *Lords* of them, and of whatſoever is within the Name, and title of *Lord.* For having thereto a double right, 1 by *Inheritance*, as the *Sonne*, (Hebr. 12.) 2 And by *Purchaſe*, as a *Redeemer* (for, *therefore He died, and roſe againe, that He might be Lord of all*, Rom.14.9.) contenting himſelfe with the former; He is well pleaſed to ſet over the latter to us, and admit us with Himſelfe into His eſtate of joynt purchaſe of Heaven, or whatſoever He is owner of; that, in right of it, we may enter into the *Life*, *Glory*, and *Ioy* of *our Lord*, and ſo be *ſaved* and be *ſavers*, and more than *ſavers* every way. This alſo, is in the word *Lord:* this benefit further we have by it.

And now, if we will put together, *Natus* and *Servator*, *Servator* and *Chriſtus*, *Chriſtus* and *Dominus*, *Dominus* and *Natus: Borne* and *Saviour*, *Saviour* and *Chriſt*, *Chriſt* and the *Lord*, the *Lord* and *Borne:* take them which way you will in combination, any of the *foure*, then have we His two Natures in one Perſon. In *Servator*, His *God-head:* None but GOD is a *Saviour.* In *Chriſtus*, His *Man-hood:* GOD cannot be *Anointed*, *Man* may. In *Dominus*, His *Divine* againe, *the Lord* from Heaven. In *Natus*, His *Humane* Nature, directly, *borne of a woman:* Both (ever) carefully joyned, and to be joyned together. When Saint *Matthew* had begun his Goſpell thus: *The booke of the generation of* IESVS CHRIST *the Sonne of* DAVID, one Nature, His Humanity: Saint *Marke* was carefull to begin his thus; *The beginning of the Goſpell of* IESVS CHRIST *the Sonne of* GOD, the other Nature, His Divinitie. But Saint *Iohn*, he joynes them, *Verbum caro factum eſt*, the *Word* became *fleſh*. *Verbum* the Word, there is *Dominus*; and *Caro* the Fleſh, that is, *Natus.*

Matth.1.1.
Marke 1.1.
Iohn 1 14.

And even this very *conjunction* is a new *Ioy.* For, that ſuch an one, that *the* LORD would condeſcend to be *borne*, (beſides the *benefit*,) there is alſo matter of *Honour.* Even that He, ſo great a Perſon, would become ſuch as we are, would ſo eſteeme our Nature, as to take it upon Him; This certainly is a great *dignitie* and exaltation of our Nature; And it is matter of new *Ioy:* That Hee would ſo highly value it, as to aſſume, aſſociate, and unite it into one Perſon, with the *Sonne of* GOD. By this, wee ſee, why a SAVIOVR: why CHRIST: why the LORD. A SAVIOVR, His Name of *benefit*, whereby He is to deliver us. CHRIST, His Name of *Office*, whereby he is bound to undertake it. *The* LORD, His Name of *Power*, whereby He is able to effect it. We ſee alſo why *Man*, and why GOD: Firſt, So it ſhould be; for, of right none was to make ſatisfaction for *man*, but *man.* And in very deed, none was able to give ſatisfaction to GOD, but GOD. So that being to ſatisfie GOD for *Man*, He was to be GOD and *Man.* Secondly, So we would wiſh it our ſelves: If we would be *ſaved*, wee would be *ſaved* by one of our Nature, not by any ſtranger. He *is borne*, and ſo one of our owne Nature. Againe, if we would be *ſaved*, we would be *ſaved*, by no inferiour, but by the beſt: He *is the* LORD, and ſo the very beſt of all. And ſo, our deſire is ſatisfied every way.

This bleſſed *Birth* of this SAVIOVR, *which is* CHRIST *the* LORD, thus furniſhed in every point, to ſave us throughly, body and ſoule, from *ſinne* the deſtruction, and *Satan* the deſtroyer of both, and that both here, and for ever; this bleſſed, and thrice bleſſed *Birth*, is the ſubſtance of this Dayes ſolemnitie of the Angels *Meſſage*, and of our *Ioy*.

The Circumſtance of the Perſons to whom.

AND now to the *Circumſtances:* and firſt of the Perſons, *vobis*; *I bring* you *good tydings: That to* you *is borne*, &c.

Matth. 8. 29.

We finde not any word through all, but there is *joy* in it: and yet all is ſuſpended, till wee come to this one word [*vobis:*] this makes up all. This word therefore we ſhall doe well ever to looke for, and when we finde it, to make much of it. Nothing paſſeth without it; it is the word of application. But for it, all the reſt are looſe; this girds it on, this faſtens it to *us*, and makes it *ours*. But for it, we are but in their caſe, *Quid nobis & tibi*, What have we to doe with thee? This SAVIOVR CHRIST *the* LORD, in this good time and fit place, *Quid ad nos?* What are *we* the better? *Omni populo*, is ſomewhat too generall, and the hundreth part of them ſhall not be benefited by Him. We would heare it in more particularity. Why, *vobis*, for *you* it is, *Borne for you:* Yea, now yee ſay ſomewhat.

Evangelizo vobis, and *Natus vobis*.

And twice it is repeated for failing, in either verſe once. *Evangelizo vobis*, and *natus vobis*, that yee may know the *Meſſage* is *yours*, and the *Birth* is *yours*; therefore the *meſſage* is ſent to *you*, becauſe the *birth* concerneth *you*. But *yours* they be, both.

The Vſe wee have of it.
* Eſay 9. 6.
Hebr. 2. 16.
Verſ. 14.

May we then be bold to change the perſon, and utter it in the *firſt*, which he doth in the *ſecond*, and ſay *Nobis!* We may ſure, *Puer natus eſt nobis*; * ESAY hath ſaid it before us. And thereby, lyeth a myſtery: The Angels they ſay, *Vobis*; The Prophets were *men*; men ſay, *Nobis*. Bid the Angell ſay, *Nobis*, he cannot, neither ſing nor ſay it: *Angelis* he cannot, to Angels, *Nuſquam Angelos:* but *Hominibus* unto men, he can and doth. And this is a ſpeciall high Prerogative; that which the Angels can neither ſing nor ſay, *we* can doe both.

Luke 15. 31.

If then He be *borne* to *us*, it is to ſome end. ESAY tells us, what it is, when he expoundeth *Natus*, by *Datus*, *borne to us*, by *Given us*. Borne, to be beſtowed upon us. And if *given* us, *beſtowed* upon us, then He is *ours*. *Ours* His *Benefit*, His *Office*, His *Power:* His *Benefit* to *ſave* us, His *Office* to *undertake* us, His *Power* to *aſſure* us. *Ours*, His *ſalvation*, as IESVS; His *anointing*, as CHRIST; His *Dominion*, as the LORD. And if *He* be *ours*, then *all His* are *ours: Omnia Ejus noſtra ſunt:* His *Birth ours*, and if His *Birth*, all that follow His *Birth*, *ours* too.

Now then, ſeeing *He* and *they* be *ours*, will it not be well done, to make our entry, to take ſeiſin of Him and them, and diſpoſe them to our beſt benefit? And how can we doe that better, Than, as GOD hath offered *Him* to us *this day*, that He was *borne for us:* ſo *we* reciprocally *this day*, that *He is borne*, offer *Him* againe to GOD, as the beſt pleaſing Oblation that we can offer Him. *To day*, as in the *Temple* alive, for our *morning oblation:* And when the time commeth of His death, offer Him as on the *Croſſe*, ſlaine for our *evening Sacrifice*. So ſhall we, as *Bernard* wiſheth us, *uti noſtro, in utilitatem noſtram, & de Salvatore ſalutem operari*, Imploy, or make uſe of Him for our beſt behoofe: draw His proper extract from Him, and worke *ſalvation* out of this our SAVIOVR.

Our dutie reciprocall.

Now, a word only, what is to be done on our parts, and that reſpectively to theſe two points, what we are to returne to them; what to this *Meſſage*, and what to this *Birth*.

1. To heare the Meſſage.

To the *Meſſage, Evangelizo vobis*, this wee are to returne, this is due to a *meſſage*, to *heare* it. And that we doe, and that is all: we come to the *Sermon*, we *heare* it, and little we doe beſides. But we *heare* it but heavily, with a faint affection (GOD knoweth:) we *heare* it not as an *Ecce*, as matter of high admiration: we *heare* it not as *Gaudium magnum*, with that alacritie and cheerefulneſſe wee ſhould. We *heare* it not as *Nobis*, as if it nearely touched us, but as a matter that little concerned us, it skilled not much whether wee *heard* it or no. Many meaner things affect us more, but this ſhould bee the joyfulleſt *hearing* that wee ever *heard*.

2 To receiue Him.

And ſhall we not likewiſe performe ſome dutie to *Natus eſt?* yes, even to that alſo. And not *heare of Him*, and let *Him* alone: *heare* his *tidings*, and let *Himſelfe* goe.

He was *borne for us*, and *given us*, *Natus nobis*, and, *Donatus nobis* (both goe together in the Prophet.) To a *gift* the duty that belongeth properly, is to *receive* it. If *He be Natus Nobis*, and *Donatus Nobis*, I truſt wee will take order, He be *Acceptus à nobis*. If *borne us*, and *given us*, it is our part then, we can doe no leſſe than *receive Him*. We evacuate the *gift*, diſgrace both the *Giver* and *it*, if we vouchſafe not to *accept* of it.

How is that ? how ſhall we receive *Him* ? who ſhall *give Him* us ? That ſhall one, that will ſay unto us within a while, *Accipite*, Take, *This is my Body, by the offering whereof ye are ſanctified. Take, this is my Bloud, by the ſhedding whereof ye are ſaved*. Both, in the holy *Myſteries* ordained by GOD, as pledges to aſſure us, and as Conduit-pipes to conveigh into us, this and all other the benefits, that come by this our *Saviour*. Heb.10.12.

Verily, upon His *memorable daies*, (of which this is the *firſt*) we are bound to doe ſomething in *memory*, or *remembrance of Him*. What is that ? Will ye know what it is ? *Hoc facite, Doe this in remembrance of me*.

Something would be thought on, *to returne Him for all His benefits*, and *this day* for this *firſt*; the fountaine of all the reſt; *His Birth*. Some thanks would be rendred Him for it. And how can we doe that better, than as we are taught by him, that ſtudied the point of *Quid retribuam*, and reſolved it thus; no way ſo well, as by *Accipiam Calicem : I will take the cup of ſalvation*. And ſo doe it : So, with it taken into our hands, *give thankes to the name of the* LORD. And *when* better, than *to day ? Hodiè*, as we are here directed. What better *Day* than on *this Day ?* the very *Day* He was beſtowed on us. To deferre *Him*, no longer, than *He* did us. He deferred not us at all, but aſſoone as *He* was *borne*, ſent us word the *ſame* inſtant : and ſhall we deferre *Him to heare of us another time*; and not be as ready on our part to *receive Him* inſtantly, as He was on His, to *beſtow Himſelfe*, even preſently, aſſoone as Hee was *borne ?* Sure, ſomewhat would be done more than ordinary, *this day* of His *Birth*; the *day* it ſelfe is more than ordinary. Pſal.116.12.

And let this move us. If ever there be a day of ſalvation, *Ecce hic eſt dies ſalutis*, Behold this is it, when *a Saviour is borne unto us*. If ever an accepted time, *Ecce tempus acceptum*, Behold, now it is, this is that time. The *Birth-day* hath ever beene a time accepted. Then, one King forgave the treſpaſſe of his Servant, and received him to Grace. Another, being pleaſed, was ready in his bounty to have given away the *one halfe of his Kingdome*. Our *Saviour* CHRIST, Our LORD, on His *Birth-day*, will be no worſe than they. His bountie, then, no leſſe than theirs. Gen.40.21. Mar.6.23.

Let us then make this ſo *accepted a time* in it ſelfe, twice acceptable, by our *accepting* : which, Hee will acceptably take at our hands. Let us honour *this day*, with our *receiving* : which He hath honored by His firſt *giving* : Yeelding Him evermore, (but *this day*, the *day* of it, cheefely,) our unfained hearty thankſgiving for this ſo *good newes*; for this ſo *great a Gift*; both of them *this day* vouchſafed us : in Him and for Him, who was Himſelfe the gift, our SAVIOVR, CHRIST, *the* LORD. To whom, with the FATHER, and the HOLY GHOST, three Perſons, One Immortall, Everliving, Inviſible, onely wiſe GOD; be all Honour, Glorie, Bleſſing, Praiſe, and Thankſgiving, this day and for ever.

(·.·)

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-Hall*,
on *Wedneſday*, the XXV. of *December*, A. D. MDCXI.
being CHRISTMAS day.

IOAN. Chap. I. Ver. XIIII.

And the WORD *was made Fleſh, and dwelt among us, (and we ſaw the Glory thereof, as the Glorie of the Onely begotten* SONNE *of the* FATHER*) full of Grace and Truth.*

Ezek.10.14. Apoc.4.6,7. Iob.39.30,33. Mat.24.28. Gen.1.1. Verſe 1. Luk.17.37.

THERE is, in the *Old Teſtament* (in the X. of *Ezekiel*) and in the *New* (in *the* IIII. *of the Revelation*,) a *Viſion* of foure ſundry ſhapes, *A man, a lyon, an oxe*, and *an Eagle*. It hath been uſually received, to applie theſe foure to the *foure Evangeliſts*, and of them, the *Eagle*, to *Saint Iohn*. The nature of the *Eagle* is, by GOD himſelfe, deſcribed (*Iob* 39.) by two properties; 1 *elevare ad ardua*, no fowle under heaven towreth ſo high: 2 and *ubicunque fuerit cadaver ſtatim adeſt*; None ſo ſoone or ſo ſodainly downe upon the bodie, as he. Both theſe doe lively expreſſe themſelves in *Saint Iohn*: and no where more lively, than in this *Goſpell*. Wherin, as an *Eagle in the clouds*, he firſt mounteth wonderfully high, beyond MOSES and his *In principio*, with an higher *In principio* than it; beyond *Geneſis* and the worlds *Creation*: That *the Word was then with* GOD, *and was* GOD. This may well be termed the *Eagles* flight; ſo exceeding high, as the cleareſt eye hath much adoe, to follow him. Yet ſo farre as they can follow him, the very *Philoſophers* have been driven, to admire the penning of this *Goſpell*. But after this, as an *Eagle* againe, (*ubi corpus, ibi Aquila*,) downe he commeth directly, from the *height* of *heaven*, and lights upon the *body* of His *fleſh*, the *myſterie* of His *incarnation*: and tells us, that He, that *in the beginning*, was *apud Deum*, and *Deus*, He, *in the fulneſſe of time*, was *apud homines*, and *Homo*. He dwelt not long aloft; he knew, it was not to purpoſe: *Verbum* DEVS is farre above our reach. *Verbum caro*, that concernes us. No time, but it concernes us: but, this time, above others. This *Feaſt* is held, this Aſſembly met, for no other end, but to celebrate the contents of the *Text*, that the *Word*, being *made fleſh*, this day, came *to dwell among us*.

The diviſion. Two parts there be in the Text, ſenſibly parted by a *Parentheſis*. 1 That without the
I. *Parentheſis*, is, that he would have us beleeve, *Verbum caro, &c.* 2 That, within, is the *Affidavit*, *Vidimus, &c.* In the former three things are affirmed of the *Word*.
1. 2. 3. 1 *Factus è nobis*; 2 *habitavit in nobis*; 3 *plenum pro nobis*: 1 That the *Word* was *made fleſh* of us; 2 *dwelt with us*; 3 was *full for us*.

II. Then followeth the *Affidavit* of theſe. That *S. Iohn* (and other more, beſides,) *ſaw*;

and

1 Iohn 1. 2.

and ſo *ſpake* no more than they knew; nor *teſtifie* no more, than they had *ſeene*. The beſt Proofe that can be. They *ſaw* (though, not the *Word* Himſelfe, yet) *His glory: We ſaw His glory*. And that *glory* ſuch, as would ſuit with none but Him; and ſo, every Way ſufficient, to demonſtrate Him, the *only* SONNE *of* GOD.

Verſe 16.

And, after all this, one more there is, without which, His *making*, *Dwelling*, and *Seeing* were to little purpoſe: That is, that as He came not obſcurely, but was *ſeene*; ſo He came not *emptie*, but *full of grace and truth*. This *fulneſſe* was not for Himſelfe, but for us: *Et de plenitudine Ejus omnes accepimus*.

There is not any thing, that concerneth this *Myſterie*, but is within this Text. His two Natures, *The Word*, and *fleſh*: 1 *Word, Divine*; 2 *Fleſh, Humane*. The Vnion of them in *factum eſt*; union into a *Perſon*, in *Habitavit*: *Habitare, eſt Perſonæ*. 3 Then, His *office* alſo, Ἐσκήνωσε which is not only *habitavit*, but *caſtrametavit in nobis*: not only, tooke a *houſe*, but *pitched a pavilion in us*: Not only, *factus Incola*, made our *Neighbour*; but, made a *Champion*, for us, to undertake our quarrell, and to fight a combate. 4 And laſt, the *Benefit*: *Made*, that He might *Dwell*; and *Dwell*, that He might impart to us, (and we derive from Him) that, whereof He was *full*, and we were emptie; wee had need, and He had ſtore; *grace*, and *truth*.

All reducible to theſe three: 1 *Quòd Verbum, Caro*: 2 *Quid Verbum, Carni*: 3 *Quid Caro, Verbo*. 1 That the *Word became fleſh*; the *Myſterie*: 2 What the *Word* did for *fleſh*; the *Benefit*: 3 And, what *fleſh* is to doe to the *Word* againe; the *Dutie*.

I.
II.
III.

I.
quòd Verbum, Caro.
Verbum,
The *Word,*
1
2
3

We are in a deepe point, and a dangerous. It will not be amiſſe, to pauſe a little on the three termes, *Verbum*, *Caro*, and *factum eſt*. *The Word*. 1 There be, that take this Name to be given Him, as who ſhould ſay: *He*, of whom ſo many excellent *words* are ſpoken, all along this Booke; ſo many *words of promiſe*, and *propheſie*, and all of *Him*: So, the *Word, Objectivè*. 2 Others: for that *He* diſcloſeth to us all GODS counſell, even as the *Word* openeth the minde of man; by whom as His *Word*, we know whatſoever we know of the *Fathers* minde. So, the *Word, Effectivè*. 3 A third; for that He commeth, not onely as IESVS, to *ſave* us; but, as the *Word*, to *teach* us: We, as to honour Him; ſo, learne His *word*, as the way to our *Salvation*. So, the *Word, Præceptivè*.

4
The *Word*, and *The only begotten of the Father.*

4 Theſe are all well, and true all: but, all ſhort. Wee may have uſe of them; but there is a further matter, than all theſe. This *Word* (as we finde, in the *Affidavit*) *is the Onely begotten of the Father*. Theſe two are one, and the ſame; but, need to be ſet in two termes, that what is wanting in the one, may be ſupplyed by the other: (So high is the *Divine Nature* above our reach, as no one terme is able to expreſſe it: It is well, if divers will doe it.) In this they agree: As the *Sonne* is, to the *Father*; ſo is the *Word*, to the *Minde*. The *Sonne*, *Proles Parentis*; the *Word*, *Proles mentis*: They *proceed*, both: the *Sonne*, from the *Father*; the *Word*, from the *minde*: and ſo note out unto us, a Party *proceeding*, a *ſecond Perſon*, from the firſt: from Him that begetteth, the *Sonne*; from Him that ſpeaketh, the *Word*; Againſt *Sabellius*.

To ſhew His *proceeding.*

The *Sonne* referreth to a *living* nature: The *Word* addeth further an *intellectuall* nature: *Generare eſt viventium, Loqui intelligentium*: That, there is in Him, not onely the *Nature*, and *Life*, but the *Wiſdome* of the *Father*.

Both *Proceed*. The *Word* ſheweth the *Manner*; The *Sonne*, the *truth* of His *proceeding*. With us the *Sonne* is not begot, but by fleſh, by propagation: The *Word* therefore requiſite, to ſhew, His *proceeding* was after no *carnall* manner; but, as the *Word* from the *minde*. A better terme could not be deviſed. For, there is not in all the World a more *pure, ſimple, inconcrete procreation*, than that, whereby the *minde* conceiveth the *Word* within it, by *dixit in corde*. For, in it ſelfe, and of it ſelfe, doth the minde produce it, without helpe of any mixture of ought, without any paſſion ſtirring or agitation at all. Such was the iſſue of the *Word eternall*. But then, leſt we might imagine GODS *Word* to be, to Him, no other, than ours is to us, not of our *ſubſtance*; He makes amends for that, and tells us, *He is the Onely begotten,* and ſo of the *ſubſtance* of His *Father,* (*very God, of very God,*) as all *begotten Sonnes* be. The *Word,* to ſhew His *proceeding* pure, and meerely *ſpirituall:* the *Sonne,* to ſhew, that for all that, it is *true* and *ſubſtantiall.* Truly *conſubſtantiall* with the *Father,* as the *Sonne*; but, in all cleane and pure manner *conceived,* as the *Word.*

The *Sonne,* though He be *conſubſtantiall,* yet the perſon of His *Father* may have a *being* long before Him. The *Word* makes amends for that. For, the *mindes conceiving,* and the *minde* cannot be ſevered a moment: if one be *eternall,* both are. So then, as the *Son,* He is *conſubſtantiall:* as the *Word,* He is *coëternall.*

But, he begins with the *Word.* His care being, firſt to tell us of the *pureneſſe* of His *generation,* before of His *generation* it ſelfe: but after, by little and little, unfoldeth Himſelfe and tells, He is ſo the *Word,* as the SONNE alſo. Indeed, it was beſt beginning with the *Word.* That terme the *Heathen Wiſe-men,* the Philoſophers, would never ſtumble at, but brooke it well enough: As (indeed) they did, (not with *approbation* only, but with high *admiration*) reade and magnifie the beginning of this *Goſpell.* Witneſſe *Tertul. in Apol. Euſeb. in præpar. Auguſt. de Civit.* 10. and *Theodoret.* It was conforme to their reaſon: *Quòd Deus ab æterno intelligit,* and that Νοῦς and Λόγος, the *conceiving* of *the minde,* and the *minde* muſt needs be *coëternall:* the *minde* never without it: as the *Prophet* ſaith, *Egreſſus Ejus à Diebus æternitatis.* This for the *Word,* of much more, that might be ſaid of it. Mica 5.2.

Became *fleſh.*
1 *Caro.*

1 As the *Word,* and *the Onely Begotten* referre to one: ſo doth *Caro,* and *in nobis, Fleſh* and *in us*; that is, ſuch *fleſh* as is *in us, Humane fleſh.* 1. To expreſſe the *Vnion* fully, a better word could not be choſen. It is a part, for the whole; and the worſer part, for the whole, of purpoſe. For, in this caſe, our nature is beſt ſet out, by the worſer part. For, this we know; if the worſe be taken, the better will not be left behinde. If Hee *abhorre* not the *fleſh,* of the *Spirit* there will be no queſtion. More forcible it is, to ſay, *He was made fleſh,* than He *was made man*; though both be true. Hee *vouchſafed to become man,* nothing ſo much, as to *become fleſh,* the very loweſt and baſeſt part of *man.*

2 Beſides, from the *Fleſh* (as from *Eve*) came the *beginning of tranſgreſſion,* longing after the forbidden fruit, refuſed the *Word* quite; ſo, of all other, leaſt likely to be taken. The *Word* not refuſing it, the reſt have good hope.

3 But, there is à kinde of neceſſitie, to uſe the terme *fleſh.* If He had ſaid *Man,* man may be taken for a *Perſon.* He tooke no *Perſon,* but our *Nature He tooke: fleſh,* is no *Perſon,* but *Nature* only; and ſo beſt expreſſeth it. And if *ſoule,* it might have beene taken, as if He tooke not the fleſh, but *mediante animâ*; but, So He did not, but as immediately, and as ſoone, the *fleſh,* as the *ſoule:* in one inſtant, both.

4
בשר
בשר in Piel.

Yet one more. It will not be amiſſe to tell you; The *word,* that is *Hebrew* for *fleſh,* the ſame is alſo *Hebrew,* for *good tidings,* (as we call it, *the Goſpell:*) Sure, not without the *Holy Ghoſt* ſo diſpenſing it. There could be no other meaning; but that, ſome *Incarnation,* or *Making fleſh,* ſhould be generally *good newes* for the whole world. To let us know, this good tidings is come to paſſe, He tells us, the *Word* is now *become fleſh.*

2 *Verbum caro.*
The *Word* became *fleſh.*

Thus, why *fleſh:* now, why *the Word, fleſh. Caro Verbum* was our bane; *fleſh* would be the *Word*; nay, wiſer than the *Word,* and know what was *evill,* better than it. If *caro Verbum,* our bane; then, *Verbum caro,* our remedie.

2 Surely, if the *Word* would become *fleſh,* it were (ſo) moſt kindly. The *Word* was *pars læſa,* the party that was moſt offended. If *He* would undertake it; if Hee, againſt whom the offence was, would be Author of the reconciliation, there were none to that: It were (ſo) moſt proper.

3
Verſe 3.
Coloſ. 1. 16, 17.

But, in another reſpect, He were fit too. Hee had ſaid above: *All things were made by Him:* a kinde of meetneſſe there were, *ut per quem facta omnia, per eundem refecta,* Hee that firſt made them, ſhould reſtore them; Hee that built, repaire; So is beſt, ever.

4
Iohn 3. 15.

And indeed, *Sic oportet implere omnem juſtitiam,* that were the way to *fulfill all juſtice*; If the *Word* would take *fleſh,* He might make full amends for the *fleſhes* fault, in rejecting the *Word*. So is *juſtice*; that, *fleſh* for *fleſh*; and, not the *fleſh of oxen* and *ſheepe*; but even that *fleſh, that ſinneth,* (our *fleſh*) ſhould ſuffer for it, and ſo ſuffering make ſatisfaction to *Iuſtice*.

3 1 *Factum eſt caro.* Was *made.* Luke 3.6.

Why then, *factum eſt caro*; the *Word is made Fleſh*: This makes up all. For, *factum eſt, ergo, eſt*; He is *made fleſh*, therefore, *is fleſh*: *Fieri terminatur ad eſſe*, the end of *making*, is *being*. And *per modum naturæ*: (ſo is ἐγένετο, the *Greeke* word:) this *being* is *naturall, Et nativitas eſt via ad naturam*, and *nativitie* is the way to *nature*. So, to be *borne*: as, this day, He was: *Venit per carnem, ſanat per verbum*, that all *fleſh may ſee the Salvation of* GOD. *Made* it was; againſt *Manicheus* holding that He had no true body: as if, *factum* had beene *fictum*, or *making* were *mocking*. *Made* it was: but, *how made?* Not *convertendo*, the *Word converted* into *fleſh*, (as *Cerinthus*;) or *fleſh converted* into the *Word, Verbum caro facta eſt* (as *Valentinus*:) for, the *Deitie* cannot be *changed* into any thing; nor any thing, into it. Nor made *conciliando*, (as friends are made,) ſo as, they continue two ſeverall perſons ſtill: and while the *fleſh* ſuffered, the *Word* ſtood by and looked on, (as *Neſtorius*.) That is *cum carne*, not *caro*; *made with fleſh*, not *fleſh*: And, never was one perſon ſaid to be *made* another. Nor *made*, by *compounding*; and ſo, a third thing produced of both (as *Eutyches*:) For ſo, He ſhould be neither of both, *Word* nor *fleſh*, neither GOD, nor *man*.

Hebr. 2.16.

But, *made* He was: Saint *Paul* tells us, *how*: *aſſumendo*, by *taking the ſeed* of *Abraham* (*Hebr*. XI.) His *generation eternall*, (as *verbum Deus*) is, as the *enditing* the *Word*, within the *heart*. His *generation* in time (*verbum Caro*) is as the *uttering* it forth with the *voice*. The inward motion of the *minde* taketh unto it a naturall body of *ayre*, and ſo becommeth *vocall*; It is not changed into it, the *Word* remaineth ſtill, as it was; yet they two become one voice. Take a ſimilitude from our ſelves. Our *ſoule* is not turned into, nor compounded with the *body*: yet, they two, though diſtinct in natures, grow into one *man*: So, into the *God-head*, was the *man-hood* taken; the *Natures* preſerved, without *confuſion*; the *Perſon* entire, without *diviſion*. Take the *definition of the fourth Generall Councell*: *Sic factum eſt caro, ut maneret verbum; non immutando, quod erat, ſed ſuſcipiendo, quod non erat: noſtra auxit, ſua non minuit; nec Sacramentum pietatis, Detrimentum Deitatis*: He was ſo made *fleſh*, that He ceaſed not to be the *Word*; never *changing* that He *was*, but *taking* that He *was not*: We were the better, He was never the worſe; the *Myſtery* of *Godlineſſe* was no detriment to the *God-head*, nor the honour of the Creature wrong to the CREATOR.

And now, being paſt theſe points of *beleefe*, I come to that, which I had much rather ſtand on, (and ſo it is beſt for us;) that which may ſtirre up our *love* to Him, that thus *became fleſh for us*.

1 First, comparing *Factum* with *Dictum*. For, if we were ſo much beholden for *verbum dictum*, the word *ſpoken*, the *Promiſe*; how much more for *verbum factum*, the *Performance?* If, for *factum carni*, the *Word* that came *to fleſh*; how then for *factum caro*, *became fleſh*.

2 Verſ. 3.

Then, taking *factum* abſolutely. The *Word, by whom all things were made*, to come to be *made* it ſelfe. It is more for Him, *fieri*, to be *made* any thing, than *facere*, to make another World, yea, many Worlds more. There is more a great deale, in this *factum eſt*, than in *omnia per Ipſum facta ſunt*: In *He made*, than in *All things by Him were made*.

3 Iohn 4.24. Pſal.8.4. Hebr.2.7.

Factum eſt, with *What* He was made. For, if *made*; made the moſt compleat thing of all, that ever He had made: Made a *Spirit*, for *God is a Spirit*; ſome degree of neareneſſe betweene them: But *what is man*, that He ſhould be *made* Him, or the *Sonne of man*, that He ſhould take his *Nature* upon Him!

Prov.6.26. Phil.3.21.

If man, yet the more noble part, the immortall part, the *ſoule*: What elſe? There are ſome points of *His Image* in that: It *underſtandeth*, it *loveth*, hath a kinde of capacitie of the *Word*. So hath not the *fleſh*: It is *res bruta, common to them with us*; neither able to *underſtand*, or *love*, or in any degree capable of it. Make it the *Soule*, the *precious ſoule* (ſo calleth it *Salomon*;) not the bodie, the *vile bodie* (ſo the *Apoſtle* calleth it.) Of the *Word* He ſaid ever, *vidimus gloriam Ejus*, wee ſaw the glorie of it: of the *fleſh* we may ſay, *vidimus ſordes ejus*, we daily ſee that comes from it, as *non eſt vilius ſterquilinium*, on the dung-hill, worſe is not to be ſeene. Set not ſo pretious a ſtone in ſo baſe metall.

5 Rom.7.18. Rom.8.7. John 10.35. But this is not all. If He muſt be *made*, for love of GOD, make him ſomething wherein is ſome good: For, in *our fleſh* (Saint *Paul* ſaith) *there dwelleth no good*: yea, the very *wiſdome of the fleſh at flat defiance* with the *Word*. Make it ſomewhat elſe. For, there is not only a huge diſtance, but maine repugnancie betweene them. Yet, for all this, *non poteſt ſolvi Scriptura*: The *Word was made fleſh*.

Eſay 53.5. I adde yet further: what *fleſh*? The fleſh of an *Infant*. What, *Verbum Infans*, the *Word* an *Infant*? The *Word*, and not be able to ſpeake a word? How evill agreeth this? This He put up. How borne, how *entertained*? In a ſtately *Palacc*, *Cradle* of *Ivory*, *Robes* of *eſtate*? No: but a *ſtable* for His *Palace*; a *manger* for His *Cradle*; poore *clouts* for His array. This was His beginning. Follow Him further, if any better afterward: what *fleſh* afterward? *Sudans & algens*, in cold and heat; *hungry* and *thirſtie*; *faint* and *weary*. Is His *end* any better, (that maketh up all:) what *fleſh* then? *Cujus livore ſanati*, *blacke* and *blew*; *bloudie* and *ſwolne*; *rent* and *torne*; the *thornes*, and *nayles* ſticking in His *fleſh*: And *ſuch fleſh* He was made. A great *factum* certainly, and much to be made of. [a] Hebr.2.7. [b] Eſay 53.v.3. [c] Pſal.22.6. To have beene made *caput Angelorum* had beene an abaſement: To be [a] *minoratus Angelis* is more: But, to be [b] *noviſſimus Virorum*, in worſt caſe of all men, nay, [c] *a worme, and no man*: So to be *borne*, ſo *arrayed*, and ſo *houſed*, and ſo *handled*; there is not the meaneſt *fleſh* but is better. So to be *made*, and ſo *unmade*; to take it on, and lay it off, with ſo great indignitie; Weigh it, and wonder at it, that ever He would endure to be made *fleſh*, and to be made it on this manner. What was it made the *Word* thus to be made *fleſh*? *Non eſt lex hominis iſta*, *fleſh* would never have beene brought to it. John 3.16. 1 Ioh.3.1. 2 Reg.19.31. It was GOD, and in GOD, nothing but *Love*: *Dilexit*, with *Sic*, *Charitas*, with an *Ecce*: *Fecit amor, ut Verbum caro fieret*: *Zelus Domini exercituum fecit hoc*. *Love* only did it. *Quid ſit, poſſit, debeat, non recipit jus amoris*: That only cares not for any *exinanivit*, any *humiliavit ſe*, any *emptying*, *humbling*, loſſe of reputation: *Love* reſpects it not, cares not, what fleſh He be *made*, ſo the *fleſh* be made by it.

2 Habitavit, and dwelt. *And dwelt*. *Factum eſt* is the *Word* of *Nature*; *Habitavit*, of *Perſon*: *Habitare eſt Perſonæ*. And, two there are not. It is not *Habitaverunt*: therefore, but *one Perſon*.

1 And, *habitavit* is a *word* of *continuance*? that which was begun in *factum*, is continued

2 in *habitavit*. Not onely *made*, but *made ſtay*, *made* His *abode* with us: Not *appeared*, and was gone againe ſtraight; but, for a time tooke up His *dwelling*; *Factus caro*, *Factus incola*. And this word concernes this day properly. This is the day, the firſt day of *habitavit in nobis*. Incarnate he was in the *Virgins wombe*; His taking *fleſh* could not be *ſeene*: but this draweth after it a *vidimus*; *dwelt* and was *ſeene* viſibly.

3 Rom.10.8. Phil.2.7. And this leadeth us to a third: *converſatus eſt*. *Factum*, and *factum familiare*: that He withdrew not Himſelfe into ſome ſolitary place, but was *verbum prope nos*, *neare us*, neare neighbours to us. *Habitu inventus ut homo*, *In His habit*, and in His *habitation*, *found as a man*. One might aske Him (as they, at *Verſ.* XXXVIII.) *ubi habitas, Sir where dwell you?* and He invited them to *come* and *ſee*.

4 ἐσκήνωσε, dwelt, as in a Tent. And ἐσκήνωσε is not every *dwelling*, but a *dwelling in* σκηνῇ *a tent*, that is, but for a time. Not a *houſe*, to ſtand for ever; but a *tent*, to be taken downe againe. Which, as it ſheweth His *Tabernacle*, of the nature of ours, mortall; ſo withall, that He came but of an errand, to ſojourne till He had done it: *A worke Hee had for which Hee was ſent*; that being done, He laid His *Tabernacle* off againe.

5 ἐσκήνωσε, pitched his tent as a Souldier. Gen.3.15. Rom.7.23. And, even that worke it ſelfe, is in σκηνῶσαι: For, it is a word *militare*: Souldiers dwell in *tents*: As if He were now *factus caro, incola, miles*; as if ſome battell were toward. And (indeed) from the beginning, (the very third of *Geneſis*,) there was warre proclaimed, betweene the *Womans ſeed*, and *the Serpents*. An enemie we had, ſtrong and mightie; had, and have ſtill: not one, but many, a whole *campe* of them. They had prevailed, and led us away *captive under the Law of ſinne*. *Dux nobis opus eſt*, A

Champion we ſtood in need of, to reſcue us. And here we have one now, even *Dux Meſſias*, as *Daniel* calleth Him. Hee, as this day, came into the *campe*, ſet up His *pavilion* among us. The Tabernacle of GOD was with *men*. He might not ſtay eight dayes in the campe, but He muſt take *Sacramentum militare*: So He did. And the ceremonie of it was to be *ſtrucken*, and to *bleed* ſome ſmall quantity: So He was, at his *Circumciſion*: And after, He performed the battell at his *Paſsion*. Where, though it coſt Him His life, yet the *victory* fell on His ſide, *Captivitie was led captive*, and we were delivered. His *Tent* was but a fore-runner to His combate. This for His *dwelling*. Now the *Affidavit*.

Dan.9 25.
Epheſ.4.8.

The Affidavit
Vidimus,
We *ſaw*.

As the word *Habitavit* pointeth us to this firſt day of the *Feaſt*, and His *Tent*, to the middle day; when He undertooke our quarrell: So *vidimus* (now) is proper to the laſt day, the day of *Manifeſtation*, or *Epiphanie*. He *dwelt*; and not *inviſibly*, or *obſcurely*, but ſo, as Hee might be (and was) *ſeene*. Even, this very firſt day, *vidimus*, might the *Shepherds* ſay, *we ſaw His Angels*, and heard them ſing, and then went to *Bethlem* and *ſaw* Himſelfe. *Vidimus*, might the *Wiſe-men* ſay: we ſaw *His Starre in the Eaſt*, and we are come to *ſee Himſelfe*. This they might ſay, and truly: for, theſe things were not done *in obſcuro*. But (as we ſaid) This clauſe is the *Affidavit*, it is inferred as a Proofe. You tell us of His *making*, and His *dwelling*: *Quomodo conſtat?* How ſhall it appeare? *Vidimus* is the beſt proofe that can be; He *ſaw* it; was *an eye-witneſſe of what he teſtified*.

Matth.2.2.
Act.26.26.
Ioh.19. 35.

2
Vidimus, not
vidi, *We* ſaw.
a Matth.17.
1 Iohn 1. 3.
b Act 1 9.
Hebr.12.1.

And it is not *vidi*, but *vidimus*; more eyes than one: Not he alone, others more *ſaw* it, beſides him. In the mouth [a] *of two or three witneſſes: Peter, Iames, and He, (vidimus)* were in the *holy Mount* together, and ſaw Him *transfigured*. Nay, a whole [b] *cloud of witneſſes* (CXX.) *ſaw Him taken up into Heaven*, out of their ſight, *in the Mount of Olives*. Well might He ſay, *vidimus*.

3
ἐθεασάμεθα:
Saw it *intentively*.

And that not *per tranſennam*, at a bluſh, paſſing by; but had a full *ſight*, looked well upon Him, at leaſure; did it throughly, for a good time together. It is not ὁρᾷν, but θεᾶσθαι (the word, whence a *Theater* is derived:) As men with good heed behold things there: ſo did we, intentively, all the *acts* and *ſcenes* of His life.

4
Saw *His glory*.
Verſe 18.
Hebr.10.20.

But I aske: What ſaw they? The *fleſh* peradventure: The *Word*, they could not ſee. Hee is GOD; and GOD *hath no man ever ſeene*. True: that, they could not; yet *His glory* they might, and did. Which *glory* was an infallible demonſtration of His preſence, there. Thorow the *veile of His fleſh*, ſuch *beames* He caſt, as behinde thoſe clouds, they might know, there was a *Sunne*; as, that way only, could He be made viſible to the eyes of *fleſh*, which otherwiſe could not behold Him.

5
Quaſi unigeniti Dei.

But it may be it was ſome *wrong*, this; but ſuch, as was ſeene in MOSES, or in STEPHENS countenance. He anſwers that, and tells us: It was not, *quaſi Servi*, like a Servant; nay, nor *quaſi Filii*, like any *adopted Sonnes*: but, this *glory* was every way ſuch, as well might it beſeeme the *Word*, or *Only Sonne*: but could agree to no creature, though never ſo glorious. To none but Him: and ſo being *proprium quarto modo*, might be a *medius terminus*, in a demonſtration.

6
What this *glorie* was.
a Marke 4 39.
b Matth.8.3.
c Luke 7.14.
1 Ioh.1.3.

And if you aske, what that *glory* might be? With a *word*, to ſay to the *wind* and ſtorme [a] *Obmuteſce*: and to *diſeaſes*, [b] *Volo, mundare*: And to *Death* it ſelfe, [c] *Tibi dico, Surge*. His *Miracles*, they ſhewed His *glory*, is expreſſely ſaid, (in the next *Chap. v.11.*) The *Starre* at His *birth*; the *eclipſe* at His *death*; the *glory* of His *changing in the Mount*: but, above all, His glorious *Aſcenſion*, and *receiving up into Heaven*. All which they ſaw; as being in the Theater all the while, from the *Epitaſis* to the very *Cataſtrophe*. Therefore he tells us here, (and againe in his *Epiſtle*,) he *writes* nothing, but *what hee ſaw* and *beheld*; and even *his hands had handled of the Word of Life*. Wee may beleeve him: He, and his *Conteſtes*, ſuffered many things for the truth of their witneſſe: and the whole world (ſince) hath beleeved this their *Affidavit*. Now are we paſt the *Parentheſis*.

The Conſe-quence. Full of grace and truth.

But what, is all that a *vidimus*? Nothing but a *maske*, to be *ſeene*? Came He onely to make a *glorious ſhew* to them all? No: but as Hee came not obſcure, but was *ſeene*: ſo, He came not *emptie, but full*, and was felt of them, that ſaw Him not. *Vidimus* is not all: a *Verſe* after there is *accepimus*; To ſee His *glory* they *receive of his fulneſſe*: They, and we.

Full of *Grace* and *Truth* both.

Many are the perfections, whereof He is *full*: Two onely here choſen out, as two ſtreames, 1 *Grace* and 2 *Truth*. With them He commeth, with the *fulneſſe* of them: Not of one of them, but of both. *Grace* referreth to the *Sonne*: *Truth* to the *Word*. *Grace* is to *adopt* us: *Truth*, to *beget* us *anew*; for, *of His owne will He hath begotten us, by the Word of Truth*.

Iames 1.18.

2 And theſe doe very fitly follow after *glory*. *Glory* of it ſelfe terrifies, and makes ſtand aloofe; *Grace* invites: And His *glory* is ſuch, as is *full of grace*. His *Mercy*, as *great* as His *Majeſtie* full out. A bleſſed thing it is, when theſe two meet; and they that are in *glory* are full of *grace*, too. It is not ſo with every one, that is in *glory*: But, though there be *Grace*, unleſſe there be *Truth* too, all is nothing. For *Grace*, becauſe it is plauſible, and pleaſeth the people, it is affected: there is a taking on *grace* in *face* and *phraſe*, but when all is done, it wanteth ſound *truth*. That is right *grace*, that hath *truth* joyned to it. *Verbum gratiæ*, and *verbum charitatis* both, and it is both. Yea, *verbum caro*, His word is not *wind*, it hath *fleſh* on it: His *Truth* is (as it were) the *fleſh* of His *Grace*. Thus may be the conſequence.

3 But of theſe two choice is made, as of thoſe, our *nature* ſtood moſt in need of. Out of *grace* we were; and without grace, as *Sinners*, and in *errours*, wandring up and downe; as even the beſt of our *nature* did at His *comming* into the *fleſh*. This is the ſtate He found us in, when He came among us.

Epheſ. 1.6. Verſ. 16.

Againſt the firſt, *gratificavit nos in Dilecto*, He brought us in grace againe, through His Beloved SONNE: *Gratiam pro gratiâ* (He ſaith after ſtraight,) for the *grace* His *Sonne* had with Him, He received us to *grace*.

Iohn 14.6.

Againſt the later, He brought us *Truth*, to ſet us in the *right way*. *Via, Veritas, & Vita*; *Veritas* betweene both: *Via, & veritas*, or *veritas viæ*, the *true way*: *Vita & veritas*, or *veritas vitæ*, the *true life* (that is) *Life eternall*: We cannot be without either.

Verſe 17.

4 This for our need. But, within a *verſe* after, I finde theſe two ſet in oppoſition to the *Law*, and the *Law* to them: as if S. *Iohn* pointed us whereto we ſhould referre them. The *Law* full of rigour, many *threats*, and *curſes* in it: CHRIST bringeth the word of *Grace*, oppoſeth to that. The *Law* full of emptie *ſhadowes*, and *Ceremonies*; which *Truth* is ſet againſt: *Corpus autem* CHRISTVS, CHRIST the very body, to *Lex habens umbram*: So, requiſite to quit us of the *Law*; The *Law*, the *Word*, that marred *fleſh*.

Coloſ. 2.17. Hebr. 10.1.

The bringing of theſe two together is a great matter; and together they muſt be. *Grace*, take it from *Truth*, and it is *fallax*, but a *vizour*, but a meere illuſion: *Truth*, ſever it from *grace*, and it is *ingrata*, but an unpleaſing thing. *Grace* and *Truth* kept in ſunder, and never met before: But, when the *Word* and *fleſh* met, then did they meet and *kiſſe* each other (ſaith the *Prophet*, and doth with a whole *Pſalme* celebrate this *meeting*.)

Pſal. 85.10.

Grace firſt: then *Truth*.

5 They muſt meet, and *Grace* be firſt; as here. We ſhall never endure the ſeveritie of His *Truth*, unleſſe *Grace* come before, and allay it. But, when *Grace* hath brought us to *Him*, *Truth* will hold us with *Him*. By *Grace* we ſhall accompliſh, what *Truth* requireth at our hands: that ſo, receiving *Grace*, and walking in *Truth*, we may come to the third, the reward of both, *Glory*.

Full of both. Luke 1.28. Act. 7.55. Ioh. 3.34.

6 *Full* of them; and the *word* would not be paſſed. We finde others full of grace, as His *Bleſſed Mother*, and as S. *Stephen*. Theirs reacheth not to us: None of them have more than ſerves for themſelves. For, *the Spirit is given them*, but, *by meaſure*; but *plenitudo vaſis*, in them, the fulneſſe of a Veſſell; if yee take any thing out, to powre into another, it is the leſſe for it. But, His is *plenitudo fontis*, the fulneſſe of a fountaine, which is never drawne drie; *qui implet abyſſum, & non minoratur*, fills a great poole and it ſelfe never the leſſe. Of *which fulneſſe* they all *received*, and Hee never the emptier

tier. We ſhall not need to goe to any other ſtore-houſe, or helpe to *ſupply*, or fill up CHRIST with any other, as if Hee were but halfe full. He is *full*, full of *both*. Our care is to be, to make our ſelves fit Veſſels, and there is all.

II. *Quid Verbum Carni*, The *Benefit*.

Thus farre, *Quòd Verbum factum caro*. Now, *Quid Verbum carni*, the *benefit*, and (that which the Benefit ever draweth with it) the *Dutie*, *Quid Caro Verbo?* 1. *Factus caro benefaciet carni*, being made fleſh He will be a Benefactor to it. No man *ever hated his fleſh*, and no more can He us, who are *fleſh of His fleſh*, or rather, He of ours. He ſeeth us daily in Himſelfe, Hee cannot looke upon His *fleſh*, but Hee muſt thinke upon Epheſ.5.29. us. And GOD the *Father* cannot now hate the *fleſh*, which the *Word is made*; which is now taken into one perſon with *His only Sonne*, and united to the *Deitie* it ſelfe. If He love the *Word*, He muſt love it too, for the *Word is become it*; either love both, or hate both. But, *love* it certainly: for, as this day, *When He brought His Sonne* clothed with it, *into the World*, He gave expreſſe commandement, all *His Angels ſhould worſhip* Hebr.1.6. *Him* ſo clothed, and our *fleſh* in Him: A new dignity which is this day accrued to our *Nature*, to be adored of the *bleſſed Angels*. Our *Nature* queſtionleſſe is ſet in high favour with GOD; GOD ſend our perſons ſo too, and all ſhall be well.

1 Beſides, good hope we now have, that he being now *fleſh*, All *fleſh* may come to Him, to preſent Him with their requeſts. Time was, when they *fled* from *Him*; but *ad factum carnem, jam veniet omnis caro*. Pſal.65.2. For, ſince He *dwelt amongſt us*, all may reſort unto Him: Yea, even Sinners; and of them it is ſaid, *Hic recipit peccatores, & comedit cum eis*; *He receiveth them, receiveth them even to His Table*. Luke 15.2.

2 A ſecond hope, that ſeeing He hath made our *fleſh* His *Tabernacle*, He will not ſuffer this of ours, the ſame with that of His, to fall downe quite and come to nothing; the ſame, He *dwelleth* in Himſelfe, not to periſh utterly; but repaire it againe, and raiſe it out of the *duſt*. So that *inſuper Caro noſtra requieſcet in ſpe*, our very *body may reſt in hope*, to Pſal.16.9. be reſtored againe, and *made like to his glorious bodie*. Phil.3.21.

3 A third; that where it was, *fleſh and bloud ſhall not inherit the Kingdome of God*, it is reverſed; *fleſh and bloud ſhall*; for *fleſh* and *bloud* already doth. It is that, Saint *Iohn* is about, 1 Cor.15.50. to inferre the former verſe out of this, *viz. to them gave He power to be made the Sonnes of* GOD: For, *Ex quo hoc verum eſt, Filium Dei filium hominis fieri potuiſſe, non eſt incredibile, &c.* Verſ.12. Since, ſure it is, that the *Sonne of* GOD is made the *ſonne of man*, it is not incredible, but that the *ſonnes* of *men* may be made the *Sonnes of* GOD. Not incredible, nay, *Securitas nobis data eſt*, a kinde of bond is entred, *ſecurity* given; Seeing this Verſe is true, ſo is the laſt, *Dedit poteſtatem, He gave power*; and well might. Why? for the *Word is made fleſh*, and therefore *fleſh* may have reciprocall hope to be regenerate by the *Word*, and adopted through *grace*, and ſo exalted to the glorious *dignitie of the Sonnes of* GOD.

And becauſe *Grace* and *Truth* doe this, we ſhall faile of neither of them. He is *full*; and not for Himſelfe; He needs them not. Hee hath them for us, and hath ſufficient. Neither ſhall be wanting, if we be not wanting to our ſelves. His *grace* ſhall prevent us, and *His truth follow us, all the dayes of our life*. Pſal.23.6.

III. *quid Caro Verbo*. Our Dutie.

So we ſee *quid Verbum carni*, what He hath done for us: Now our *Dutie* reciprocall, *Quid caro verbo*, what we for Him againe. If the *Word become fleſh*, we to take order, that *fleſh* of ours, that the *Word* hath taken, we take it not, and make it *una caro* with you know whom, or may reade (1 *Cor.* 6.) GOD forbid: *Know yee not, the* WORD 1 Cor.6.16. *is become fleſh?* That *fleſh* is then ſo to be preſerved, that, as he ſaith, *we ſaw the Glorie*; ſo may we, we *ſaw His fleſh, as the fleſh of the only begotten Sonne of* GOD. Kept with ſuch care, and in ſuch cleanneſſe, as it might beſeeme *His fleſh* to be kept. And as much may be ſaid, for *habitavit*: the houſe would be ſomewhat handſome; as *handſome* as wee could, that is to receive *Him*: We blame them, that this day received Him in a *ſtable*; take heed we doe not worſe our ſelves.

But the *Fathers* preſſe a further matter yet, out of *verbum caro factum*: that we alſo are (after our manner) *verbum carnem facere*, to *incarnate the Word*. We have a *Word*, we

James 2.18.
Ioh.12.48,49.

may doe it too, which is the type or abſtract of the very *Word*, or wiſdome of GOD; and that is the *Word* which is preached unto us. That *Word* we may, and are to *incarnate*, according to this dayes patterne. That we ſo doe. That Word is then incarnate, *quando verbum in opus, Scripturas in operas convertimus*, When we doe what is ſpoken, or written; and turne the *vocall Word* into a *reall Worke*. The *Word*, with us, turneth to nothing but *wind*: To give it Saint IOHNS *fleſh*, and Saint IAMES *vidimus*, make it both be *felt* and *ſeene*. Eſpecially, ſince our SAVIOVR Himſelfe ſaith, He reckoneth of this as His *ſecond birth*; and, of every one that ſo doth, eſteemeth as *His Mother*. That is the dutie properly belonging to this Day, the Day of His *birth*.

3 And to looke alſo to *habitavit*, aſwell as *factum eſt*. *Fit* ſometimes, ſometimes ſomewhat *is done*; but *non habitavit*, it vaniſheth againe, it hath no ſtate in us, it continueth not in us, nor we in it. That it *be* not only, but *remaine*. By *faith factum eſt*; *Dwell*, by *perſeverance*, the true free-hold indeed.

Ioh.6.56.

4 And that this we may, to provide for the fourth: To uſe meanes, to draw from Him that, whereof He hath ſuch plenty, *grace* and *truth*. The *breſts* that are *full*, have as great pleaſure in being drawne, as the *Childe* that draweth them. Aſſure our ſelves, it is ſo here. There is *majus deſiderium deplendi* in *Him*, than *replendi* in us: more, in *Him*, to part with, than in us to *receive*. And what meanes are thoſe? To goe to the *Word* and *fleſh* together. The Word it ſelfe doth well; and, of the twaine, the *Word* hath leſſe cauſe to complaine; But, this, at other times. But, at this now, we are not to content our ſelves with one alone; but, ſince He offereth to communicate *Himſelfe* both wayes, never reſtraine Him to one. The *Word* we heare, is the abſtract of *Verbum*: The *Sacrament*, is the antitype of *Caro*, His *fleſh*. What better way, than where theſe are actually joyned, actually to partake them both? Not, either alone, the *Word* or *fleſh*: but, the *Word* and *fleſh* both, for there they are both. If we regard *habitavit*, this is a ſure way, we have a plaine text for it; *Qui manducat carnem, in me manet & ego in illo*, He abides in me, and I in Him. If it be *Grace and Truth* we reſpect, how may we better eſtabliſh our hearts with *Grace*, or ſettle our mindes in the *Truth* of His *Promiſe*, than by partaking theſe the *conduit pipes* of His *Grace*, and *ſeales* of His *Truth* unto us. *Grace* and *Truth* (now) proceeding, not from the *Word* alone, but even from the *fleſh* thereto united; the *fountaine* of the *Word* flowing into the *ciſterne* of His *fleſh*, and from thence deriving downe, to us, this *Grace* and *Truth*, to them that partake Him aright.

1 Iohn 3 2.

But, ſetting them aſide, the day, the *Word* was *made fleſh*, it is moſt kindly, that a *memoriall* be kept, aſwell of the *fleſh* as the *Word*. On the *Feaſt* of their union, they would be united: The day, they were joyned by Him, they would not be ſundred by any: but we to celebrate both, in honour of both. For, judge with your ſelves how inconvenient it is, to keepe a *Feaſt* in honour of His taking *fleſh*, and even that day abandon His *fleſh*, and never once take it. *Verbum & caro* (if ever) to be joyned, this *day*, the *day* of their *joyning*. Accordingly then, as well by the act, to teſtifie and repreſent the *Words making fleſh*; as to procure *He may dwell in us*; and dwelling *repleniſh* us with His *Grace and Truth*. And laſtly, that we may hold this Feaſt aright, and doe the dutie that properly belongs to it, let us by both doe honour to both, that from both we may receive the fruit of both; *Grace*, to enable us; *Truth*, to guide us, to the hope of *glory*. Not to that, in the *Parentheſis*; that is but *vidimus quaſi*: but, to the other, *videbimus ſicut eſt*, to ſee Him as He is, and, by ſeeing, to be transformed into the ſame Image of *Glorie*.

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-hall,* on *Friday,* the XXV. of *December,* A. D. MDCXII. *being* CHRISTMAS day.

HEBR. Chap. I.

1. *At ſundrie times and in diverſe manners,* GOD *ſpake in the old time to our Fathers, by the Prophets:*
2. *In theſe laſt dayes, Hee hath ſpoken to us by His* SONNE, *whom He hath made Heire of all things; by whom alſo He made the worlds;*
3. *Who, being the brightneſſe of His glory, and the ingraved forme of His Perſon, and bearing up all things by his mighty word, hath by Himſelfe purged our ſins, and ſitteth at the right hand of the* MAIESTIE *in the higheſt places.*

ET *erunt noviſſimi, primi* (ſaith our SAVIOVR,) *And the laſt ſhall be firſt.* And this Text tells us of a great Prerogative, of theſe *laſt dayes,* above the *firſt.* Of which laſt dayes, this is the firſt day; the day of CHRISTS *Birth.* For, make a partition of the two times, *Olim,* and *Dies noviſſimi*; and this day will be found to end *Olim,* and to begin *Dies noviſſimi*; to be the firſt day of theſe *laſt dayes*; the very *Kalends* of Chriſtianitie, from whence, wee beginne our *Æra,* or Chriſtian computation. Math. 19. 30.

The Summe and Diviſion. I.

The Dignity of this Day, (and ours in it) is here ſet out two wayes: Firſt, by a caſe of compariſon: of compariſon, betweene the times paſt, and theſe now; betweene the *Fathers* and *Vs.* The point, wherein, is GODS *ſpeaking, ſpeaking,* to both: but, in a more excellent manner, and by a farre more excellent perſon, to us, than to them. The end: that ſo we might know, know and acknowledge, *quæ à Deo data ſunt nobis,* what GOD hath done for us, and done for us, this *day.* For all the difference is, in this *Day:* all the dignitie we have above them, is by it: that ſo we may be highly thankfull to GOD for it, and hold the day it ſelfe as an high Feaſt.

GOD is the ſame in both; He that *ſpeaketh* to both: 1 *of old,* to them: 2 *of late,* to Vs. Thus farre, even; they and we. One GOD, one *ſpeaker,* to both. The oddes: Both *ſpoken to*; but not both *ſpoken to,* alike: Not alike in three Points: 1 Not in the Matter, or *Parts,* of which: 2 Not in the Forme, or *Manner,* after which: 3 Not in the *Perſons,* by whom. 1 To the Father, He ſpake πολυμέρως, *by many peeces*; not entirely. 2 To them, πολυτρόπως, *after ſundry faſhions*; not uniformely. 3 To them, by His Servants, *the Prophets*; not by *His* SONNE.

But, when the *Apoſtle* commeth to rejoyne upon theſe three, he repeateth not the two firſt, but pitcheth only on the Perſon: That *He*; that, the Perſon, by whom, is without all compariſon, more honourable, and excellent, than the Prophets, His Servants: (He

will

will doe as much to the Angels, by and by after:) That looke how much a *Sonne* is better than a *Servant*, ſo much, our eſtate above theirs.

II. This, for the *Comparative*. But then, fearing, it might be, wee would not conceive high enough, of this SONNE, or weigh Him, as He is worthy; He goeth to it, *Poſitivè*; and (as it were) ſets up His Armes, conſiſting of eight ſeverall *Coats*; or proclaimeth His ſtile, of as many ſeverall *Titles*. Which we may reduce, to foure ſeverall combinations. 1 *Sonne* and *Heire*: 2 the *Brightneſſe* and *Character*: 3 *Maker*, and *Supporter of all things*: 4 That *purgeth our ſinnes*, and, that is *ſet downe in the throne*. And theſe againe may be
1 abridged to theſe two: 1 what He is, in Himſelfe; 2 and, what, to us. 1. In Himſelfe, all
2 the reſt: 2. To us, 1 *made Heire*: 2 *purgeth our ſinnes*; 3 and ſo cleanſeth our Nature; that, being ſo cleanſed, He may exalt it. For, it is for us, and not for Himſelfe, Hee taketh up the place mentioned, *at the right hand on high*.

III. Then, our dutie: *Bona ſi ſua nôrint*, If wee can skill of our owne good, to finde our eſtate greatly dignified by it; and, to honour this day, the beginning of this dignitie to us; wherein, GOD gave *His* SONNE, to *ſpeake*, *vivâ voce* unto us: to *purge our ſinnes*; and to *exalt us to His throne on high*.

I.
The *comparative* part and *difference*.

GOD *in times paſt ſpake to the Fathers*; and His ſpeech was πολυμερῶς, of *many* ſeverall *parcels*; to ſeverall perſons; at ſeverall times; ſome at one time, ſome at another: And as the time grew, ſo grew their knowledge (peece and peece) of the great myſtery, this day manifeſted.

1
In the *Matter*.

God in times paſt, &c. *in many parts*, *ſpake*, concerning His *Perſon*. Firſt, one peece:
a Gen.3.15. *Man*, He ſhould be; [a] *of the Womans ſeed*; That, *ſhould bruize the Serpents head*; and,
b Gen.22.18. there was all: *Gen.3.* Then another peece: Of what Nation He ſhould be; [b] *of the*
c Gen.49.9, 10, 11, &c. *ſeed of* ABRAHAM, *(Gen. 22.)* Then, another yet: Of what Tribe, [c] *of the Tribe of*
d Pſal. 132.11, 12, &c. IUDA: *(Gen.49.)* 2. Then againe, a fourth peece, of what Family; [d] *of the houſe of* DAVID: *(Pſal.132.)*

So likewiſe GOD, *in times paſt ſpake* of His *Offices*. To MOSES, one peece: Hee
e Deut.18.18. ſhould be [e] *a Prophet*: *(Deut. 18.)* To DAVID another; Hee ſhould be [f] *a Prieſt*:
f Pſal.110.4. *(Pſal.110.)* To IEREMIE, a third; He ſhould be [g] *a King, and his Name*, IEHOVA
g Ier.23.5,6. *juſtitia noſtra*; *(Ierem.23.)*

And, (not to hold you long in this) GOD, *in times paſt*, *in ſundry parts*, *ſpake* concer-
h Eſay 9.6. ning this Dayes worke: That, came *by peeces*, too. One parcell, to [h] ESAY, of His
i Mica 5.2. *Birth*: *(Eſa.9.)* To [i] MICA, the *Place* of it: *(Mica 5.)* To [k] DANIEL, the *Time* of it, by
k Dan.9.25, 26, &c. *weekes*: *(Dan.9.)* So you ſee, it was *by peeces*, and *by many peeces*, they had it. Well ſaid
l 1 Cor.13.9. the [l] *Apoſtle*, that, *Prophecying is in part*: One may now, in a few houres, come to as much, as came to them in many hundred yeares. This for the *Matter*.

2
In the *Manner*.

Now, for the *Manner*. It was *multiformis*. GOD, &c. *many manner wayes*.

Iob 33.15. One manner, by *dreames in the night*, *(Iob 33.)* Another manner, by *viſions*; And
Eſay 6.1. thoſe againe of two manners. 1 Either preſented to the outward ſenſe, as *Eſay* VI. 2 Or,
Dan.10.7, &c. in an extaſie, repreſented to the inward; as *Dan.* X. Another yet, by *Vrim*, *in the breſt*
1 Reg.19.12. *of your Prieſt*. And yet another, by a *ſmall ſtill voice*, in the eares of the *Prophet*. 1 *Reg.19.*
Zach.1.9. And ſometime, by an *Angell*, ſpeaking in him *(Zach. I.)* But, moſt-what, *by His* SPIRIT. And, (to trouble you no more) very ſure it is; that as, for the Matter, *in many* broken *peeces*: ſo, for the Manner, in *many diverſe faſhions*, ſpake He to them.

But then, if, in πολυτρόπως you underſtand *Tropos*, figures; Then were they yet many
a Exod.12.4, 5, &c. more. The *Paſchal Lambe*: [a] *(Exod.12.)* the *Scape-goat*: [b] *(Levit.16.)* The *Red Cow*:
b Levit.16.10. [c] *(Numb.19.)* and, I know not how many, even a world of them. *Many* they were; and
c Numb.19.1, 2, &c. *tropes* they were; ſhadowed out darkly, rather than clearely expreſſed. Theirs, was but *candle-light*, to our *day-light*; but *Veſpertina cognitio*, in compariſon of ours, whom the
Luke 1.78. *Day hath viſited*, *ſprung from on high*. This, for the *Matter* and *Manner*: Now, for the *Men*.

GOD, *in times paſt, ſpake by Prophets :* and but *by Prophets,* He *ſpake* not, from MOSES, to *Iohn Baptiſt* (who was the *Horizon* of the *Law* and *Goſpell.*) I will not ſtand, to runne through them all. And now, the *Apoſtle,* when he is to come to us *in the laſt dayes* ; when he ſhould oppoſe three more, to match the former three, he doth not ; but, paſſeth by the two firſt, the Parts, and the Manner: leaveth out πολυμέρως and πολυτρόπως and ſo inſinuates thereby thus much ; that, He hath *ſpoken* to us *entirely,* without reſervation ; and *uniformely,* without variation. But, thoſe two he waiveth, and inſiſteth onely on this laſt, (as the faireſt marke of difference,) the *Prophets,* and *His* SONNE.

3 In the *Men.*

The *Prophets* were *holy men* ; but, *men.* And, there is a *nature* more perfect, than that of *man* ; even the nature of GOD. And, in the Houſe of GOD, they were *faithfull ſervants* ; but yet, *ſervants :* and, that (we know) is but an unperfect condition, in compariſon of a SONNE. *To us in the laſt dayes* is given, that what we have, we have not from any *Prophet,* though never ſo excellent ; but, from the *Lord of the Prophets :* Not from any *Servant,* though in never ſo great place ; but, from the SONNE : And, not from any of the ſonnes of men ; but, from *His* own *Son,* the SONNE *of* GOD. From His mouth we have received notice of GODS will : He Himſelfe, *ore tenus,* imparted it to us.

2 Pet.1.21. Heb.3.6. Mat.21.35. Mat.21.38

But then, If any aske : Seeing, GOD, *in times paſt,* and GOD, *in theſe laſt dayes,* is the ſame GOD ; He that *ſpake to the Fathers,* and He, that, *to us,* but one *Speaker :* why not, *by His* SONNE, at firſt? I will give a reaſon, fit for this place. A *Decorum* was to be kept, and ſome kind of correſpondence with State. That as, at the proceeding of a great *Prince,* before He himſelfe commeth in ſight, many there be, that goe before Him, and thoſe, of divers degrees ; and at laſt, Himſelfe doth appeare : So, this *Prince,* that *Sits in the Throne,* ſhould not ſtart out at the firſt, and ſhew Himſelfe ; but be allowed His traine of *Patriarks,* and *Prophets,* to be His *Anteambulones* ; and, *in the fulneſſe of time,* Himſelfe ſhould come, with the *fulneſſe of grace and truth,* and eſtabliſh one entire uniforme way, to continue for ever.

Gal.4.4. Ioh.1.14.16.

From this Compariſon, theſe are the points, we learne : We muſt *ferri ad perfectionem.* And, theſe are notes of imperfection : There be too *many parts,* and too *many manners,* in that, to be a perfect, State. If the *Matter* were full, no more would be added : If the *Manner* were perfect, it would no more be altered. Never then, to reſt in theſe. MOSES himſelfe pointeth us, to one *after him,* by his *Ipſum audite,* (*Deut.* 18.) Who is that? GOD Himſelfe, in the Mount, tells us by His *Ipſum audite.* And, when GOD ſaid it, MOSES *and* ELIAS were there in the mount, and reſigned up both their ſeverall audiencies: MOSES, for himſelfe ; and ELIAS, as well in his owne name, as in the name of all the Prophets.

Deut.18.18. Mat.17.5.

This, againſt the *Iewes* ; that will, no further then MOSES : that will reſt in the *Law.* For, *nihil ad perfectum adducit Lex,* the *Law* brings nothing to perfection : But *Finis legis,* CHRISTVS. And, all *Prophecie* hangs in ſuſpence (as imperfect,) till the fulfilling of it ; which was done by CHRIST, to whom they all gave witneſſe. Now, *when that, is perfect, is come ; that, that is unperfect, muſt away.* Not to reſt, in them, then : But, to CHRIST ; and never reſt, till we come to Him.

Rom.10.4. 1.Co.13.10.

And, as never to reſt, till we come to Him : So, there to reſt, when we are come to Him : As ſoone as His *voice hath ſounded in our eares,* that they *itch* no more after any new revelations. For, in *Him,* are *all the treaſures of wiſedome, and knowledge.*

Coloſ.2.3.

God *ſpake once and twice :* A third time, He will not *ſpeake.* This, is His laſt time: He will ſpeake no more. Looke for no more *peeces,* nor phanſie no more *faſhions : Conſummatum eſt,* there are no more, to looke for. He is *the truth :* and, he that hath found the *truth,* and ſeekes further, no remedie, he muſt needs finde a ly ; he can finde nothing elſe. To gett us therefore to CHRIST ; and never be gott from Him ; but, there, hold us.

Pſal 62.12. Ioh.19.30.

We cannot follow a better patterne, than the *Apoſtle* here : We ſee, what haſte he makes. For, (as if he were upon thornes, till he were with CHRIST,) without any *Exordium,* or preamble, here, in the beginning of his Epiſtle, hee hits on the Point ſtreight; as if all time were loſt, till he were there. Yea, having named the *parts*, and *manners* of *the times paſt*, for very haſt to be at Him, he forgets both *parts* and *manners*; only for deſire, to be with Him, the ſooner.

II. The *Poſitive* part.

And (ſo, with him) I haſte and paſſe to the ſecond *Poſitive* part. Wherein being carefull, we ſhould take perfect notice of Him; and fearing we would not weigh theſe words [*by His* SONNE] as were meet, but heare them ſleightly, and paſſe them lightly over; the reſt of the Text he ſpends, in making a commentarie of this word SONNE: That we may conſider, how great this *Partie* is; and conſequently, how much it imports us, to regard His *ſpeech*, and to eſteeme of *His feaſt* with no meane accompt. And, (to ſay truth) it was more than needfull, conſidering the meaneſſe of His birth to day; that He ſhould thus proclaime His ſtile of eight titles, and, over the place of it, ſticke them up, as ſo many ſcutcheons, to give us true notice of the greatneſſe of the Partie.

But withall, his meaning was to deſcribe CHRIST at all points: as (indeed) theſe eight conteine a perfect deſcription, of His *Natures*, His *Perſon*, His *Offices*, His *Agencie*.

1 His *Natures*, in the very beginning: *Quem fecit*, is *Man*; *Per quem fecit*, is GOD. Not, *quem* onely, *Man* alone; but, *Per quem ſæcula*, GOD alſo. But, for His *Divine Nature*, He is more full yet; That, He is *His* SONNE, the *Splendor of His glorie*, the *Character of His ſubſtance, the Maker and Vpholder of the world* and *all in it*.

2 His *Perſon*: in this word *ſemetipſo*; *He* did it *Himſelfe*, (that is,) in his owne perſon. *Himſelfe*, is ever ſayd of a *Perſon*.

3 His *Offices*: In His *ſpeaking*, His *Prophecie*; by which, He unfoldeth the *Myſteries* of GOD. In *His purging our ſinnes*, is His *Prieſthood*: And, His *Kingdome*, in the *throne of Majeſtie*, wherein *He ſits*.

4 His *Agencie*, (or *quid ad nos*,) In *locutus eſt nobis*. *To us, He ſpeaketh*: and, *purgans peccata noſtra, Our ſinnes He purgeth*. *Nobis*, and *noſtra*: *To us*, and *for us*, *He* is, that He is. All His *ſpeaking*, and *doing*, *propter nos homines, & propter ſalutem noſtram, for us men, and for our ſalvation*: and, our part, in Him, and His.

I. What *Chriſt* is in *Himſelfe*.

We reduced all theſe eight, to two. 1 What in Himſelfe; 2 and what, *referendo* to us. In *Himſelfe*: what by Nature; *Sonne and heire*: What by excellencie; *Splendor and Character*: What by power; *Maker and Vpholder of all*. To us; What in *love* already performed; *He hath purged our ſinnes*: In *hope* yet expected; *He is ſet*, and in poſſeſſion *of the throne of glorie*; which is, in our names, and to our behoofe, and not His owne.

In his *Divine nature*.

His *Divine Nature* hath no leſſe than three, to expreſſe it: 1 *Sonne*, 2 *Brightneſſe*, and *Character*: and two, to prove it, the 1 *making* and 2 *ſupporting* of all.

I have heretofore remembred you, that the high perfections of that Nature are ſuch and ſo many, as, no one terme will ſuffice, to ſet it forth: we are glad to borrow from many, to do it; and yet, but brokenly, too. And that though there be not any reſemblance tranſlated from the creatures, (though never ſo excellent,) that will hold full aſſay, yet withall, this we are to thinke, that, ſince the HOLY GHOST hath made choice of theſe termes, they are no idle ſpeculations, that are drawen from them.

1. *Sonne.*

2. *Brightneſſe.*

Of theſe three then: 1 *Sonne*, 2 *Brightneſſe*, 3 *Character*. 1 In *Sonne*, there is a true *identitie* of Nature: upon it is grounded, ὁμοούσιον, being of one ſubſtance; even as the *Sonne* is with the *Father*. 2 But the *Sonne* commeth after the *Father*, in time, and that a good time: Amends is made for that, in the next terme, (*Brightneſſe*.) For, it is not to be imagined, that there ever was, or could be a light body, but, in the very ſame inſtant there muſt ſtreame from it, a *brightneſſe*. So, upon this is grounded *Coëternall*.

3. *Character.*

3 But then, there is ſome inequalitie, between the light body it ſelfe, and the beame or *brightneſſe* of it: The Beame not full out ſo cleere. This, is the imperfection in the terme *Brightneſſe*. But, that is ſupplied, by the next, *Character*: For, that, is (ever) juſt equall; neither bigger, nor leſſer, than the type, or ſtampe, that made it. Vpon this

(then) is grounded *Coequall*, and like *per omnia*, ὁμοιούσιος: So like, as, *Shew us the Father* (ſaith *Philip* :) why, He that ſees the *Character*, never deſires to ſee the ſtamp; if ye ſee the one, ye ſee the other : *He that ſeeth me, ſeeth the Father*, whoſe expreſſe forme I am. Ioh. 14.8. Verſe 9.

Agreeable to theſe three, we beleeve of Him, that He is *conſubſtantiall*, as the SONNE; *Coeternall*, as the *Brightneſſe*; *Coequall*, as the *Character* : Againſt the new heads of the old *Hydra* ſprung up againe in our daies.

This terme (SONNE *of* GOD) is ſometime communicated to *Saints*; ſometime to *Magiſtrates*. Leſt we might underſtand it, as we doe in Saints, or as we doe in Magiſtrates, he addeth two words; 1 the one, *Glorie*; 2 the other, *Subſtance*. Of which, *Glorie* is imparted to others: *Subſtance*, to none but Him. His *glorie* on earth He imparteth to *Magiſtrates*; and they are called the *Sonnes of the moſt High*. His heavenly *Grace*, (which is *Glorie* inchoate) He imparteth to His *Saints*; and, *to them, gave He power, to be Sonnes of* GOD. Pſal.82.6. Ioh.1.12.

But, His *ſubſtance* is in neither. For, the firſt (*Magiſtrates*) are, by *Ego dixi* : but He, by *Ego genui*. And, the ſecond (*Saints*,) to them He giveth priviledge, or prerogative, ſo to be. So, they, κατ' ἐξουσίαν; but He, κατ' οὐσίαν: *Per præſtantiam*, they; *Per ſubſtantiam*, He. Pſal.2.7.

He, the *brightneſſe of His glorie*, and *Character of His ſubſtance* : that is, not in *glory* only, which may be imparted to another; but even, in His very *ſubſtance* (too) it ſelfe.

And againe : not in *ſubſtance* of the Deitie alone, but (in that, which belongeth to it,) the *glorie* alſo. *Subſtance*, is *Deus*; *Glorie*, is *Dei*. All, that He is; and all, that He hath; *Subſtance* and *Glorie*, both.

The Brightneſſe of His Glorie : He was ſuch a ſonne, as did no way eclipſe His Fathers *glorie*; but (as a beame) made it ſhine more bright. The *Character*, the true ſtampe *of His ſubſtance* : Nor, he rendered not a broken image, as if the ſtampe had been ſet on, or driven away: but, was His very true expreſſe forme.

Another myſterie, yet. Theſe three note a *proceeding* : The *Sonne*, from the *Father* : the *Brightneſſe*, from a *Light* : the *Character*, from the *Type* : And ſo, a *ſecond perſon*. *I proceeded, and came from the Father*, (He ſaith it Himſelfe.) Ioh.15.28.

Firſt, a *true* and *naturall proceeding*, from Him, as the *Sonne*. Secondly, (to take away all conceit of groſſe or carnall generation,) by a pure and cleane *proceeding*, as *De luce, lux*; in which, there is nothing but pure, and undefiled. Thirdly, *Character*-wiſe, from His *hypoſtaſis*, (it is the word in the Text, marke it well:) Not, from His οὐσία (that is) not from His *ſubſtance* at large; but, from His determinate *Perſonall eſſence*; (for, ſo is *hypoſtaſis, properly* :) That is, Not from the *Deitie*, or *eſſence* of it, (which neither begets, nor is begotten;) but, from a *Perſon* in the Deitie.

Now theſe three, if we referre them to *Olim, the times paſt*; Then, as the *Sonne*, He is oppoſed, to *His ſervants* (that is) the *Prophets*. As He is a *Beame* of light, to the *many parts* (as it were many ſparkes:) That, was all the light before. As the *Character* (or firme impreſſion) to the *many* vaniſhing *ſhadowes* under the Law.

But if, to the preſent, we referre them : As He is the *Sonne* : we ſhall find no eſtate, but ſervitude; no adoption, but in Him. As the *Brightneſſe* : no cleere light of knowledge, nothing but miſts and darkneſſe, but by Him. And, as the *Character* : no true ſoundneſſe, or ſound truth, but figures and flitting ſhadowes, without Him. From Him, as the *Sonne*, receive we grace, whereby we are *adopted* : As the *Beame*, the cleerneſſe of faith, whereby *lightened* : As the *Character*, the true ſignature of charitie, whereby ſtamped, to know (our ſelves) and be knowne of others, that we have heard Him aright, and are His true Diſciples. Ephe.1.5. Ioh.1.9.

Theſe three expreſſe His *Divine* Nature : Two more, to prove it. In them, His *excellencie* : in theſe, His Power. Which is ſet out, two waies: 1 In the *Creation* : *Omnia per Ipſum facta, & ſine Ipſo nihil*, all made *by Him*; nothing *without Him*. 2 And againe, in the *Preſervation*, (by vertue of His *Et ego uſque operor*,) which is His work The two to prove it. Ioh.1.3. Ioh.5.17.

to this day; to continue and *uphold* in their being, all that He hath made to be. One, Pſal.148.5,6. by His word ſpoken; So, *made:* the other, by His Law given: So, *made faſt* to continue. In a word: all had been nothing, but for Him: and all would fall to nothing, without Him.

Now, in that He thus *made* all, and *makes* all to laſt, the meeteſt perſon, He was, to make all new; to *reſtore* that He had *made*. And, it was a conveniencie, that He ſhould; and it was an inducement, that He would undertake the buſineſſe, and go through with it.

2 What *Chriſt* is *to us*. All this He is, in Himſelfe: Yet not ſo, but, in all His ſplendor and glorie, He mindeth us. And that ſo, as He is deſirous to bring us, to the joynt partaking of His *inheritance*, as *Sonne*; of His *glorie*, as the *Brightneſſe*; yea, of the very *Divine nature*, as the *Character of His Subſtance*. The ground whereof is laid, in [*quem fecit hæredem,*] *whom He made heire*; and that was, as man: For, *per quem fecit* (we ſaid) is GOD; *Quem fecit*, is man.

1 He is *made Heire*. *Made him heire.*] *Heires*, are either *borne*, or *made*: So borne, by *nature*; or, ſo made, by *purchaſe*. He was *His Sonne*; and, *His onely: Sonne* and ſo borne *His heire*. He was *borne*, and yet he would be *made*. There is a myſterie, in this: we are to looke to it; It will fall out, to concerne us. *Heire borne* He was; and ſo, claimeth all, as His inheritance, by due of *birth-right*. But, it is further (here) ſaid, He was *made*: what meanes this? *Quem fecit?* Nay, *quem genuit*. That, is true: But, *quem fecit* is true likewiſe. *Fecit hæredem, qui prius fuit hæres*: So *borne*, and ſo *made*, too; *Hæres natus*, and *hæres factus*. So commeth He to a double right, two titles. How ſo? He needed but one: He would have two. To what end? Not, for Himſelfe; for Himſelfe, one was enough. Belike, His meaning was to have two, that He might ſet over one to ſome body elſe. There, is the point. He was *borne Heire*, for Himſelfe: but, *made heire*, for us. *Hæres natus*, that ſerveth Him; that He reteines to Himſelfe; *Hæres factus*, that, He diſpoſeth of, to us. By this, we hold; euen by *Quem fecit*: that, is our tenure, and beſt hope. He is, and ever was, in the boſome of His Father, as *hæres natus*: He now is, but, on our behalfe, and to our behoofe, at *the right hand of His Father*, as *Hæres factus*. And now followeth, *He purged our ſinnes*.

2 He purgeth our ſinnes. For, he could not bring us to *ſit* with Him *in His throne* (thus purchaſed) being ſo ſpotted and foule, as we were, by meanes of the pollution of our ſinnes. He was then *to purge* and make cleane our Nature firſt, that He might *exalt* it to partake His purchaſe, being ſo cleanſed. Where firſt our caſe is ſet downe, wherein He found us, and wherein we are, without Him. A ſinners caſe (how glorioully ſoever he or ſhe gliſter in the eyes of men) being in GODS eyes, as the caſe of a foule diſeaſed perſon: And we thereby taught, ſo to conceive of ſinnes, as, of foule Spots, without; or, of ſuch humours (within) as goe from us, by *purging*. 2 Cor.7.1. *Inquinamenta carnis & Spiritus* (as Saint *Paul* termes them right) defiling both fleſh and Spirit: which unleſſe they be *purged*, there is no entring into the heavenly *Ieruſalem* (where, *the throne is*;) into which, *nihil inquinatum, no polluted thing ſhall ever enter*. Apoc.21.27.

Exalt us He could not, being in that plight: for love or pitie therefore, *purge* us He would. And here now, is the top, or higheſt point of elevation, in this Text. *Who being the Brightneſſe* (or, though He were *the Brightneſſe*) that is, a Partie ſo excellent in Nature, Glorie, Perſon, and Power; Nature as *Sonne*; Glorie, as *Brightneſſe*; Perſon, as *Character*; Power, as *maker and ſupporter of all*: who though He were all this, did not abhorre to come, and viſit us, being in that foule and wretched caſe. This will Pſal.8.4. teach us, *Domine quid eſt homo? what is man, that Thou ſhouldeſt viſit him?* Viſit him; Luk.1.78. not, as the *day-ſpring from an high* doth the earth; but viſit him, as if a great Prince ſhould goe into an Hoſpitall, to viſit and looke on a lothſome diſeaſed creature.

2 And, not onely *viſit* him; but, not refuſe the baſe office, to looke to his *purging* from that his vncleanenеſſe.

3 And thirdly, not cauſe it to be done by another; but to come and doe it in *Semet ipſo*, by *his owne ſelfe*, in perſon.

4 And, fourthly in doing, not to ſtand by, and preſcribe; but Himſelfe to miniſter and make the medicine.

5. And fifthly, to make it Himſelfe, and make it of Himſelfe; *in ſemetipſo*, and *de ſemetipſo*; to *make* the medicine, and *be* the medicine.

6. And how, or of what? Spots will out with water; Some will not, with any thing but with *bloud: Without ſhedding of bloud, there is no taking away Sinne*, as Chap. IX. *ver.* 22. And not every bloud will ſerve; but, it muſt be *Lambs bloud*; And a *Lambe, without ſpot*. 1 Pet. 1. 19. And not every lambe neither; but the *Lambe of* GOD: or (to ſpeake plainly) Ioh. 1. 29. a *Lambe*, that is GOD: His bloud, and nothing elſe, will ſerve to doe this.

7. And ſeventhly, not any bloud of His; not, of a veine, (one may live ſtill, for all that:) but, His beſt, *moſt pretious*, His *Heart-bloud*, which bringeth certaine death with it. With that bloud, He was to make the medicine. Die He muſt, and His ſide be opened, that there might iſſue both the *water* and the *bloud*, that was to be the Ingredients of it. By Himſelfe; His owne ſelfe; and by Himſelfe ſlaine: by His death, and by His bloud-ſhedding, and by no other meanes: *Quis audivit talia?* The Phyſitian ſlaine; and, of His fleſh and bloud, a receipt made, that the patient might recover!

And now, we may be at our choice, whether we will conceive, of ſinne, as of ſome outward ſoile, in the ſoule; And then, the *purging* of it, to be *per viam balnei*, needs a *bath*, with ſome cleanſing ingredients, as the Prophet ſpeakes, of the herbe *Borith*: Ier. 2. 22. And, this way *purged* He us; made a bath of the *water* that came out of His *ſide*, to that end opened, that from thence might flow a *fountaine for ſinne, and for uncleanneſſe (Zach.* Zach. 11, 1. 11. 1.) *Water*, and mixed with His *bloud*; as forcible, to take out the ſtaines of the ſoule, as any herbe *Borith* in the world, to take away the ſoile of the ſkinne.

Or, whether we will conceive of ſinne, as of ſome inward peſtilent humour, in the ſoule and conſcience, caſting us into perill of mortall (or rather, immortall) death: Then, the *purging* of us, to be by way of ſome Electuary, or *Potion*: (And ſo, He *purgeth* our ſinnes, too.) To that end He hath made an Electuary of His owne *body*, [*Take; eat it*:] Matth. 26. 26, 27. and tempered a *cup* with His owne bloud, [*Drinke yee all of it*:] which, by the operation of His eternall *Spirit* in it, is able effectually to *purge the conſcience from dead workes* Heb. 9. 14. (or actuall ſinnes) and from the deadly effect of them: No balſame, or medicine, in the world, like it.

The Summe of all is: There be two defiling ſinnes, and two wayes He purgeth them. *Cleane* we are, from the firſt, as waſhed from the *originall* uncleanneſſe of our Nature, and that, by the *Laver of regeneration*. Tit. 3. 5. And, *whole* we are, as *purged* within, from the *actuall* ſinnes of our perſons; and that, by the *cup of the New Teſtament*, which *we bleſſe* 1 Cor. 10. 16. *in His Name*, And the *bloud of* IESUS CHRIST *purgeth us from our ſinnes*. By both, 1 Iohn 1. 7. He purgeth us from both. And this, for His *purging*.

And is ſet downe.] Of which, we are not to conceive, as of a thing meerely touching 3 And *ſitteth at the right hand*, &c. Him; (that, His labour being done, He tooke His reſt; and there is all:) But, that this His *ſitting downe* is, a taking poſſeſſion of that His deare made purchaſe: And that, not in His owne Name. He had it before; He was in *glory*, and in the ſelfe-ſame glory with His Father, before ever the world was.

This *Hæres factus* pertaineth to us, as, done for us; not, for Himſelfe, who needed it not, nor could have any uſe of it.

Theſe two (betweene them) comprehend all, even all we can wiſh: 1 to be *purged* of the one; 2 and, to be *ſeazed* of the other. They follow well: For, to what end *purged* Hee us? To leave us, there? No: but, for ſome further matter: which, though it be laſt in execution, was firſt in intention. Having ſo *cleanſed* us, not content with that, it was His purpoſe further, to bring us to *glory*; that is, to no leſſe matter, than to ſit on His *throne* with Him, purchaſed by Him for no other end.

And theſe two, *Purging*, and *Sitting downe in the throne*, as the *Alpha* and *Omega*, the firſt and the laſt of that, He doth for us. And ſo, in them, is all well repreſented; *Purging our ſinnes*, the firſt; *Sitting in the throne*, the laſt. To *purge* our *ſinnes*, He began, this day, the firſt day, the day of His *Birth*: wherein He *purified* and ſanctified, by His holy Nativitie, the originall uncleanneſſe of ours. And, *Sit in the throne*, was His laſt worke, on the laſt day of His *Aſcenſion*: Then tooke He poſſeſſion, in our names, Chap. 6. Verſ. ult. ὡς πρόδρομος (ſaith the *Apoſtle*) as *forerunner* for us.

The degrees of this Exaltation, be theſe: 1 Firſt, A *throne* it is: and, that is not every
ſeat; but, a ſpeciall, and chiefe, and honourable ſeat. 2 And ſecondly, of *thrones*, there be
ſome inferiour, as, the thrones of *Iuſtice:* This is the *higheſt*; for it is a *throne of Majeſtie.*
3 Thirdly, It is *in excelſis*; and that maketh up all. For, the *thrones* here below (even
of Majeſtie) ſooner or later, they that *ſit* in them, muſt come downe from them.
Pſal.45.7. But, the *throne on high, Thy ſeat, ô* GOD, *is for ever and ever*: Not fading, and tranſitory,
as ours here. 4 Fourthly, in this throne, *ſet* He is: and, *Sitting* is the ſite or poſition
of *reſt:* that is, *reſt* in *glory*. Here, where moſt *glorie*, leaſt reſt. 5 And fifthly, *on the
right hand,* which is, on the throne, the beſt, and next place to GOD Himſelfe. And, by
Verſe 13. this, are we above the Angells: for, *to which of them* (as the *Apoſtle* after deduceth) *ſaid
Verſe 14. He at any time, Sit on my right hand:* No: but, *ſtand before me,* as *miniſtring ſpirits,*
all. Or, when they reſt, it is on the other hand: the *right hand* is kept for us, and poſſeſſed
already, by one in our Nature, who, in this ſeat will not ſit alone, *Sed conſedere nos
ſecum fecit, in cœleſtibus, (Eph. 2. 6.)* Even now, we *ſit* there, in Him; and ſhall there ſit
with Him in the end. So He promiſeth, in expreſſe termes (*Apoc.3. 21.*) that *we ſhall
ſit with Him in His throne,* as He doth in His Fathers. And ſo, not in the throne, will
He be above us, but onely, that, He, in the middeſt, and we, on His right hand.

III. Our duty to *Chriſt.* Our duety then is, for His *excellencie,* to *honor* Him; for His *Power,* to *feare* Him;
for His *love* ſhewed, reciprocally to *love* Him againe; for His *hope* promiſed, truly to
ſerve Him. GOD, for His part, would have *His ſervants* the Prophets well uſed: but
how-ever they, *in times paſt,* were regarded by them, this He makes full accompt of,
Mat.21.17. *if He ſend His Sonne, we will* not faile but *reverence Him.* Specially, ſuch a SONNE; of
ſuch glorie, ſuch power, and, above all, of ſuch love towards us, to provoke ours againe.
And againe, of ſuch ability, to reward with eternall glorie, as He will even buy our ſervice,
at *Who gives more:* and pay us for it to the full, with no leſſe wages than a *throne of
glorie.*

1 As a *Prophet,* ſpeaking. This in generall. More particular: In three termes, He is ſet out to us (here) in the
text: 1 *Speaking,* 2 *Purging,* and 3 *Sitting:* as a *Prophet, He ſpeakes*; as a *Prieſt, purges*;
as a *King, ſits ſpeaking*; our duty is to heare Him, to *lay up His ſayings in our heart.* Two
markes His word hath here, 1 *fecit,* and 2 *ſuſtinet*; *made,* and *makes continue:* Let it have
the ſame, in us. In the Sermon time ſomething is begunne to be *made* in us, but, it *continueth*
not: which ſheweth, it is not *verbum virtutis,* to us. Againe, let it not be, as a
Brightneſſe, only to be *ſeene by* us; but as a *Character* too, to leave a marke behinde it,
to be *ſeene on us*; and then, it is right.

Pſal.95.8. Now, *hodie ſi vocem, To day if yee will heare His voice,* yee can heare none but *vagitum
infantis,* ſuch a voice as uſeth to come from a new borne *babe.* And even ſo, He ſpeakes
to us, if we can underſtand. For, even this *Verbum* to be *infans,* and *Tonans* to be *vagiens*;
He, to ſend forth ſuch a voice; it ſpeaketh *humilitie,* (I am ſure) and great *love,*
that ſo would humble it ſelfe; if we have eares to heare it. When He, that was the
brightneſſe of His Fathers glorie, ſhould be ſo eclipſed: He that *ſits on the throne,* thus be
throwen in a *manger.*

2 As a *Prieſt,* purging. Prophets *ſpake*; but *purged* not. Purging was ever the *Prieſts* office. It is true: the
word, He ſpeaks, hath a mundifying vertue: *Iam mundi eſtis, Now are ye cleane.* It clenſeth
then. But, not that only, nor principally. For, the medicine, which purgeth *ex proprietate,*
C.10.10. His fleſh and bloud goe to it. *By which will we are ſanctified, even by the offering of the
bodie of* IESVS. That *bloud* of IESVS CHRIST, *cleanſeth us from all ſinne* (1 *Ioh.*
1. 7.) Theſe, the true ingredients into this medicine. But better yet, if both goe together.
And, this day, they firſt came together, the *Word,* and *Fleſh:* therefore, (of all
daies,) this day, they would not be parted. For, will you ſever the *fleſh* from *the
Word,* that day, on which GOD joyned them? GOD forbid. There is a correſpondencie,
between the *Word,* and *His Brightneſſe*; and between the *Sacrament,* and
His Character. The *Word* giveth a *light,* and *His brightneſſe* ſheweth in it *ad horam,* and
not much longer. The parts of the *Sacrament,* they are permanent, and ſticke by us:

they, are a remembrance of the *Characters* made in His skin and fleſh. And if yee ſeeke to be rid of your ſinnes, this was *broken for you*, and this was *ſhed for you*, for that very end, for the *remiſsion of ſinnes*. And ſo yee receive His Perſon; even *Semetipſum*: And in *Semetipſo*, in His *Perſon* it was, *He purged our ſinnes*. And ſo, that, a ſure way.

3 As a *King, Sitting*, &c.

Laſtly, *for Sitting*: that is His Kingdome; that is kept for *dies noviſsimorum noviſsimus*, the *laſt day* indeed. That is yet in hope only. The ſame *fleſh* that *cleanſed our ſins*, the ſame now *ſitteth on the throne*; and ſo, hath both vertues: for the preſent, a power to *purge*; for the future, a power likewiſe to *exalt*. The ſame *bloud* is the bloud of ſacrifice for remiſſion of ſinnes; and the bloud of the *New Teſtament*, for the paſſing to us the bequeſt, which is the right of His Purchaſe, for which, He was *made Heire*. And the very Angels, who (this day) adored Him in our fleſh; and it, in Him; thereby ſhewed plainly, not the *purging* only, but the *exalting* of it alſo, by this Dayes worke. And that, to day, wherein they ſang alowd in the skie, we have cauſe to make much of, and to rejoyce in it; the Day of the greateſt *Glory to* God, *peace to the earth, and goodwill towards men*, that ever roſe upon the world.

Luke 2.13,14.

God grant that we may ſo hold this firſt Feaſt with Chriſtian joy, as we
may hold that laſt, with like joy; and bee found as
cheerefull in it.

A
SERMON PREACHED

before the KINGS MAIESTIE, at *White-hall*,
on *Saturday*, the XXV. of *December*, A. D. MDCXIII.
being CHRISTMAS day.

IOHN Chap. VIII. Verſ. LVI.

ABRAHAM Pater veſter exultavit ut videret Diem meum: & vidit, & gaviſus eſt.

Your Father ABRAHAM *rejoyced, to ſee my Day: and hee ſaw it, and was glad.*

Here is *Ioy*, *Ioy* at a *ſight*, at the ſight of a *Day*, and that day CHRISTS. It is CHRIST that calleth it here, *diem meum*, His day: And no day ſo properly *His*, as His *Birth Day*. So, the Text comes full upon the Day.

But, to deduce it point by point.

Firſt, CHRIST hath a *Day* proper to Him, which in expreſſe termes, He calleth (here) *diem meum*, *my day*.

Secondly, This *Day*, to be *ſeene*, is a day of *Ioy*. Double joy; [1] *Exultavit*, and [2] *Gaviſus eſt*: both in the Text.

And thirdly, (which is ſomewhat ſtrange) It was ſo to the *Patriarch* ABRAHAM. Him we finde (here) doing that, which we now are about; *Seeing*, and *rejoycing*, at the ſight of CHRISTS *Day*: taking notice of it; and taking *Ioy* in it.

Laſtly, all this nothing diſpleaſing to our SAVIOVR CHRIST: for it is ſpoken by Him, to the praiſe of *Abraham* that did it; and to the diſlike of the *Iewes*, that did it not. To them is this ſpeech: CHRIST tels them of *Abrahams* doing it: and blames them for not doing the like.

And what are we (now) diſpoſing our ſelves to doe, but even the very ſame that is in the Text here, to *rejoyce*, to ſee CHRISTS *Day*?

And a three-fold warrant we have in this *Verſe*, to doe, as we doe. 1. The *Patriarch's* doing it. 2. CHRISTS allowance of the doing of it. 3. And His diſlike of the *Iewes*, for not doing it.

We have ABRAHAM for our example; we doe but as he did. In his time, CHRISTS *Day* was a Day of *Ioy*; and a Day of *Ioy* is a *Feaſt*, and ſo holden by Him, wee ſee. Which falls out much to our content. For, the ſame *Feaſts*, the ſame *Religion*. So we finde by this, that he and we are of one Religion. One in ſubſtance, which is CHRIST: One in circumſtance, which is His *Day*. CHRIST himſelfe, *Abrahams Ioy*; Nay, His *Day Abrahams Ioy* too. The ſame *meum*; that is, CHRIST: the ſame *Diem*; that is, *Chriſtmas*.

Then (which is another degree) *Abrahams* Example approved of, by CHRIST;

and that, after ſomewhat a ſtrange manner: For it is not here (if you marke it) *Exultavit, ut videret Me*; But, *ut videret Diem meum*. He makes His *Day* the object of all this *exultation* and *Ioy*. His *Day* (I ſay) and not *Himſelfe*: commends Him, that He rejoyced at the *ſight*, not of Himſelfe, but of it. Verily, this ſpeech of His is much to the honour of His *Day*; and the very ſolemnity of the Feaſt, and all the *Ioy* and *gladneſſe* thereon, may well be thought to have beene founded upon this ſpeech of His. Alwayes, if *Exultavit ut videret*, were a praiſe to Him; We may be ſure, *Exultavit cum viderct*, can be no diſpraiſe to us.

Adde thirdly: *Abrahams* example approved by CHRIST. Not ſo approved, as he leaves it at libertie: They that will may doe the like. But that, He reproves them that doe it not. For He blames the *Iewes* here, for not doing herein as *Abraham*: *Your Father Abraham did it, you doe it not.* Which is againſt them that have a ſpleene at this *Feaſt*: that thinke they can *Ioy* in Him well enough, and ſet *His Day* by; Nay, and abrogate it quite: and in ſo doing, they *Ioy* in Him all the better. Nay, love Him, love His Feaſt: *Ioy* not in it, nor in Him neither.

You ſhall ſee how they are miſtaken. Therefore they doe ſo (they tell us) leſt *obſerving dayes and times*, they ſhould ſeeme to *Iudaize*. Gal.4.10. It falls out quite contrary. For who are they whom CHRIST here blameth? Are they not *Iewes?* And wherefore blameth He them? for not doing as *Abraham*: And what did *Abraham? Rejoyce on His Day*. So upon the point it will fall out, that not to *rejoyce* on *His Day*, that is indeed to *Iudaize*, and they little better than theſe Iewes, that follow them in it.

Nay, here is another thing yet, will grieve them more: *Iewes* they ſhall be; But none of *Abrahams Children*; No more than theſe were. Obſerve it well. It is the Occaſion of this ſpeech, the very iſſue CHRIST takes with them: *Pater noſter Abraham* was ſtill in their mouthes (in the 33, 39, 53. Verſes:) *If* (ſaith CHRIST) *you were His Children* (marke that If,) ye would *patriſſare*; deſire what He deſired, and *Ioy* what He *Ioyed* in. Now, *My Day* he ſo highly eſteemed, as *glad He was*, that He might *ſee* it: And you, that would ſo faine father your ſelves, upon Him, are ſo farre from that, as what He deſired abſent, ye deſpiſe preſent: what He would have beene the better to *ſee*; ye are the worſe that ye ſee it. Now then, how are theſe *Abrahams Children*, that have nothing of *Abraham* in them? Before, (at the 40. *Verſe*,) *Yee ſeeke to kill me for telling the truth. This did not Abraham*, and yee doe it. Here now againe: *Hee rejoyced in My day*; And yee doe it not. Doe that he did not; doe not that Hee did: how can theſe be *Abrahams* ſonnes? Verily, as it is in *Eſay 63. Abraham neſcivit nos*: *Abraham* Eſay 63.16. would never know them for his. None of *his ſonnes*, theſe. Thoſe are his ſonnes, that doe as hee did. And here now come in wee. They *Iewes*; but *not Abrahams Children*: Wee, *Abrahams children*; but not *Iewes*: For as He did, ſo doe we. There is *Ioy* with us, at the *ſight* of His *Day*: we renew our *Ioy* ſo oft, as by the Revolution of the yeare it commeth about. And for this very point, we finde our ſelves the neerer to *Abraham*: Even for the joy of His *day*. Alwayes ſure we are, ſince 1 *Abraham* did it, and 2 CHRIST allowed it, and 3 diſallowed the contrary: by theſe three, wee have good warrant to doe, as we doe: To make it a time of *Ioy*. And ſo, a time of *Ioy*, GOD make it to us.

The Diviſion

Thus it ſtands for the *Order*. There be in the Text three acts ſpecified, from one, iſſuing; from *Abraham* all: All directed to one marke; falling all upon one Object. That *Object* is *Diem meum, My day*: Of that then firſt. I. The three Acts be, 1 *Exultavit, ut videret*: 2 *Videt*: and 3 *gaviſus eſt*. II. 1 Firſt, *would be glad, ut videret, that He might ſee*; that is, was deſirous to ſee it: 2 Then had his deſire, *did ſee it*: 3 And laſtly, ſeeing it, *tooke joy* of his ſight.

Of which three, the firſt and laſt, *deſiderium* and *gaudium*, *deſire* and *joy*, are two affections attending upon *Love*; and are ever ſure ſignes of it. *Deſire*, when we want and have not what we love. And *Ioy*, when wee now poſſeſſe, or (as the terme is) *enjoy* it. The middle, which is *Sight*, that pertaines to *faith*: *Faiths* light it was, hee ſaw it by. So here is *fides per Charitatem operans*: *Abrahams* faith right. Gal.5.6.

But I keepe the Order in the Text, I change it not, it cannot be mended. All goes by a right line. 1 *Deſire* firſt, that is the way, to *ſee*. 2 *Seeing* next; that brings *joy*. 3 And *joy* is the end; and a good end it is, to end in *joy*.

Theſe three, with reference, firſt to *Abraham*; And then after, to our ſelves.

I. The *Object*, *Diem meum*, *My day*.

TO finde our marke firſt, that all this *deſire* is, to *ſee*; all this *joy* when it is ſeene; It is *Diem meum*, CHRISTS *Day*. CHRIST is GOD and *Man*; *Sonne* to both: His day, as the Sonne of GOD; or as the ſonne of *Man*, Which of theſe?

1 Note, as the *Son of* GOD. Mica 5.3. 1 Tim.1.16.

Not as the *Sonne* of GOD, As the *Sonne* of GOD, He hath no *day*. *Day* and *night* are parts of time; And *Egreſſus Ejus, His goings out are from all eternitie.* 2. If we would improperly call it a Day; no day, to be *ſeene*: *The light of it is inacceſſible,* not to be approached to; it would ſtrike any man blinde to behold it. 3. If we could ſee it, and Him, in His Deitie; yet there is ſmall *joy* to ſee CHRIST ſo: Small *joy* to *ſee* Him, but by the light of this Day. All the *deſire* was, that He might be; All the *joy*, that He was to be *ſeene*, as the *Sonne* of *Man*. As the *Sonne* of *Man*, then: *His day*, ſo.

2 But as the *Son of Man*. Luke 17.22.

But as the Sonne of man he hath more dayes than one: So He ſaith, (*Luk*.17.) *They ſhall deſire to ſee one day of the Sonne of man*: *one*, of many; any one of them. But this (here) notes ſome one eminent *Day*, above the reſt: It is a day, with a double article, τὴν ἡμέραν, τὴν ἐμὴν, *That Day*; *That ſame* Day: That, if any one *day Mine*, more than other, I would, by ſpeciall prerogative call, τὴν ἐμὴν, *Mine* indeed.

Now, there be but two ſuch eminent dayes to ſtand for this: 1 The firſt, and the 2 laſt. Firſt, of His *Geneſis*: or laſt, of His *Exodus*. *Geneſis*, His comming into the world; or *Exodus*, His going out. That is: the firſt, of His *Nativitie*: or the laſt of *His Paſſion*. Which of theſe?

Not the day of His *Paſſion*. Luke 22.53.

Not of His *Paſſion*. Firſt: that was none of *His*. For He ſaith to them that tooke Him: *Hæc eſt hora veſtra*, Yours: So, *theirs* it was; not His. Secondly, It was not *His Day*; Nay, it was no *day*, neither, but *Tenebrarum*, as he there addeth: So, *night* rather than *day*. But thirdly, without all queſtion, no Day of *joy*. The *Heavens* are *darkened*; the *Earth quaking*; the *ſtones renting*; every one going their wayes, *beating their breſts* for ſorrow: That was no *ſight*, to *rejoyce* at; That no *day*, to *rejoyce in*.

But of His *Birth*. Luke 2.11.

Then is it of neceſſitie to be His *Birth* day: That was a *Day*; the Angell calls it *To day*: *To day is borne*. And *His day* it was: for every man claimes a kind of property in his *Birth day*. *Men*, in the day of the beginning of their life: As *Kings*, in the day of the beginning of their Reignes: As *Cities*, their *Palilia*, when the trench is firſt caſt: As *Churches*, their *Encænia* when they are firſt dedicate: So *Men* their γενέθλια, when they firſt come into the world. It is too plaine, this. *His Day* then: And ſure, a *day* of *joy* withall. *Ioy* in Heauen; *joy* in *Earth*. In Heaven: for, a day of *Glory to* GOD *on high*. In Earth: for, a day of *Peace here below*, and *for good-will towards men*; as ever, nay more than ever was any. The *Angell* ſo proclaimed it, *Gaudium omni populo*, A *day* of *Ioy to all People*: And proclaimed, why? *Quia hodiè natus eſt*. And this *omni populo* (as appeares now by this Text) was not only *all People*, then in being, or after to be: But (as LEO well expreſſeth it) *in præteritas ſe refudit ætates*, the *joy* of it went backe up to the Ages paſt; up, even to *Abraham's* time, two thouſand yeares and more before ever it came. I know well, this *Day* may be taken for the whole time of His life: But it muſt be by a *figure* then And no man but ſeeth, that a *Day* doth more literally and properly ſignifie a *day*, than the time of ones whole life at large. Yet that time too had his beginning on a *day*: And that day, even for that very beginning, may well chalenge a better right, and neerer property in this word [*day*] than any longer time whatſoever. As the very *day*, whereon He was firſt *ſeene*, firſt ſhewed to the world, as the *Son* of *Man*; As the very *day*, wheron the firſt fruits of all the *joy* then, & ever ſince: ſure I am, the *Fathers* fix it all upon *one day*, and upon *this day* by name. So [a] *Irenæus*, [b] *Auguſtine*, [c] *Cyril* ſet it down; that, *this day* it was. This day then be it: the *day* of *His Birth*. So have ye the *Object*.

Luke 2.14. Luke 2.10. Luke 2.11.

[a] Iren.4.15.
[b] Aug. Hom.43.
[c] Cyril.6.11.

Now

II.
The *Acts* of *Abraham*.
1. His *Deſire*: *exultavit ut*.

Now to the three *Acts*: And firſt of *Deſire*. *Exultavit ut*: that [*Vt*] is *Deſire*. Glad and faine, *Vt, that*, he might *ſee*; that is, he *deſired*, he longed much, to *ſee* it. *Gaudere ut*, and *vellem ut*, expound one another. This *day* then, is *dies deſiderij*, or *deſiderabilis*. To be deſired, even of *Abraham*; and, if of him, of all. Of the *Cauſe* firſt, *Why*: and then, of the *Manner*, *How*, he deſired it.

1 The *cauſe* of it.

The *Cauſe*: why ſhould *Abraham* ſo deſire to ſee this day, two thouſand yeares and more, after his dayes were at an end, and he in his grave? what was it, to him? how was he concerned, in it? We ſay; *Omnia bonum appetunt*: what good had he by it? We ſay againe, *Indigentia deſiderij parens*: what need had he, of it, that he ſhould ſo deſire it? Yes: *Chriſts* Birth he needed; he had good by; and conſequently, His *Birth day*.

Ye remember *Iob's* EASTER; that, in all his heavineſſe, this was *ſpes in ſinu*, his only comfort and *joy*, That well yet, *his Redeemer ſhould riſe againe* one day. The *joy* of *Iobs* EASTER, the ſame is the joy of *Abraham's Chriſtmas*: Even, that a *day* ſhould come, wherein his *Redeemer* ſhould come into the world. For, *Abraham's* caſe was not ſuch, but that, a *Redeemer* he ſtood in need of. One he ſtood in need of, and one he had: you may read it *totidem verbis* (Eſay 29.22.) *Thus ſaith He that redeemes* ABRAHAM. That party; Him, he needed: and *Him* he *deſired*: And deſired *His Day*, for His ſake: *Diem* for *Meum*; the *Day* for *Him* that was borne on the *day*. Iob.19.1.

Wil ye heare it from his own mouth? Thus he ſetteth down his own caſe, *Gen*. 18. (that very time, when he had this *day* firſt ſhewed him, the firſt glimpſe of it:) Thus complaines he there, of his *need*, (& complaining, implyes his *deſire*:) *Et ecce ego pulvis & cinis: And lo I am but duſt and aſhes*. *Duſt*, is plain: it refers us to *Pulvis es, & in pulverem*: He was that, by nature; by his very creatiō. But, why *aſhes*? how come they in? *Aſhes*, he was not made of; That is not naturall: That (ſure) refers to ſomwhat els. *Aſhes* (we know) come of fire, without it they are not made; ever preſuppoſe a fire precedent. So that, beſides *death* to reſolve Him into *duſt*, he ſaw a *fire* to turne Him into *aſhes*. He ſaw it in his viſion, *Gen*. 15. when the *ſun was downe*, & it was *night*; & a *great feare*, or *Horror* fell upon Him, he ſaw *Clibanū fumantem, a fiery furnace*. Blame him not, if after ſuch a night, he deſired to ſee *day*, and *this day*; *dies contra noctem*, a day to *viſit him from on high*, after ſo feareful a night, as this. But, this was but a *viſion of the night*: But, when all daies and nights ſhould be at an end, he ſaw, there was yet a *day*, to ſucceed that *day*, which *Enoch* taught the world, wherein the *Lord ſhould come with thouſands of his Saints, to execute judgement upon ſinners*. Which day (it ſeemes) *Abraham* took notice of. For ſpeaking to *God*, (in the ſame *Chap*.) he calleth Him by this title *Iudge of the world*. Of which *day*, a viſible ſigne he had, before his eyes, waking, in the conſuming of the *five Cities*, immediately after. No marvell then, though he deſired *dies contra diem*, a day that ſhould quit him, of the feare of *that day*. Inaſmuch then as *duſt* he was, and *aſhes* he was to be; *duſt* by creation, *aſhes* by condemnation; (and both theſe he confeſſeth himſelfe lyable unto;) He needed one, as to reſtore the ruines of the firſt; ſo to prevent the danger of the ſecond. Being in need, he *deſired*; deſiring, he *was glad* to heare of; but more *glad* would be, *to ſee* that *day*, that ſhould bring him into the world: And, ô when ſhall that day be? And ſure, the *ſun* muſt *go down* with us too, & what *feare* we ſhal then be in, or whither we ſhal ſee the *furnace*, I know not: but ſure I am, that *joyfull* it will be then, to have a comfortable *ſight* and apprehenſion of the benefit and beginning of this *day*: When the world ſhall bid us good-night, then (as *S. Auſtin* expreſſeth it) *videre in nocte ſæculi, diem* CHRISTI.

Gen.18.27.
Gen.3.19.
Gen.15.17.
Luk.1.78.
Iude 14, 15.
Gen.18.25.

2 The *manner* of it.

This, for the *Cauſe*, why *Abraham* himſelf ſhould deſire this *Vt*; to *ſee* this *day*: Why but for this day, *Abraham* had been but *aſhes* of the furnace. Which ſheweth, it is a *benefit* to *ſee* this *day*: And as a benefit, *deſired* by him; and as a benefit, and no ſmall benefit, vouchſafed him, (the *ſight* of this *day*.) Now, for his *manner* how, how greatly he deſired it. We may take meaſure, of the greatneſſe of the *day*, by the greatneſſe of his *Deſire*. It was no *day* of ſmall things: for, *Exultavit ut* is no ſmall *deſire*: there is vigour, there is both *paſſion* and *action* in it. The nature of the word [*exultavit*] is, He did even *fetch a ſpring* for joy that he ſhould *ſee* it. And it is not *exilijt* neither, but *exultavit*. And that is a *frequentative*: and ſo, he did it more than once. To give a ſpring; and not once, but often; this, was much, if all be well conſidered. For one to doe it, one in yeares, faſt upon an *hundred*, as *Abraham* then was; for ſuch an one to doe it, it was very much.

1 Much. Firſt, that he ſhould not containe his affection; not keepe it in, but, out it muſt, even breake forth into an externall act, into a bodily geſture, that all that ſtood by, muſt ſee him doe it.

2. Into a bodily geſture (I ſay;) But then againe, that, into ſuch a bodily geſture; a geſture on this faſhion. It muſt needs be, he was greatly, yea, ſtrangely affected with it, that it made him forget his gravitie, and put a kind of *indecorum* upon his age, at thoſe yeares, to fall on *ſpringing*. All men will eaſily know, that (ſuch as he was) ſtayed, diſcreet, grave men will never be ſo exceeding moved, as to be brought to fetch a ſpring, but, upon ſome verie exceeding great occaſion.

Rom.8.22.

3 Thirdly, to doe all this, but onely in *deſire*, and nothing but *deſire*, is yet more ſtrange than the reſt. In the *fruition*, to *joy* is kindly; but, in the *deſire*, altogether unuſuall; *Exultavit, cum videret*, may well be underſtood: *Exultavit, ut videret*, not ſo well. For *deſire*, of it ſelfe, is a reſtleſſe thing, unquiet, and complaining: but a very affliction of the ſoule. It makes men, yea, the very creature it ſelfe (ſaith the *Apoſtle*) *ingemiſcere* (which is farre from *exultare*) to *grone for griefe*, not to ſpring for *Ioy*; Sad rather than glad, in that they want their deſire. Iudge then, how great a good is the good of this *Day*; that, not in the enjoying, but, even in the *deſiring*; and that againſt the nature of deſire, did put old father *Abraham* into this *paſſion*; and brought from him this *act*, the *act* of *exultation*, and made him even young againe.

Luk 1.44.

But I will tell you yet of another as ſtrange. For, the ſame word, you ſhall obſerve is uſed of the *Baptiſt*, while he was yet but an *Embrio*, and in his mothers belly. That at the enter-veiw, and voice of the Bleſſed *Virgin* MARY, He (then, a babe) *gave a ſpring in the wombe of Elizabeth His Mother*. So that we ſee, both old and young, *Abraham* and *Iohn Baptiſt*, from the eldeſt in yeares to the child unborne; it concernes all; All need it: All are bound to be *glad* of it: All is for the *joy* and honour of this *Day*.

Rom.12.12.

And this for his firſt *act*, and firſt *joy*, joy of *deſire*, for there be two. There is another in the laſt word ἐχάρη. As there be two *ſights*; 1 *ut videret*, and 2 *Et vidit*: ſo, two *joyes* anſwerable; either hath his *Ioy*. And, this firſt is but *Iohn Baptiſt's* fore-runner, to the ſecond. For, all this is but the *Apoſtles Spe gaudentes*, yet; but the *joy* of *hope*, onely, anticipating the other before it come; and *joying* (as it were) that it ſhall *joy* when that joyfull time ſhall be.

Eſa.42.1.

And with this, we muſt begin; even with deſire; and ſeeke to poſſeſſe our ſoules of it. This carrieth the next, the eye: for, where the *deſire* is, there wil the *eye* be alſo: & where it is not, no proſpect thitherward; no window open, that way. Therfore, ſet that (as the needle point) right, and al the reſt wil follow. For, the truth is; therfore we *joy* not becauſe we *ſee* not, and therefore we *ſee* not, becauſe we *deſire* not. True it is, and pitie it is; Millions there be never have true *ſight* of Him: Why? they have no *deſire* to Him. We muſt then begin there, with deſire, with *ut videret*, or we ſhall never come to *Et vidit*. And, for our comfort, the very *deſire* of this *day*, or of any other good thing elſe, (if it be true, and uncounterfeit,) a firſt degree it is, and it is not lightly to be accompted of. It is not nothing to ſay, (if one can ſay, and ſay it true) *exultarem vt viderem*. For, of this *deſire*, *Exultarem ut* is (among other) one *Character*. Three there be beſides; (and lightly they goe together,) and they be *Succedanea* (as we call them) to any good thing, which we have not, but *wiſh* that we had, or that we might have. As, if we cannot *repent*, cannot *abſtaine*, cannot *beleeve*, or live as we ought, theſe come in place, and expreſſe yet, how we ſtand inwardly affected toward them: Even theſe foure: 1 *Exultarem* or *gauderem ſi*: 2 *vellem ut*: 3 *metuo ne*. 4 *doleo quod non*. *Gauderem ſi*, Glad I would be, if it were: *Vellem ut*, and I heartily wiſh, that it were; *Metuo ne*, but ſure I doubt, it be not: and *Doleo quod non*, ſorry I am, that it is not. *Characters* they be all: and, if they be heartie and true, a ſigne it is, the *flax ſmoketh* yet: *Et linum fumigans* (ſo gracious He is) the *flax, if it doe but ſmoke, He will not quench it*. But, of all the reſt, ſpecially if it be this. For there is vigour and vehemency, in *Exultarem ut*. It is a fervent deſire, a kind of hunger and thirſt, a *deſiderio deſideravi*, this *Exultarem ut*, I would doe any thing; I would give any thing, to have a *ſight* of it. And, ſuch a deſire ſhall never be fruſtrate: It ſhall *ſee* certainely.

Of *Exultare ut videas*, the Reward ſhall be *videre ut exultes*: of *deſiring* that we *ſee* not; to *ſee* that vvee *deſire*. Wee have *Abraham*, the Father, in the Text; Take *Zachee*, the ſonne, for an example of it too. Hee, out of a *deſire to ſee* CHRIST at His comming to *Iericho*, and could not for *the preaſe*, *exultavit*, gave a ſpring, *got him up into a tree*, ſo to have a ſight of Him. It vvas ſo well taken, this very *deſire*, as hee not onely ſaw Him, but *received* Him to *houſe*. And our SAVIOVR pronounceth, this Text was fulfilled in him; *He was even thereby become the Sonne of* ABRAHAM. For, howſoever in things temporall, it may be, and is oft defeated; In things pertaining to CHRIST, and His *ſight*, *Exultavit ut videret*, ſhall ever end (as here it doth) in *Et vidit*. And ſo we paſſe to the next point of *Et vidit*.

Luke 19. Verſe 3. Verſe 4. Luke 19. 9.

II. *Abrahams ſecond Act.* *Et Vidit.* And he ſaw it.

It is here (firſt) directly avouched, the *Patriarchs* (and *Abraham*, by name) they did not only *deſire to ſee* this *Day*; but *ſee* it they did. *See* it, though they did but ſee it and ſalute it [a] πόῤῥω *a farre off*; or, [b] ὡς ἐν κατόπτρῳ *as in a perſpective glaſſe*; yet *ſee* it they did. It is but *Vidit*; *Vidit, in genere*. Any *ſight*, any deſcrying will ſerve to verifie the Text. I ſay not, they did preciſely know the very *day* of the moneth; I would not ſo be underſtood. But this they did: They knew and ſaw *in genere*, ſuch a day there ſhould come, and then, come when it would; or what day of the yeare, it would; all *joy* they wiſhed to that day, for the joy it was to bring them. This was enough for them in their eſtate: And more particular notice had they had of the *Moneth* and *Day*, this I am ſure, they would never have ſcraped it out of their *Kalender*.

[a] Hebr. 11. 13.
[b] 1 Cor. 13. 12.

He ſaw it. But then, if you aske how he ſaw it? Sure, not (as they were miſtaken, in the Text) as if *Abraham* could not ſee *His Day*, unleſſe CHRIST had beene in the fleſh, in the dayes of *Abraham*. That is one kinde of ſeeing indeed. For ſo *Simeon* ſaw: (*For mine eyes have ſeene*.) But this Text muſt be true: *vidit Abraham*. Then another there is beſide. This is ſure, what *Simeon* ſaw, the ſame ſaw *Abraham*: What *Simeon* ſaw, (I ſay;) but not as *Simeon* ſaw. The ſame CHRIST both; and the ſame *Day*: though not both in the ſame manner.

How he ſaw it. Luke 2. 30.

But let mee tell you, this of *Abrahams* vvas the better. And if *Simeon* had not ſeene Him in the ſame manner *Abraham* did, for all his *viderunt oculi*, hee had beene never the nearer. No more than vvere the *Iewes* here, that *hurled ſtones at Him*, and ſo *ſaw* Him; but to no benefit, no matter of *Exultation* at all; of *condemnation*, rather.

Verſe 59.

Then, if not with his eyes, how? Yes; vvith his eyes too, though not of the bodie. Which to conceive, vvee are to take notice, that there is in every man of us two men: (*Plato* had ſeene ſo much, and ſet it downe: And (it is thought) the *Apoſtle* tooke it from him:) [1] An *Outward*, and [2] an *Inward man*: (*Rom.* 7. 22. 2 *Cor.* 4. 6.) Now, if there be an *Inward man*, vve muſt allow him *ſenſes*, as a man; hee muſt have *eyes*. So hee hath: (*Epheſ.* 1. 18.) *Having the eyes of your underſtanding lightened*. Here are eyes: by them did *Abraham*; and even by them (and by no other) doe vve *ſee Him*.

Thoſe eyes many have beſide, but ſee Him not for vvant of light. By vvhat light ſaw Hee? Hee vvas a *Prophet*; and as a Prophet, hee might be in the *Spirit*, and have the viſion cleerely repreſented before him, *in luce propheticæ*. But vvithout all queſtion, a *faithfull* man hee vvas, and ſo certaine it is, hee ſaw it *in lumine fidei*, the *light of faith*, vvhich faith is the *cleareneſſe or evidence of things not ſeene*, (Yee know the place) *Not ſeene*: Nay even of *things inviſible*. In the 27. *Verſe* of the ſame *Chapter*, it is ſaid, *Moſes* was as if *hee had ſeene the Inviſible*. By faith, that was: And in *Abraham the Father of the faithfull*, the ſame faith was. Both ſaw by the ſame *light*, and by it CHRIST was as verily preſent unto them, as if they had *ſeene Him* this day *in the Manger* with the *Shepherds*; or, with *Simeon*, had had him *in their armes*, and beheld him. Thus, Hee; and thus wee. For it is all the light hee had, or wee have, to *ſee* Him by.

Gal. 3. 9. Hebr. 11. 1. Rom. 4. 11.

But where was this, and when? The Text is enough, ſo it was, If we reſt not in that, but vvould know vvhat the *Fathers* have conceived of the *place* and *time*; This they hold: That He ſaw His *Birth*, at the valley of *Mamre*, (Gen. 18.) And He ſaw His *Paſſion* in the *Mount* of *Moria*, (Gen. 22.) But, *this Day* He *ſaw* at *Mamre*. (Gen. 18.) Gen.17.19. 18.10. Then was CHRIST, in perſon there; one of the *three*: Then made *Abraham* the confeſſion, we before ſpake of. Then is twice mention of the *time of life*: which is this time, if ever any. Then *Iſaac* was delivered as a gage; And then was his feaſt of *joy*, downe went his *fat Heyfer*: So, all meet at the time juſt.

And, ſo certainly He then ſaw it there, as after (we ſee) he ſware his ſervant on his Gen.24.2. *thigh*: His thigh became *Ad ſancta Dei Evangelia*: He bade his ſervant *lay his hand on his thigh, and ſweare by the* GOD *of Heaven*. *Et quid vult Deus Cœli, ad femur Abrahæ?* What hath the GOD of Heaven to doe with *Abrahams* thigh? (ſaith Saint *Auguſtine*:) And his anſwer is, *Niſi quia*, But only, becauſe he ſaw (certainly) the SONNE *of* GOD was from thence to take fleſh: *Semen Abrahæ, de femore Abrahæ*: and ſo, to make us this bleſſed day. And this, of CHRISTS *viſus*: And now of ABRAHAMS *gaviſus*, the end of his *ſight* and *deſire* both.

3 *Abrahams* third Act. *Et gaviſus eſt.* He that was *glad*, he ſhould *ſee* it, muſt needs be glad, when he did ſee it. If *Exultavit, ut videret*; then *Vt vidit, Vt exultavit?* when he ſaw, how glad a man was he, now his Prov.13.12. deſire was accompliſhed? And the *deſire accompliſhed* (ſaith *Salomon*) *is a tree of Life*; And Gen.2.9. the *tree of Life* (we know) *is in the middeſt*, is the very *center* of all the joyes of *Paradiſe*. Now, we cannot poſſibly take a view of theſe his *joyes* better, than out of the Promiſe; which was the very liſt (or briefe) of all, he was either to *ſee*, or to *joy* in.

Gen.26.4. We begin with the bleſſed *joy* of *Benedicentur omnes gentes in ſemine tuo*: *Benedicentur, ſhall be bleſſed*. And that is of two ſorts: 1 Bleſſed *from*: And 2 bleſſed *with*: and either hath his joyes.

1. 2. Bleſſed *from*: from *pulvis & cinis*; *duſt* of the *grave*, and *aſhes* of the *furnace*. His ſoule Pſal.16.9. bleſſed from the *Clibanus fumans*, which hee ſaw. Moreover alſo *his fleſh ſhould reſt in hope*; hope of riſing againe, from the *duſt*. Elſe how could GOD be called the GOD Matth.22.32. *of Abraham*: GOD *is not the* GOD *of the dead, but of the living*. *Abraham* then being Luke 2. dead ſhould live againe, and then *Nunc dimittis* may he ſay, no leſſe than *Simeon*. Theſe two joyes firſt. And theſe two fit well the words of *Ioy* in the Verſe: 1 *Exultavit*, that is a motion of the *bodie*; for the bodies deliverance from *duſt*: 2 *Gaviſus*, that is a fruit of the *Spirit*; for the Spirits redemption from the *furnace*. Theſe are his two firſt joyes.

3. 4. Then two more, in bleſſed *with*, or *concerning*. Concerning firſt his two *gages*, *Iſaac* and *Canaan*: *Iſaac*, of CHRIST; *Canaan*, of the *Kingdome of Heaven*. And this *Ioy* was ſurely great; And if the joy of the *Pledge* (or *Gage*) were great, farre greater was the joy of the *Inheritance* it ſelfe which he ſo greatly deſired. For both *he was* (ſaith the Hebr.11.13. Apoſtle) and *hee bare himſelfe like a ſtranger here upon Earth*: ſhewing thereby that hee ſought for another, a better, an *abiding Citie, whoſe builder is* GOD, and that in Heaven. For that it was no earthly thing, which was the object of his *joy*, nothing but Heaven; thence it may appeare, that when GOD *promiſed him, his ſeed ſhould be as the duſt of the* Gen.13.16. *Earth*, (Gen. 13.) It never moved him; it was no *Object*, that, of his *faith*, or *deſire*: not Gen.15.5. ſo much as a *Credidit* followes upon it. But after, (in the 15. Chap.) when GOD *bade him, Looke up*, and told him, *they ſhould be as the ſtarres of heaven*: then preſently fol- Verſ. 6. lowes, *Credidit Abraham Deo*, He caught hold of that; beleeved that ſtraight; and it *was counted to him for righteouſneſſe*: even that his *faith*, touching (no *duſt of the Earth*, but touching) *heaven*, and heavenly bleſſings. And theſe are the two next *joyes* of *bleſſed with*: And theſe two anſwer the two ſights, *Vt videret*, the *Pledge*: and *Et vidit*, the *Inheritance*.

5 Now theſe foure, had they beene granted to himſelfe, and to his owne houſe, well might it have been *gaviſus*, with him: how much more then that it ſhould, by him, have Gen.26.4. his extent, and ſtretch to *Omnes familiæ*, *Omnes gentes*, All kindreds, All nations of the Earth: be *gaudium omni populo*; be a day of *joy* to both *Hemiſpheres*; the joy of generalitie; That all the world ſhould be the better for him? And this, his fifth, the joy of *Omnes gentes*.

6 And glad might he have been,to have received all theſe, by whomſoever: yea,though a meere ſtranger. That all theſe then ſhould come to him, not, by any ſtrange partie, but by one to come out of his owne bowells; that his *ſeed* ſhould be his *Saviour*, and out of his root, ſhould riſe his *Redeemer*; All his *joy* ſhould grow from the fruit of his own body: That He, that *Nuſquam Angelos*, in no wiſe,them; would take on Him the Heb.2.16. *ſeed of Abraham*: This may (I doubt not) be reckoned, for the ſixth, even the joy of *in ſemine tuo*.

7 Now, to in *Semine Abrahæ*, adde *in ſinu Abrahæ*, and ſo have we ſeaven compleat: That *His boſome* ſhould bee the receptacle of all that ſhould enter into bliſſe: Whoſoever there entertained, *in ſinu-Abrahæ* it is to be. This is the laſt; that *Semen* Luc.16.23. *Abrahæ* ſhall bring us to *ſinus Abrahæ*, and make us partakers of his heavenly joyes there. But, we muſt begin with *in Semine*, to day; that after, in his good time, *in ſinu* may follow. And this for *Gaviſus eſt*, and for *Abraham*.

The Reference *to us*
1. Our *deſire*.

Now to our ſelves. And the firſt point is, whether we will be out with the *Iewes*, or in with *Abraham*, in the fellowſhip of this *Dayes joy*. In, with *Abraham*, we ſure. If all be well weighed, we have greater cauſe to *deſire* the day,than he; we have more need of it (I am ſure:) *Duſt*, as he; but more in danger to be made *aſhes* than he, by *Manaſſes* argument, in his prayer. The benefit of his *Day*, and the like,they doe nothing ſo much concerne the Iuſt, (ſuch as *Abraham*,) as they doe ſinnefull *Manaſſes* and ſuch as he. And ſuch are we: And ever, the more ſinner, the more it imports him, to love the dawning of this *day*. Greater cauſe we have,than he.

2. Our *ſight*.

And for our *ſight* we have that clearer than he by much. For, though we *ſee*,as he; and he, as we; both by the light of *Faith*: yet, he in the faith of *prophecie*, yet to come; we in the faith of *Hiſtorie*, now paſt: And there is great odds betweene theſe two. We have the record of humane Writers,many; but,of Divine,all; that this day is come and gone: Even, of ſuch, as ſaw Him with the eyes, both of the *inward* and *outward man*.

3. Our *joy*.

The greater cauſe, and the better *ſight*: Then is our *joy* alſo to abound, and be above his. So it ſhould,(ſure). And we would ſeem as if it ſo were;we multiply the dayes, and where he had but one, we hold twelve together, as if we would exceed him twelve to one, in this *joy*. Being then ſo bound, *joy* agreeth well with us at this time. The Text invites us to it, the whole ſtraine from the firſt word to the laſt. It beginnes with *Exultavit*,and ends in *Gaviſus eſt*.

Only,that from whence we take our *joy*, from thence we take the rules of it: Which be three. 1 One of the two parts, *Exultavit*, and *Gaviſus eſt*: 2 One of the end, *Diem meum*: And 3 the laſt of our patterne, *ſicut* ABRAHAM *pater noſter*, to expreſſe it as he did.

I
1. The *firſt rule* of it. That *Exultavit* exceed not *Gaviſus eſt*.

Heere be two ſorts: 1 One, *Exultation* a motion of the *bodie*: 2 The other,*Ioy* a fruit of the *Spirit*: I am for both. I ſpeake not againſt *Exultavit*; let the bodie have his part. Reaſon would, the bodie and the fleſh ſhould be allowed their parts,ſince all the joy is for *Corpus aptaſti mihi*, and that *Verbum caro factum eſt*, the *Word* is become *fleſh*: that CHRIST hath gotten him a bodie. But, let not *Exultavit* be all whole and ſole. Then, we joy but by halves: we loſe halfe our *joy*; and the better halfe: for, the joy of the ſpirit is the better part, when all is done. The fleſh fades dayly; ſo doe the *joyes* of it: The *ſpirits* is the *better part that ſhall not be taken from us*. That of the *ſpi-* Luc.10.42. *rit* ſhould exceed the joy of the *outward man*, as farre, as *Et vidit* (to which it is joyned,) doth exceed *ut videret*. It ſhould ſo: Well, in the meane while, I would they might but part æqually: At leaſt, not to ſtay ſo long, not to make ſo large allowance of time, and coſt for the *fleſh*, as we leave little or nothing, for the *ſpirit's* part. Sure ſome-what would be done; ſome ſpeciall uſe of this Feaſt, that may tarry by us, when theſe,of the *fleſh*, we ſhall either have forgotten, or remember but with ſmall *joy*. Time will come, that one leſſon in this kind, learned this day, and laid up well, will doe us more pleaſure,

ſure, than all the ſports we ſhall ſee, the whole twelve dayes after: that we come not behinde *Abraham* halfe in halfe.

2 The *ſecond*: that it be for *Diem meum*.

Our next *Caveat* would be, that we looke this our *joy* be for *Diem meum*, and that our *joy* in *Diem*, be for *Meum*. For, *Meum* is here the *Subſtantive*, it is CHRIST: and *Diem*, but an *accident*, or *adjective* to it. That is, that we *joy* in it, as it is His, (CHRISTS.) As *His*; doe we not ſo? As whoſe elſe? To ſpeake plainely the common ſort generally all (ſome few except) wiſh for it, & joy in it, not as it is CHRISTS; but, as it is ſomewhat elſe: That is, as it is a time of cheare, and feaſting, as it is a time of ſports and revelling. *Exultavit ut Videret*, what? why that we ſhall now fare well: looke you, that is it: As it is *dies epuli*, not CHRISTI. What farther? that we ſhall now ſee paſtimes: that is, as it is *dies ludi*, not CHRISTI. Put both together; Exod.32.6. *downe they ſate to feaſt, up they roſe to play*: ſo have you the *golden Calves* Holyday right. As it is *dies vituli*, not CHRISTI. This is not *diem*, for *meum*: In very deed, this is to deſire *Him*, for the *Day*; not the Day, for Him. CHRISTS *day* is not deſired for CHRIST, CHRIST is the leaſt part of his owne Feaſt. If it be but matter of the belly, the *Iewes* here could have been intreated to have kept this Day, ſo as *dies Epuli*. For, before (at the *6. Chap.*) When their bellyes were filled, then (and never but then,) *This is the Prophet, This is He that ſhould come into the world.* This was all, they then made; all that many now doe make, of CHRISTS comming into the world: That they may fill their bellyes. Never care for *Benedicentur*, no more than *Eſau*: but for *bene veſcentur*; and, if *bene veſtientur* too, then all is well.

Or, if it be but ſhewes and matter of ſight, *Herod* he was glad to ſee CHRIST, too: Luk.22.8. and it is the ſame word which is here, *glad*, and *very glad* λίαν ἐχάρη: But, why was it? Becauſe he *hoped to have ſeen him done ſome ſtrange feats*. This pertaineth rather to *Sara's laughter*, than *Abrahams joy*. There is a difference betweene *Sara's laughter*, and *Abrahams joy*. Take heed, that we change not *Abrahams joy*, into *Sara's laughter*.

The III. Rule. *Sicut Abraham.*

Now laſt, *ſicut Abraham*. He is propounded here to us, as our patterne; we to expreſſe our *joy*, as he did his, upon the day of his ſight, at the plaine of *Mamre*. So we ſhall begin right. Two things he did: 1 Gen.18.3. Firſt, he got them (the *three*) to turne into him. The ſame would CHRIST doe, to us, this day. That our joy may be ſutable, to *turne in hither*? The beginning of the *joy* of His Day would be, in His *Houſe*, So the Place and the time would agree well. So He ſaith Himſelfe, *lætificabo eos in domo mea*, The firſt thing I will doe, I will make them joyfull in Mine Houſe. There firſt, to ſatisfie us with *the pleaſures* Eſa.96 7. *of His houſe*, wherewith (GOD he knowes) we are ſoone ſatisfied. Well, this is done, Here we are, (and much adoe too, and long it is firſt) but, here we are.

2 Gen.18.5. The next was, when they were turned in, *Abraham* ſayd, *Let me ſet ſome-what before you, Ideo enim declinâſtis*, For even for this, are ye turned in hither: And ſo made his Feaſt. There is indeed no ſolemne entertainement, or *joy*, without a *Feaſt*. CHRIST will be, in all reſpects, as courteous as *Abraham*. He ſaith, *let me ſet ſome-thing before you too, for therefore are you turned in hither*, He invites us, to His *Feaſt*, (His Church (ſo) doth in His name:) Even, this day, prepares and ſets CHRISTS *Feaſt* before us, wherein He offers Himſelfe to us. Not, as the object of one ſenſe only, (of *ſight*,) as to Pſal.34.8. *Abraham* in the Text: but, as the object of two, *Sight* and *Taſte*; *Guſtate & Videte*, both. And wee may not take the one, and leave the other; but ſince both be offered, receive both. For, we are come hither *for this cauſe*: Here then, ſhew your *Ioy* in His *Feaſt day*, by partaking His *Feaſt*, on His *Day*, the onely Feaſt, of all the reſt, for which the ſoule is the better. Thus ſhall we vvith *joy* keepe this *Day* aright.

And here now *one day calls another*: this day of His calls to minde another day of His, called ſo in twenty places (*His Day*:) And called [*That day*,] in plaine reference to *this*. So to *joy* this day, as, *that day* we may *joy* alſo. As this, *His day*, becauſe it is the Day of his *firſt comming*: ſo that, *His* likewiſe, becauſe it is the Day of His *comming againe*. A *Day* (howſoever we do with this) which we muſt all *ſee*: *Abraham*, the *Iewes*, we and all. Only, that we ſee that Day with *joy*: that we ſo demeane our ſelves, in this, as, that alſo may prove a *Feſtivall* with us, even the *laſt, and greateſt day of the Feaſt* now begun in this. All will be, how to make that a *Day* of *Ioy*, to us, vvhen vve *ſee it* : To have that day riſe cleare and chearefull to us, will be the *joy* of all *joyes*. For here, firſt as we *ſee but in part*, ſo we can *joy* but in part: as our *ſight*, ſo our *joy* unperfect. But there, *we ſhall ſee as wee are ſeene*; our *ſight* being perfect, 1.Cor.13.12 ſo ſhall our *joy* be: Perfect *Sight*, and perfect *Ioy*. And beſides, that is another manner of *day*, than this, or any day here: a *day* that ſhall never goe downe: No more ſhall the *Ioy* of it. And it ſhall not indure for twelve dayes, or be a feaſt of a fortnight; but ſhall be from moneth to moneth, from *Iubilee* to *Iubilee*, for ever and ever. To the *joy* of which Feaſt; or to the *Feaſt* of which *joy*, by, &c.

[⁂]

A SER-

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-hall,*
on *Sunday,* the XXV. of *December,* A. D. MDCXIIII.
being CHRISTMAS Day.

ESAY Chap. VIII. Ver. XIIII.

Ecce, Virgo concipiet, & pariet filium, & vocabitur nomen Ejus IMMANVEL.

Behold, a Virgin ſhall conceive, and beare a Sonne; and ſhe ſhall call His name, IMMANVEL.

OF all the Writers of the Old Teſtament, the Prophet ESAY hath the
honour, to be the firſt, that is vouched in the New. And of all the
Mat.1.23. places, this place, the honour, to be the firſt of all; even in the firſt
Evangeliſt, Saint *Matthew*; and in the very firſt Chapter of him.
We may well thinke, Saint *Matthew* would be carefull to make
choice of a very prime and pregnant place, to ſet it (as it were) in the
front of his Goſpell. This is much honour, S. *Matthew* doth it.

Luke.1.31. But the Angell GABRIEL doth it more, (*Luc.*1.) who takes this verſe, as it ſtands, word for word, and makes it ſerve for his Annuntiation, or Meſſage, to the Bleſſed *Virgin* without any alteration: Not ſo much, as the *Ecce* left out.

The tenour of it is, all about a *Child to be borne*; a child, with an *Ecce*: in whom,
and in whoſe birth, *God ſhould be with us*: So *with us,* as never before. On whoſe
ſo *being with us,* depends all our well or evill being here, and for ever. For better
Col.1.17. not be at all, than be without Him: and, having Him, we need nothing elſe: for, *in Ipſo*
omnia, in Him is all.

The *Eunuch's* queſtion fals fitly in, here: *Of whom ſpeakes the Prophet this?* Who
Act.8.34. is His *Mother?* Who the *Child? Saint Matthew* will be as good to us, as *Saint Philip*
was to him: Who, where he enrolls it, tells us, Who the *Mother,* the bleſſed *Virgin:*
Who the *Child,* our Bleſſed SAVIOVR. Who elſe? No *Virgin* ever *bare child,*
but She: No *Child,* ever, *nobiſcum Deus,* (and ſo *Deus*) but Hé. There is none other to
lay clayme to it, but they.

The Diviſion *Ecce* hath in it two Powers: 1 One, for the eare; to awake it to ſome matter more
than ordinarie. 2 Another, for the eye; to direct it, by pointing to ſome certainty: As
I. here; to two certaine perſons: the *Mother,* and the *Child.* And ſhewes us two ſtrange
II. ſights in them, *Mater, Virgo*; and *Deus, homo*: A *virgin,* to become a *mother*; GOD,
to become *man.* A *Virgin,* to beare; GOD, to *be borne.* In both, and in either of them, three

points are offered to us. 1 *Ecce concipiet:* 2 *Ecce pariet:* 3 *Ecce vocabit nomen.* Our 1.2.3. SAVIOVR CHRISTS firſt triplicitie: 1 The *Myſterie* of His holy *incarnation,* in *concipiet:* 2 His holy *Nativitie,* in *pariet:* 3 His *Circumciſion,* in *vocabit nomen.* And, every one, of theſe three, makes a ſeverall Feaſt. *Ecce concipiet,* the *Annunciation: Et pariet,* this Feaſt, of the *Birth* of our LORD: *Et vocabit nomen, New-yeares Day,* when His *Name* was given.

But, we apply it, to this *Feaſt.* So doth Saint *Matthew,* in his *Inſpeximus* of it: To the *Birth* of CHRIST. The *birth of* CHRIST (ſaith he) *was on this faſhion:* And then, Matth.1.18. brings in this Record out of ESAY. As if, this *Ecce* did in particular point at this day. As (in truth) we ſtand not much upon His *conceiving,* (now He is borne ſpecially, as, *borne* He is:) *Ecce pariet,* is the Point. For, then we ſee Him, take Him in our armes; then, He is *with us,* indeed. And, when was that? *Ecce pariet* (ſaith the Text.) *Ecce peperit,* (ſaith the day,) this very day. This is the chiefe.

But, finding them here all, we will deale with them all. 1 CHRIST, as *Embrio,* in His *conception:* 2 CHRIST as ἀρτιγέννητον βρέφος, a *new-borne babe,* but yet ἀνώνυμος without a name: 3 And CHRIST with His full Chriſtendome, as *named;* and named with this name here in the Text, the Name of *Immanuel.*

Of which three, yee may reduce the firſt two [*conceived,* and *borne*] to His *Nature:* And (to make two, to two) of the later, make two more; *Vocabit,* and *Nomen,* His *Name,* and His *Vocation,* (For, in His *Name,* is His *Vocation,*) To bring GOD to us; to make GOD *with us:* Him to be *with us:* that we may be with Him for ever. *Nobiſcum Deus,* the way: *Nos cum Deo,* the end: which is (and ſo may be) the end of the Text, and of the day, and of us all. Nothing more worth our ſight than this *Birth:* Nor more worth our hearing, than this *Name.*

I.

Ecce Virgo concipiet.

Ecce ſpreads it ſelfe over the whole Text, may be repeated, at every point of it: But, it firſt points to *Ecce Virgo.* There, we may make a ſtay: there, is a blocke in our way, by the *Iewes.* In no one place, doth that of the *Apoſtles* ſpeech appeare, 1 Ecce *Virgo.* that, *at the reading of the prophecies of* CHRIST, *the veile is laid over their hearts:* no 2 Cor.3.15. where, how true the Proverbe is, that *Malice will even blinde a man,* as, here in this. This Verſe ſo dazles them, as, faine would they turne another way, and not ſee, that they doe. They ſee no *Virgin* here: *Eſayes* word [*Alma*] ſay they, is but a *young woman;* and, not a *Virgin,* properly. But, they ſay againſt their owne knowledge, in ſo ſaying. For, firſt: Beſide the nature of the word, the very *energie* gives as much. For, it is, of 1 *Alam,* and, that is, to *cover:* and ſo (properly) is one, that is yet *covered,* and never yet knowne: oppoſed to them, that have beene uncovered, and *knowen,* after the *Hebrew* phraſe.

And, beſide the uſe of the word, for a *virgin,* in other places. *Rebecca* (then, a vir- 2 gin) called by this name, *Gen.*24. And *Miriam* (then, but ſix yeare old) called by it, like- Gen.24.43.55.57. wiſe, *Exod.*2. Exod.2.8.

And, beſide their owne taking of the word, they themſelves (the more ancient 3 of them, ſo) in their *Targum,* this very word *Alamoth* (*Cant.*2.) they gloſſe and Cant.2.2. paraphraſe it by *Betuloth,* the proper word, for *virgins:* where it ſtands, this day, to be ſeene.

Beſides all this, See, whither their malice carrieth them, by denying this; even, to 4 overturne Prophecie, and Prophet and all. For, he calls us, to ſee a ſigne; and that with an *Ecce:* And, what is that? if it be but a *young woman, to conceive,* and, no *virgin;* where is the ſigne? what is become of the *Ecce?* It is no ſigne, or wonder, unleſſe it be beſide the courſe of Nature: And, is it any whit, beſide the courſe of Nature, for a *young woman,* to *be with childe?* Therefore take away *Virgo,* and away with the *Ecce;* downe with the *ſigne.* Thus, rather than to beare witneſſe to the truth, ſtickt they not, to expoſe the Word of GOD (and ſo, GOD Himſelfe) to ſcorne: Make the *Prophet,* or (as Saint *Matthew,* well ſaith) GOD, *by the Prophet,* to ſpeake idly: give them a Matth.1.22.

ſigne, that is no ſigne; tell them, of a marvell, not to bee marvelled at.

Math.1.22. Reject them then, and reade confidently, as Saint *Matthew* doth, *Behold, a Virgin:* With Him, reſt hardly, on the skill and integritie of all the *Seventie*; that more than an hundred yeares, before it came to paſſe, turned it παρθένος (in *Greeke)* that is, a *Virgin*; who could skill of their owne tongue, better than any *Kimchi,* or *Albo,* or any *Rabbin* of them all. This, for *Ecce Virgo.*

2

2. *Ecce concipiet.* And, looke what worke we had with the *Iew,* about *Ecce Virgo,* the like ſhall we have with the *Gentile,* about *Virgo concipiet.* To conceive this *conceiving*; to joyne theſe two, a *Virgin,* and yet *conceive,* or *beare*; or, *conceive* and *beare,* and yet be a *Virgin.* For, before the *birth*; yea, before the *conceiving* come, the *Virginitie* is gone. True, in Nature: But, this is a *ſigne*; and ſo, above Nature. And, in Reaſon, ſo: but, this, is *niſi credideritis, non intelligetis,* to be beleeved, otherwiſe not to be underſtood, (as, a little before was ſaid.) For, what GOD can doe, Faith can beleeve; Reaſon cannot comprehend. But, this, it can: that, we doe GOD no great favour (as, well ſaith Saint *Auguſtine) Si Deum fatemur, &c. If we confeſſe,* GOD *can doe ſome-what, which we confeſſe, our reaſon cannot reach.*

Luke 1.34. The Bleſſed *Virgin* her ſelfe, while ſhee ſtood upon a reaſon, upon *quia non cognoſco*
Luke 1.35. *virum,* asked, *How it might bee?* But, reſted in the *Angels* reſolution: and ſo let us. Which was of two ſorts: Firſt, That the HOLY GHOST ſhould be Agent in it, and *the Power of the moſt High bring it to paſſe.* That, which, of it ſelfe, ſeemeth not credible, but the Author to it, put to *Ex Spiritu Sancto,* and it will ſeeme not incredible.

2 Specially (and, that is the ſecond;) If we ſet another by it, as unlikely as it, and done, though: As, this *Ecce* of the *Virgins,* the *Angell* exemplifies, by another *Ecce,* of *Zacharies,* in a manner, as hard; which yet fell out, at the ſame time. For, *Elizabeth,* being barren, firſt by nature, then by age; and ſo, wanting power, to conceive; ſhee,
Luke 1.36. was (then) *gone ſix moneths with childe.* Now, the want of power to conceive, is no leſſe materiall, to hinder the conception, every way; than, want of the ſoile, no leſſe, than the want of ſeed. Hee, that could ſupply that; could alſo, this. Hee, that doe it, without one; doe it, without the other. They were Couſens, (the Bleſſed Virgin, and ſhee:) And, their *Signes* were ſo, too. One of them made credible, by the other.

Act.26.8. But, I aske Saint *Pauls* queſtion: *Why ſhould it be thought a thing incredible, this* to the *Gentiles*; If, (as their Religion taught them) they admitted, of *Minerva's* birth, or *Pyrrha's* progenie, they need not make ſtrange, at this. If they ſay, the GOD of Nature is not bound to the rules of Nature: we ſay the ſame. And yet, even in Nature, we ſee it made not altogether incredible. The light paſſing thorow a body, the body yet remaining whole: And it is put therefore into the *Verſe,* to patterne this, *Luce penetratur, &c.* The light commeth thorow the glaſſe, yet the glaſſe is not periſhed. No more, than the light of Heaven, paſſing thorow, breaketh the glaſſe; No more, did the GOD of Heaven, by His paſſage, violate any whit, the Virginitie of His Mother; if wee will allow GOD the maker of the light, to doe as much, as the light, He hath made.

But, I hold ever beſt, to let every thing reſt upon his owne baſe, or bottome: Naturall, upon Reaſon; Supernaturall, upon Faith. And, this is Supernaturall: In which, *tota ratio facti eſt in potentiâ facientis:* the power of the doer, is the reaſon of the thing done. GOD is the Doer; *cujus dicere, eſt facere,* to whom, it is as eaſie to doe it, as to
Luke 1.37. ſay it. As the *Angell* concluded, ſo doe I: *With* GOD *is nothing impoſſible:* And that
Marke 9.23. of CHRISTS, *To faith, all things are poſſible:* And here are both: and, where they meet, they make no leſſe a miracle than *Mater* and *Virgo,* or *Deus* and *Homo*; Even *Fides* and *Ratio.* And this, for *Virgo concipiet.*

Now,

II.
1 Chriſt an *Embrio:* Et *Concipiet.*

Now, to the three particulars : and firſt, *concipiet*. To make Him man, it is well knowne, there wanted not other wayes : From the *mold,* as *Adam* : from a *rib of fleſh,* as *Eve*. No need then, of *concipiet*. Yes : for, He was not to be man only ; but, to be the SONNE *of man* ; the name in the text, *Filius,* and the name that for the moſt part, He giveth Himſelfe, and ſeems moſt to delight in. But, *Adam* was not ſonne to the *mold* ; nor *Eve,* daughter to *Adam*. And, a *Sonne,* no way but by *concipiet*. And, howſoever, of the body of man, there may engender that, which is not of the ſame kinde : yet by way of *conception,* there commeth of man, nothing but man ; nothing, but of the ſame nature and ſubſtance, with that, he was conceived of.

This, we are to hold : To *conceive,* is more than to *receive*. It is, ſo to receive, as we yeeld ſomewhat of our owne alſo. A veſſell is not ſayd, to *conceive* the liquor, that is put into it : why ? becauſe it yeeldeth nothing, from it ſelfe. The Bleſſed *Virgin,* is ; and therefore is, becauſe ſhe did : She did both give, and take. Give, of her owne ſubſtance, whereof His body was framed : and take or receive power, from the HOLY GHOST, whereby was ſupplyed the office and the efficacie, of the maſculine ſeed. This is *concipiet*.

And this word is the bane of diverſe *hereſies*. That of the *Manichee* ; that held, He had no true body. That had been, *virgo decipiet,* not *concipiet* : Not, *conceive* Him, but deceive us. And that of the *Valentinian* (revived lately in the *Anabaptiſt*) that held, He had a true body ; but made in heaven, and ſent into her. That had been, *recipiet,* but not *concipiet* : *Received* Him ſhe had ; *conceived,* ſhe had not.

His *loue,* in ſo being.

From which His *conceiving,* we may conceive His great love to us-ward. *Love,* not only condeſcending, to take our Nature upon Him ; but to take it by the ſame way, and after the ſame manner, that we doe ; by being *conceived*. That, and no other better beſeeming way. The wombe of the Virgin is (ſurely) no ſuch place, but He might well have *abhorred* it. He did not : *pudorem exordij noſtri non recuſavit* (ſaith *Hilarie,*) He refuſed not that, our ſelves are aſhamed of : *Sed naturæ noſtræ contumelias tranſcurrit,* but, the very contumelies of our Nature (*tranſcurrit* is too quick a word,) He ran through them : Nay He ſtayed in them ; in this firſt, nine moneths. I ſay, the *contumelies* of our Nature, not to be named, they are ſo meane. So meane (indeed,) as it is verily thought, they made thoſe old *Heretikes* (I named) and others moe (who yet yeelded Him to be man) to runne into ſuch phanſies, as they did ; onely to decline thoſe foule indignities (as they tooke them) for the great GOD of Heaven, to undergoe.

This therefore, even this, would He have ſet downe, in termes terminant, of *concipiet* and *pariet*. Truſting, we would wiſely judge of them, and love him never the leſſe, but the more even for theſe. Μὴ διὰ τοῦτο ἄτιμος, ὅτι διά σε ταπεινὸς: Honour Him nevertheleſſe, becauſe He laid downe His Honor for thy ſake. No : but, *quantò ille minus debita, tantò ego magis debitor* : the leſſe due He tooke on Him, the more due from me to Him. In a word, *quantò pro me vilior, tantò mihi charior* : The lower, for me ; the dearer to me. It brings to minde King *Davids vilior adhuc fiam* ; and how GOD, even for that, regarded him the more. *Concipiet & pariet,* to *conceive,* and bring forth, in us, love, honour, and due regard, even for them. It reaches both.

Nazianz.
Gregor.
Bernard.
2 Sam. 6. 22.

Our *benefit* thereby.

This (ſure) is matter of love: But, came there any good, to us, by it ? There did. For, our conception being the root (as it were) the very groundſill of our nature ; that He might goe to the root, and repaire our Nature from the very foundation, thither He went : that what had beene there defiled and decayed, by the firſt *Adam* ; might, by the ſecond, be cleanſed and ſet right againe. That, had our conception beene ſtained, by Him ? Therefore, *primum ante omnia,* to be reſtored againe. He was not idle, all the time He was an *Embriò* ; all the nine moneths, Hee was in the wombe ; but then, and there, Hee even eat out the core of corruption, that cleft to our Nature and us, and made both us and it, an unpleaſing object, in the ſight of GOD.

Epheſ. 2. 3.

And what came of this ? We, that were abhorred by GOD, (*Filii iræ,* was our title) were, Titus 3.5.

were, by this meanes, made *beloved in Him*. He cannot (we may be ſure) account evil of that Nature, that is now become the Nature of His owne SONNE: His now, no leſſe than ours. Nay further, given this privilege to the children of ſuch as are in Him (though but of one parent beleeving) that, they are not, as the ſeed of two infidels; but, are, in a degree, *holy, eo ipſo*; and have a farther right to the *Laver of regeneration, to ſanctifie them throughout by the renewing of the* HOLY GHOST. This honour is to us, by the diſhonour of Him: This, the good, by CHRIST an *Embrio*.

2

Chriſt a *new-borne Babe*: *Et pariet.*

* Eſay 37.3.

Et pariet: And this, no more than needs. There may be *concipiet*, and no *pariet* follow. *Venerunt filii ad partum*, &c. (ſaith the Prophet) * *The children came to the birth, and no ſtrength to deliver*: *Pariet* makes all ſure.

And *pariet* makes all appeare. We could not tell, it was *Filium*; knew not, what it was, or what it would be. Till He came into the world, He was as *theſaurus abſconditus*, though we had it, we had it not. But, when He was *borne*; when, come into the world; we ſee Him and handle Him: then, He was *with us*, indeed. *With us*; not, as *conceived* of the ſame Nature with us; but, as *borne*, and now a Perſon among us. That which was potentiall in *concipiet*, made actuall by *pariet*.

Pſal. 19.6.

Luke 1.78.

Luke 2. 13.

Matth. 3. 17.

So that, this is the Θεοφάνια, when He came forth, *as a Bride-groome out of His chamber*; or, *as the Sunne from His tabernacle, to runne His race*. And, it was with a *Viſitavit ab alto*. Thence, an *Angell* cried *Ecce*, and ſounded it on earth: and a *Starre* cried *Ecce*, and proclaimed it from Heaven. *Poets*, in the Weſt, write of it: and *Wiſe-men*, in the Eaſt, ſaw it, and came a long journey upon it, to ſee Him. And what did this *Pariet* bring forth? No ſooner borne, but a *multitude of heavenly Souldiers ſung, Peace to the earth* (belike there had beene warre, before; but) *Peace*, now: Nay, more than peace, εὐδοκία; That, GOD had conceived a good liking, was *well pleaſed* with men. The ſame terme, to men, that he uſeth, to CHRIST Himſelfe, *In whom I am well pleaſed*: εὐδοκία, to both. And, what would we more? What lacke we now? His *Name*.

3

Chriſt *Chriſtened*; *& vocabitur nomen*.

And now He is *borne*, might we not leave here, and goe no further? *Rem tenemus*: what care we for the *Name*? Yes, we muſt: For, CHRISTVS *anonymus* will not ſerve. Therefore *Eſay*, therefore the *Angell* are carefull, to beare Him to His Baptiſme, to adde His name; The Prophet, to intimate it: Saint *Matthew* to interpret it. For, though we have ſaid much of CHRIST an *Embrio*; and CHRIST, a new-borne *nameleſſe* babe; yet, nothing to that that followeth; to the *Ecce* of His *Name*.

1

His Name given by *God*.

Matth. 1. 22.

This Name, if it had beene of *mans* giving, I wot well, little heed had beene to bee taken of it. Men, ſet great titles upon emptie boxes. Nay, many times, the Names, given by wiſe men, fall out quite contrary. *Salomon* called his ſonne *Rehoboam*, the *Enlarger of People*: He enlarged them from ten to two. But, His name (Saint *Matthew* tells us) the Prophet but *brought*; It was GOD, that *ſent* it. And, the Names of His impoſing, there is no ſurer place, in Logike, than from them. His Nominalls be Realls: As His *dicere, facere*; ſo His *dici, fieri*: what is ſaid, in them, comes ſurely to paſſe.

2

That Name. *Immanuel.*

Gen. 49. 10.

Hebr. 1. 9.

Now, there were diverſe names given Him, at diverſe times. To expreſſe all His perfections, no one name was enough. There was *Iacobs* Name SILO; That was, in reſpect of His Father, by whom, and from whom, He was *ſent*. There was *Pauls* name, MESSIAS, CHRIST: That was, regard had to the HOLY GHOST, by, or wherewith He was *anointed*. But, what were theſe? *quid ad nos*? We have no part in them: In this we have: And, till this came, all was *in nubibus* (as they ſay.) But, in this *Immanuel, Nobiſcum Deus*, (here) come we in firſt. For, in *Immanu*, is *Anu*; and, in *Nobiſcum, Nos*. And, this is the firſt *Nobis*, and the firſt *Cum*, wee finde, in any Name of His: and therefore of all other, we are to make much of it. A *Virgin*, to *beare*; GOD, to be *borne*, matter of wonder, but no benefit at all. But when we heare, It is *with us*, and *for us*; that *Ecce* makes us looke up to it.

1 Two Doubts about it.

1. How *Immanuel*, and not IESVS.

Before I come to it, I would cleare a doubt or two of it. 1 One of the Name it ſelfe: 2 The other of the interpretation, or meaning of the Name.

1. It will be ſaid; This, was not His Name in the end, for all this, but IESVS. True: and Saint *Matthew* knew that well enough; for he ſets it downe ſo. Yet, even in that place he ſets it ſo downe, preſently he vouches this of ESAY, of *Immanuel*: as if *Immanuel*, and IESVS both came to one; as (indeed) they doe; One infers the other. *Immanuel*, GOD *with us*: Why? to what end? To *ſave* us from our ſinnes, and from periſhing by them. If there be any oddes, it is in *Immanuel*, which is, of larger compaſſe. GOD *with us*, to *ſave* us; though that be worth all, yet, not that way only, but, *with us*, other wayes, beſides; And all, in *Immanuel*.

1 How *Immanuel*, and not IESVS.

2. GOD *with Vs*; Why, was He not alſo with the *Patriarkes*, and *Prophets*, and *Eſay* himſelfe, as well, as *with Vs*? He was: but, not, *as well*. Some Prerogative wee muſt allow this *Name*, if be but for this *Ecce*. No *Ecce* belongs to theſe. Somewhat more, to Saint *Matthew's* Goſpell, than to *Eſay's* Prophecie. This name muſt needs imply a ſecret *antitheſis* to His former being *with us*. We ſay nothing, in ſaying, He is now *with us*, if He be not ſo *with us* now, as never before. *With them*, in types and figures of Himſelfe; His ſhadow was with them; but now, He Himſelfe. With them He was, even thus, in this very *Immanu*: but how? in the future tenſe, *concipiet, pariet*; as things to come are made preſent to hope. But now, *conceptus eſt, partus eſt*; *Re*, not *in ſpe*; all is paſt and done. So that, now, *Ita nobiſcum, ut, de nobis*; Nay, *ut ipſi nos*: So *with us*, as even *of us* now; of the ſame ſubſtance, Nature, fleſh, and bone, that we: *With us*, in *concipiet*; *conceived*, as we: *With us*, in *pariet*; *borne*, as we. Now true, as never till now: Now ſo, as never ſo before.

2 How *with us*, more than the Patriarkes.

And, now, to looke into the *Name*. It is compounded, and to be taken in peeces. Firſt, into *Immanu*, and *El*: Of which, *El*, (the latter) is the more principall by farre: for, *El*, is GOD. Now, for any thing yet ſaid in *concipiet* and *pariet*, all is but *man with us*: Not, GOD *with us*, till now. By the name, we take our firſt notice, that this Childe is GOD: And, this is a great addition, And here (loe) is the wonder: For, as for any childe of a woman, to *eat butter and honey* (the words that next follow) where is the *Ecce*? But, for *El*, for GOD, to doe it; that, is worth an *Ecce* indeed.

The parts of that Name. 1 *El, Deus*.

Verſe 15.

El, is GOD: And, not GOD, every way; but (as the force of the word is) GOD, in his full ſtrength and vertue: GOD, *cum plenitudine poteſtatis* (as we ſay) with all that ever He can doe: And that is enough, I am ſure.

For the other, *Immanu*: though *El* be the more principall, yet, I cannot tell, whether it, or *Immanu*, doe more concerne us. For, as, in *El*, is might: So, in *Immanu*, is our right, to His might, and to all He hath, or is worth: By that word, we hold; therefore, we to lay hold of it. The very ſtanding of it, thus before; thus, in the firſt place, toucheth us ſomewhat. The firſt thing ever, that we to looke for, is *Nos, Nobis*, and *Noſter* the Poſſeſſives: For, they doe *mittere in poſſeſſionem*, put us in poſſeſſion. We looke for it firſt; and loe, it ſtands here firſt: *Nobiſcum*, firſt; and then, *Deus*, after.

2 *Immanu, Nobiſcum*: wherein 1 *Anu, Nobis*.

I ſhall not need to tell you, that, in *nobiſcum*, there is *mecum*; In *nobiſcum* for us all, a *mecum*, for every one of us. Out of this generalitie, of *with us*, in groſſe, may every one deduce his owne particular; *with me*, and *me*, and *me*. For, all put together make but *nobiſcum*.

The Wiſe-man (*Prov*. 30.) out of *Immanuel* (that is, *nobiſcum Deus*) doth deduce *Ittiel*, (that is,) *Mecum Deus*, GOD *with mee*; his owne private intereſt. And Saint *Paul*, when hee had ſaid to the *Epheſians*, of CHRIST, *Who loved us*, and *gave Himſelfe for us*: might with good right, ſay to the *Galatians*, *Who loved mee, and gave Himſelfe for mee*.

Prov. 30. 1.
Epheſ. 5. 2.
Gal. 2. 20.

This *Immanu* is a Compound againe: we may take it, in ſunder, into *Nobis*, and *cum*: And ſo then have we three peeces. 1 *El*, the mightie GOD: 2 and *Anu*, wee, poore we; (Poore indeed, if wee have all the world beſide, if wee have not Him to be *with us*:) 3 And *Im*, which is *Cum*, And that *cum*, in the middeſt betweene *nobis* and *Deus*, GOD and Vs; to couple GOD and *us*: thereby to conveigh the things of the one, to the other. (Ours, to GOD: Alas, they be not worth the ſpeaking of:) Chiefely then, to conveigh to us, the things of GOD. For, that is worth the while: they are (indeed) worth the conveighing.

2 *Im*, Cum.

Epheſ.2.12.

This *Cum* we ſhall never conceive to purpoſe, but *carendo:* the value of *With*, no way ſo well, as by *Without:* by ſtripping of *Cum*, from *nobis*. And ſo, let *nobis*, (*us*) ſtand by our ſelves, without Him, to ſee, what our caſe is, but for this *Immanuel*; what, if this *Virgins Childe* had not this day beene *borne* us: *Nobiſcum* (after) will be the better eſteemed. For, if this Childe be *Immanuel*, GOD *with us*; then, without this Childe, this *Immanuel*, we be without GOD. *Without Him, in this world* (ſaith the *Apoſtle*;) And, if without Him, in this, without Him, in the next: And, if without Him there, if it be not *Immanu-el*, it will be *Immanu-hel*; and that, and no other place, will fall (I feare me) to our ſhare. Without Him, this we are: What, with Him? Why, if we have Him; and GOD, by Him; we need no more: *Immanu-el*, and *Immanu-all*. All that we can deſire is, for us to be *with Him*, with GOD; and He to be *with us:* And we, from Him, or He, from us, never to be parted. We were, with Him, once before, and wee were well: and when we left Him, and He no longer *with us*, then began all our miſery: Whenſoever we goe from Him, ſo ſhall we be; in evill caſe: and never be well, till we be backe with Him againe.

CHRIST, that *Cum*.

Verſe 11.

Then, if this be our caſe, that we cannot be without Him; No remedie then, but to get a *Cum*, by whoſe meanes, *Nobis* and *Deus* may come together againe. And, CHRIST is that *Cum*, to bring it to paſſe. The parties are, GOD, and *We:* And now, this day, He is both. GOD, before, eternally; and, now to day, *Man:* and ſo, both, and takes hold of both, and brings both together againe. For, two Natures here are in Him: If *conceived* and *borne of a woman*, then, a Man: If GOD *with us*, then, GOD. So *Eſay* offered His *ſigne, from the heighth above, or from the depth beneath:* Here, it is. *From above, El*; *From beneath, Anu*; one of us, now: And ſo, His *ſigne*, from both. And, both theſe Natures in the Vnity of one Perſon, called by one Name, even this name *Immanuel*.

It is His *Vocation*, to be *with us:*
1 In *Nature*.
Gal.3.20.

Vocabit nomen: I told you, in His *Name*, is His *Vocation* or Office, to be *cum*, to come betweene, (that is) to be a Mediatour, to make Him, that was *contra nos*, *nobiſcum* againe. *A Mediatour is not of one, but* GOD *is one*. GOD and Man, are two; and they were *two* (as they ſay:) Were two, and two will be, till He make them one; recapitulate and caſt up both into one ſumme: to knit *Anu*, (that is, *Wee*) and, *El* (that is, GOD) with His *Im*, into one: One word, and one thing, *univocè*, againe.

So, upon the point, in theſe three peeces, there be three Perſons; ſo, a ſecond kinde of Trinitie: GOD, *Wee*, and CHRIST. *El*, is GOD: *Anu*, *We:* for CHRIST, nothing left but *Im*, that is *Cum*, or *With*. For it is He, that maketh the Vnitie in this Trinitie; maketh GOD *with us*, and us, with GOD: and both, in and by Him, to our eternall comfort and joy.

2 In *Name*.

Thus is He *with us:* And yet, all this is but Nature ſtill. But, the *nobiſcum* of His *Name*, bodeth yet a further matter. For (indeed) the *With us*, of His Name, is more than the *With us*, of His Nature. If we make a great matter of that (as, great it is, and very great) behold, the *Ecce* of His Name, is farre beyond it. *With us* in His Nature, that is, *with us*, as Man; that is ſhort: We are more; ſinfull men: A wretched condition added to a Nature corrupt: Will He be *with us*, in that too? Elſe, this (of Nature,) will ſmally availe us.

In *Sinne* as Suretie.
* Hebr.4.15.

Ioh.1.14.
1 Cor.5.21.

What, in Sinne? Nay, * *in all things, ſinne only except*. Yea, that is, in being *like us*; but not, in being *with us*. For, in being *with us*, except ſinne, and except all: The *ridding us of our ſinne*, is the only matter, (ſaith *Eſay*, after.) Therefore, to be *with us*, in all things, *ſinne it ſelfe not except*. Saint IOHNS *Caro factum eſt*, will not ſerve: Saint PAVLS *Fuit peccatum*, muſt come too. In, *with us*, there too. I ſay it over againe: Vnitie of *Nature* is not enough; He is to be *with us*, in Vnitie of *Perſon*, likewiſe. So, Hee was. The Debtor and Surety, make but one perſon, in Law. That, He was: and then, Hee was *cum*, *with us* throughly, as deepe in, as we.

And this is the proper *Immanu*, of His Name. And this, the *Immanu* indeed. And, till He was thus *with us*, no name He had; He was *Chriſtus anonymus*, CHRIST unchriſtened (as it were.) For, His Name came not, till He became one *with us* in perſon:

Not, till His Circumciſion: Not, till for us, and in our names, He became debtor of the whole Law; Principall, Forfeiture, and all. To the *hand-writing* He then ſigned, with the firſt fruits of His bloud. And then, name the child, and give Him this Name, *Immanuel*. For, thus He was a right *Immanuel*; truly, *With us : With us*, as men: *With us*, as ſinfull men: *With us*, in all things, ſinne it ſelfe not excepted. Col 2.14.

May I not adde this: It is ſaid in the Text, *She ſhall call : She*, that is, His Mother. Why, *She ?* To let us underſtand, that *ſhe* might give Him the Name, while He undertook this for us. But, His father, till all was diſcharged, and the *hand-writing cancelled*; till then, He ſuſpended, He gave it Him not. His Mother, *She* did; when He dropped a little bloud, at the ſealing of the Bond. But, He was faine, not to drop bloud, but to ſweat bloud, and to ſhed His bloud, every drop of it, yet this *With us* were full anſwered. And then, His Father did it too; *Dedit illi nomen ſuper omne nomen :* Then, and not before. His Mother, now: His Father, not till then. But, then, He had proved himſelfe fully *with us, per omnia*, when neither Wombe nor Birth, Cratch nor Croſſe, Croſſe nor Curſe could plucke Him away from us, or make Him not to be *with us*. Then, *vocabit illi nomen*, both She and *He :* Mother, Father, and al. *With us*, to *eat butter and honey*, ſeemeth much: And it is ſo, for GOD. What ſay ye, to *drinke vinegar and gall ?* That is much more, (I am ſure:) yet, that He did: I cannot (here) ſay *with us*, but *for us*. Even, drunke of the cup with the dreggs of the wrath of GOD: which paſſed not from Him, that it might paſſe from us, and we not drinke it. This Name given by his *Mother*. Phil.2.9. Verſe 15. Pſal.69.21. Mat.27.48.

This, this is the great *With us*: For, of this, follow all the reſt. *With us*, once thus, and then, *with us* in His *oblation* on the altar of the temple; *With us* in His *ſacrifice*, on the altar of the Croſſe: *With us*, in all the *vertues* and *merits* of His *life*; *With us*, in the *ſatisfaction* and *ſatiſ-paſſion* (both) of His *death : With us*, in His *Reſurrection*, to raiſe us up from the earth; *With us*, in His *aſcenſion*, to exalt us to heaven: *With us*, even then, when He ſeemed to be taken from us: That day, by His ſpirit; as, this day, by His fleſh. *Et ecce vobiſcum*, and lo, I am true *Immanuel, With you*, by the love of my *Man-hood*; *With you*, by the power of my *God-head*, ſtill *to the end of the world*. Mat.28.20.

One more yet. He wonne it, and He weares this name; and, in it, He weares us. And it is both a comfort to us, and a glorie, that ſo He weares us. That, He is not, cannot be named, without us: that when He is named, *Et nos unà tecum Domine*, we alſo are named with Him. In *Immanu*, is *anu*, and that is we. This is not it; but this: That He hath ſet us in the fore-part of it; *Immanu* before *El, Nobiſcum* before *Deus*. This note is not out of place, in this place, where precedence is made a great matter of: That *Immanu* is before *El :* That is, *We* firſt, and GOD laſt. It is *Immanuel* and therein *We, with him*.

Good manners would, in a name compound of Him and us, that He ſhould have ſtood before us, and it have been *Elimmanu*, (at leaſt,) *Deus nobiſcum*, and *Deus* before *nobiſcum*; Not, *Immanuel, Nobiſcum*, before *Deus*. He, before us; He the prioritie of the place, in all reaſon: *Booz*, he placed them ſo (*Ruth* 2.) and ſo ſhould we (I dare ſay) if it had been of our impoſing, *Elimmanu :* It had been great arrogancie otherwiſe. But, He giving it Himſelfe, would have it ſtand thus; *Vs* ſet before Him. There is a meaning in it. And what can it be but this? That, in the very name we might read, that we are dearer to Him, than Himſelfe; that He ſo preferred us; and that His owne name doth *præ ſe ferre* no leſſe, but give out to all the world, the *Ecce* of Saint *Iohns* Goſpell, *Ecce quomodo dilexit* ! the *Ecce* of his Epiſtle, *Ecce quantam charitatem habuit ! See, how He loved them ! Behold, how great love He bare to them!* See it, in His very name: We are a part of it; We are the forepart of it, and He the later; He behind, and we, before: Before Himſelfe, and that by order from Himſelfe: He would have it *Immanuel*. O, whether was greater, humilitie, or charitie in Him! Hard, to ſay whether, but both unſpeakable. Not *Elimmanu*; but *we*, before *him*. Reu.2.4. Ioh.11.36. 1 Ioh.3.1.

Let us examine this *Sine nobis*, a little. How came GOD from us? Nay, aske not that: but, how we came from Him? For, we went from Him; not He from us: We made it *Sine nobis*;

Ionas 2.8.

We forſooke him, firſt. *Ionas* tells us, how: *By following lying vanities, we forſook our owne mercie.*

Nobiſcum from *Deus.*

If we went from him firſt, then ſhould it be (in reaſon) *nos cum Deo*; Not, *Nobiſcum Deus:* We, to Him, not He to us. Did we ſo? No indeed: We ſought not Him, He was faine to ſeeke us. *Nos cum Deo*, that would not be: It muſt be *nobiſcum Deus* firſt, or *Nos cum Deo* will never be. This ſecond, then: That, we began the ſeparation; that, long of us: But, He begins the reconciliation.

Who hath the hurt, if GOD be without us? We, not He. Who gets by *Nobiſcum*? What gets GOD by *nobiſcum*? Nothing, He: What get we? *Multum per omnem modum.* Why then doth He beginne, doth He ſeeke to be *with us*? No reaſon, but *Sic dilexit*, And no reaſon of that.

Rom 3.2.

But, when He ſought, and offered to be *with us*, did we regard it? Nor that neither. You ſee, the Prophet (here) offers *Ahaz* a *Signe*; bids him, *aske* it: *Ahaz* would none. And, as he, to the *Signe*; So we, to the *Signatum*, the thing ſignified: Care as little for Him, or His being *with us*, as *Ahaz* did for His *ſigne*. We can be content, He in any ſort will ceaſe from us, come not at us ſo long as the world can be with us, or we with it: Care not for His being with us, till world and all forſake us. How he was faine even to force it on him.

Ver. 12.

Caſt up theſe then: That, He forſakes not, but being forſaken firſt. That, being forſaken, yet He forſakes not, though. That He, which ſhould be ſought to, ſeekes firſt: And ſeekes *us*, by whom He ſhall get nothing. Yea, when we neglect Him ſo ſeeking, when *Ahaz* will no ſigne, tells him, *He will give him* one, whether he aske or aske not: that is, will doe us good, not onely without our ſeeking, but even in a manner againſt our wills. And tell me, if there be not as much love in *nobiſcum*, as in all the reſt.

Ver. 14. initio.

The end
Wherefore
Nobiſcum,
with us.
1 To *ſave us* from our enemies.

· *With us*; how, we ſee. Now, *With us*, why; or, to what end? To more, than I have now time, to tell you of. Two onely I name. 1 One that of the place; *To ſave them from their enemies:* As them, ſo us. Them, from *Razin* and *Romelie's* ſonne: Vs, from the ſonne of *Romelie*, or *Romulus*, or whomſoever. If He *with us*, on our ſide, then will He be againſt them, that are againſt us: and, that let us never feare: Neither our owne weakneſſe, nor the enemies ſtrength. For, though we be weake, and they be ſtrong, yet *Immanuel* (I am ſure) that is *with us*, is ſtronger than they.

Mat. 26.53.
Ioh. 18.5.

Our feare moſt-what groweth, both in ſinne and in danger, that we looke upon our ſelves: As if it were onely *nobis*; as if, never a *Cum*; or, that *Cum* were not *El*, the mighty GOD. As if, with that great *EL*, all the inferior *Els* were not attendant, *Micha-el*, and *Gabri-el*; and (if he *will*) *twelve legions of Angels*. Or, as if He alone, with one word of his mouth, one *Ego ſum*, could not blow them all downe, could not make them all, as thoſe in the Text, as the *tailes of a couple of fire-brands* that have ſpent themſelves, ſmoke a little, and there is all. No: if He be *with us*, we need not feare, what theſe two, Nay, not what all the fire-brands in hell can doe againſt us.

Eſay 8.10.
Eſay. 50.8.

And (ſure) ſtrange it is, The Saints of GOD, what courage and confidence they have taken, from this very name, *Immanuel.* Go to (ſaith *Eſay*, in the next Chapter *Take your counſell, it ſhall be brought to nought*; *Pronounce a Decree, it ſhall not ſtand*? Why? For, *Immanuel*, GOD *is with us:* Nothing but this Name. For, as it is a Name, ſo, it is a whole Propoſition, if you will. And after (in the 50. *Chapter*) he *ſeekes* for enemies; calls them out, *Who will contend with me?* where is my adverſarie? let him come neere: So little doth he feare them. And, theſe were ghoſtly enemies: And this was, in the point of *Iuſtification.* This, for the Prophet.

Rom. 8.39.
Rom. 8.37.

Now, for the *Apoſtle.* Never did Champion, in more couragious manner, caſt his glove, than doth he to his ghoſtly enemies, to *heighth, to depth, to things preſent, to things to come*, to all, that none of them *ſhall be able*, to ſever him, from this *Cum*, from His *love.* And all, in confidence of *Si Deus nobiſcum:* in whom hee makes full accompt, to *conquer*; Nay, *conquer*, will not ſerve: *more* than conquer, he, ὑπερνικῶμεν.

Pro. 30.1.

The reaſon is ſet downe, *Prov.* 30. where, he betakes himſelfe to *Ittiel* firſt, (which is, but a ſlip of *Immanuel*) *Deus mecum*; And then, to *Ittiel*, ſtraight joines *Vcal*, I *ſhall prevaile*; not I, but *El with me*. *Ittiel* goeth never alone: *Vcal* attends it ſtill. Get *Ittiel*, if *Ittiel* be with us, *Vcal* will not be away: For, *Ittiel* and *Vcal* part not.

2 To make us the *Sonnes of God*.

Is this all? No: there is another in the very body of the word it ſelfe: *With us*, to make us that to GOD, that He was (this day) made to man. And this (indeed) was the chiefe End of His being *with us*; To give us, a *poſſe fieri*, a capacitie, *a power, to be made the Sonnes of* GOD, by being *borne againe of water*, and of the *Spirit*: For, *Originem, quam ſumpſit ex utero Virginis, poſuit in fonte Baptiſmatis*, The ſame Originall, that Himſelfe tooke, in the wombe of the *Virgin*, to us-ward; the ſame hath he placed, for us, in the fountaine of Baptiſme, to GOD-ward. Well therefore called the *womb* of the Church συστοῖχον to the Virgins womb, with a power given it of *concipiet & pariet filios*, to GOD. So, His being *conceived*, and *borne* the *Sonne of man*, doth *conceive*, and *bring forth*, (*Filiatio, filiationem*,) our being *borne*, our being *the Sonnes of* GOD. His participation of our *humane*, our participation of His *divine* Nature.

Ioh.1.12.

Our Duty: To be with him.

And, ſhall He be *with us*, thus many waies; and ſhall not we be with Him, (as many, I ſay not, but) ſome, as many as we can? We, *with Him*; as, *He with us*? Specially, ſince upon this iſſue, the Prophet puts King *Aſa*, *The Lord is with you, if you be with Him: With you* to *ſave* you, if you *with Him* to ſerve Him. It holds *reciproce*, in all duties of love (as, here, was love, if ever,) *Immanuel*, GOD *with us*, requires *Immelanu*, *Vs with* GOD, againe.

2 Chron.15.2.

In prayer, &c. Mat.18.20.

He *with, us*, now (I hope,) For: *where two or three are gathered together in His Name, there is He with them*. But, that is in His God-head. And, we are *with Him*; our Prayers, our Praiſes are *with Him*: But, that is in our ſpirits, whence they come.

In the *Sacrament*.

Theſe are well: but theſe are not all we can: And, none of theſe, the proper *with Him* of the *Day*. That hath a ſpeciall *Cum* of it ſelfe, peculiar to it. Namely, that we be ſo with Him, as He (this day) was *with us*: that was, in *fleſh*; not in *ſpirit* onely. That *fleſh* that was *conceived* and this day *borne*, *Corpus aptaſti mihi*, that body, that was (this day,) fitted to Him. And, if we be not with Him, thus; If this His fleſh be not *with us*; If we partake it not; which way ſoever elſe we be *with Him*, we come ſhort of the *Im*, of this day. *Im*, otherwiſe it may be; but not that way, which is proper to this *Feaſt*. *Thy Land ô Immanuel*, (ſaith the *Prophet*, in the next Chapter:) And may not I ſay, This *thy Feaſt, ô Immanuel*? Sure, no being with Him, ſo kindly, ſo pleaſing to Him, ſo fitting this Feaſt, as, to grow into one, with Him; as, upon the ſame day, ſo, the very ſame way, He did *with us*.

Pſal.40.7. Heb.10.5.

Eſay.8.8.

This, as it is moſt proper; ſo, it is the moſt ſtreight and neere that can be: the ſureſt being withall, that can be: *Nihil tam nobiſcum, tam noſtrum, quam alimentum noſtrum*, Nothing ſo *with us*, ſo ours, as that we eat and drinke downe; which goeth, and groweth one *with us*. For, *alimentum & alitum* doe *coaleſcere in unum*, grow into an union; and that union is unſeparable ever after. This then, I commend to you: Even the being *with Him*, in the *Sacrament* of His Body: That body, that was *conceived*, and *borne*, (as for other ends, ſo) for this ſpecially, to be *with you*: And, this day, as for other intents, ſo even for this, for the Holy *Euchariſt*. This, as the kindlieſt, for the time; as, the ſureſt, for the manner, of being with.

In *Heaven*.

And, this is the furtheſt: And this is all, we can come to here; here upon earth. But, this is not all: there is a further to come ſtill. For, we are not together: we are parted, He and we. He, in heaven; and we, in earth. But, it ſhall not alway ſo be. Beſide this day, *Immanuel* hath another day: And, that day will come: And when it doth come, He will come, and take us to Himſelfe. That, as He hath been our *Immanuel* upon earth, So He may be our *Immanuel* in heaven; He *with us,* and we with him, there, for ever.

This (of the Sacrament) is a Preparative to that; will conceive and bring forth the other. For, immediately, after He had given them the holy *Euchariſt,* He *prayed* ſtraight, that they that had ſo been with Him in the Bleſſed Sacrament, *Father, my will is,* my prayer, my laſt prayer, *that where I am, they may be alſo.* Ioh.17.24.

And He is in Heaven, in the joy and glorie there: and there He would have us. So, *nobiſcum Deus in terris,* brings us to *nos cum Deo in cœlis,* even thither. Thither may it bring us; and thither may we come, and there be; He *with us,* and we with Him for ever. *Immanuel,* is the end of the Verſe: The ſame be our end, that ſo we may be happie and bleſſed without end.

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A SER-

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-hall*, on *Munday*, the XXV. of *December*, A. D. MDCXV. *being* CHRISTMAS Day.

MICA Chap. V. Ver. II.

Et tu BETHLEHEM EPHRATA, parvulus es in millibus IVDA: ex te mihi egredietur qui ſit *Dominator in ISRAEL; & egreſſus Ejus ab initio a diebus æternitatis. * Ἡγούμενος.

And thou BETHLEHEM EPHRATA *art little* to be *among the thouſands of* IVDA; *yet, out of thee ſhall He come forth unto me, that ſhall be the Ruler in* Iſrael : *whoſe goings forth* have been *from the beginning, and from everlaſting.*

THE Prophet *ESAY* had the honor, to be the firſt, that is vouched, and whoſe words are enrolled, in the New Teſtament. The Prophet *Mica* hath the honour to be the Second. That of *Eſay*; *Ecce virgo, &c.* in the end of the firſt *Chapter*. This of *Mica*; *Et tu Bethlehem, &c.* in the beginning of the ſecond, of the firſt of all the Evangeliſts Saint *Matthew*. Eſay 7. 14. Mat 1. 23. 2. 6.

They follow one the other : and they follow well, one on the other. That, of *Eſay*, His *Birth* : This, of *Mica*, the *place of His Birth*. *Behold a Virgin ſhall beare* (ſaith *Eſay* :) and, *Bethlehem* ſhall be the *place*, where ſhe ſhall doe it (ſaith *Mica* :) His name (ſaith *Eſay*) *ſhall be* GOD *with us* : *With us* (ſaith *Mica*) *to be our Guide*, and conduct us. He, *with us* in *Bethlehem*, in the beginning of the *Verſe*; that we, with Him, in *eternitie*, in the end of it.

We have (firſt) a moſt *Sure word* and warrant of the *Evangeliſt*, that the *teſtimonie of* IESVS *is the ſpirit of this Prophecie* : that, *this day, this Scripture* was *fulfilled*, Apoc. 19. 10.
when *He was borne at Bethlehem*. In Saint *Matthewes* ſtepps we tread, when we ſo applie Matt. 2. 1.
it : and, ſo treading alwayes, (ſure we are) we tread ſafely. No ἰδίᾳ ἐπιλύσει, *private interpretation* of our owne head; but, *Mica*, by *Matthew*, the *Prophet*, by the *Evangeliſt* : ever the beſt. 2 Pet. 1. 20.

To ſay truth, there is no applying it to any, but to CHRIST: None, to give it away to, from Him.

1. From *David*, to the SONNE *of* DAVID, (that is, to Him.) We read not of any other *borne at Bethlehem*. No Record to be ſhewed, but of them two.

2. But, what ever become of that, this is ſure : None had ever *His out-goings from everlaſting*, but He. None, of whom thoſe words can be verified, but of Him onely : as, who onely is the *Sonne* of the ever-living GOD.

3. Theſe might ſerve : But, it is yet more cleare, (this :) For howſoever, about *Eſay's Ecce virgo*, the *Iewes* and we are not of one minde : yet, for this (here) of *Mica*, the coaſt is cleere : the *Iewes* will not quarrell us, touching it : there is, on all ſides, betweene them and us, good agreement.

Matt.2 4. For, upon the comming of the *Wiſe men, from the Eaſt*, there was a *Synod* of the *High Prieſts and Scribes*, called at *Ieruſalem*, (the very firſt, that we read of, in the New Teſtament :) and *called, by the King*; to reſolve the point, about the *place* of CHRISTS Matt.2.5. *Birth*. And, then and there, it was reſolved, *Conciliariter*, that, *at Bethlehem*; And reſolved, from this very place, for that, theſe words were a knowne *Prophecie*, of the *Birth of* CHRIST.

Vpon which ſo famous an occaſion, this reſolution grew ſo notorious, as it did *manare in vulgus*; the very people could tell this : They argue, in the ſeventh of *Iohn*, Ioh.7.42. againſt our *Saviour*, by it, that He could not be the CHRIST: for CHRIST was to come out of *Bethlehem* (that was taken, as granted :) and He came out of *Galile* (as they, in error, thought.) But, that was plaine *ignoratio elenchi* : For, though He were there *brought up*, He might be *borne at Bethlehem* : and ſo, He was. But ſo : Prieſt and People (both) knew, *Bethlehem* was CHRISTS *natale ſolum*; and that this *Prophecie* was the *evidence* for it.

4. Though theſe be enough : yet have we a greater Witneſſe, than all theſe, from heaven : even the *Starre*. For, whether this Scripture doth ſend us, thither, the *Starre* Mat.2 9. doth leade us : to *Bethlehem*, ſtraight. Never ſtood ſtill, till it came thither; and there, Pſal.87.4. it ſtood directly *over the place* (as much to ſay, as) * *Lo, there He is borne*. And, in this will we reſt : ſince *Mica* and *Matthew*, *Prophet* and *Apoſtle*, *Prieſt* and *People*, *Chriſtians* and *Iewes*, *Heaven* and *Earth* are all with us; all teſtifie, this Text pertaines to CHRISTS *Birth*; and ſo, to this *day*, properly.

It is, of a *place* : And *place* and *time* are held weighty circumſtances. (Specially, in matter of *fact*, or ſtorie,) *Vbi & Quando*, materiall queſtions. The *Apoſtles* asked Luk.17.37. them both : *Vbi Domine? Where Lord? (Luk.*17. *) Quando, & quod erit Signum?* Mar 13.4. *When and what ſhall be the Signe? (Mark.*13.*)*

1 Of the time, *when*, ſome other time may give occaſion, if it ſo pleaſe GOD. Now, of *Vbi Domine?* the place *where* : There, we are to day; whereto, this is a direct anſwer, *Bethlehem* is the *place*. That, firſt.

2 But then ſecondly, this circumſtance leads us further, to matter of Subſtance : the *place* of the *Birth*, to the *Birth* it ſelfe; and the *Birth*, to the *Partie borne* : who is (here) ſet forth, as a perſon : *He comes forth* once and againe, *He leads*, *He feeds*; all, acts of a perſon entire.

3 Thirdly, this perſon is here ſaid to have two *commings forth* : [1] *Egreditur ex te*, one : [2] *Egreſſus Ejus ab æterno*, the other. In which two are expreſly ſet downe His two *Natures*. [1] *Ex te*, from *Bethlehem*, on earth; thence, He came according to His *Man-hood*. [2] *A diebus æternitatis, from everlaſting*, or, *from eternitie*; thence, He came, according to His *God-head*.

4 And laſt (to make it a full and complete *Chriſtmas*, in Text :) Beſides His *Place*, *Perſon*, and *Natures* (in theſe two *commings forth* :) Here is His *Office* alſo, to be Ἡγούμενος ὅστις ποιμανεῖ, (So doth S *Matthew* turne מושל the *Prophets* word; I follow no other; for, Mat 2.6. ſure I am, I cannot follow a better Tranſlator,) *Dux, qui paſcet*. One to 1 *leade us*, and to 2 *feed us*, and ſo, to conduct us, from *Bethlehem* (where, this day, we come firſt acquainted with Him) to the ſtate of *eternitie*, whence He came out, to bring us in; there, to live and reigne with Him, for ever.

The diviſion
I.
II. III.
IIII.

So : [1] of the *Place* : [2] *Perſon* : [3] *Natures* : and [4] *Office* of CHRIST. 1 The *place* of His *Birth*, *Bethlehem*; with her two *Epithets* or twinnes (as it were) 1 *Parvula, little*; and 2 *Ephrata, fruitfull*. 2. Then, of His *Perſon*, that did *come forth*. 3. After, of both His *Natures* : [1] As man, from *Bethlehem* : [2] As GOD, from *everlaſting*. 4. Laſt, of His *Office*. 1 To be our *guide*, to *lead us* (ſaith *Mica*:) 2 *Dux, qui paſcet*; *Lead us*, and *feed us* (ſaith *Matthew*) both. And, ſo *leading* and *feeding us*, to conduct and bring us, to the *joyes* and *joyfull dayes of eternitie*: whither, without Him, we can never come: and, whither till we come, we ſhall never be, as we would be, (that is) truly happie indeed. This is His *Office*. And, as His Office to *lead*, and to *feed us*: ſo, our *Dutie*, to *be led* and to *be fed* by *Him*. That, followes of it ſelfe. Math. 2. 6.

The *Manner* of the ſpeech: *Et tu Bethlehem.*

E*T tu Bethlehem.* A word, of the *Character*, or manner of the ſpeech. For, this *Verſe* hath no dependance at all, on that, went before. The *Prophet* breakes off the diſcourſe, he was in, and breakes into this of *Bethlehem* (here,) all of a ſudden. This, we call an *Apoſtrophe*; and, it is one of the *figures*, that be *ſtirrers of attention*.

For, this we finde; that, while one goes on ſtill with a tale in a continued tenour of ſpeech, attention growes dull; and, no readier way, to awake it, (as the *Maſters* of that *Art* tell us) than, ſuddenly to breake off the point, we were in hand with, and turne us to quite another matter; which with the ſtrangeneſſe, will affect the hearer, and make him liſten afreſh, whether he will or no.

1 The *Prophet* doth ſo, in this. He was (but the *Verſe* before,) muſtering *garriſons* and laying *Siege* to *Ieruſalem*: and, in the midſt of his tale, falls from that, and preſently is at *Bethlehem*: tells us, of a new matter; about a Childe to be borne, there. This muſt needs move attention. Any *Apoſtrophe* will doe it, more or leſſe.

2 But, of all, none to that, which is framed in the *Second Perſon*: as, this is. For, it is not a ſpeech of, or concerning *Bethlehem*, in the *Third Perſon*, (as that of ESAY, *Behold a Virgin*; ſo here, *Behold, out of Bethlehem, ſhall come*:) Nor, *Enuntiative*. But it is a ſpeech, to *Bethlehem*, in the *Second* perſon: *Et tu, And thou Bethlehem, out of thee, ſhall there come*: *Annuntiative*; which hath more vigour in it. If *Eſay* had ſaid [*And thou Virgin ſhalt conceive*,] it had beene more effectuall, than [*Behold a Virgin ſhall conceive*;] More, a great deale.

3 But more ſpecially yet; if, in the ſecond perſon, we turne our ſpeech *ad inanimata*, to things that can neither heare, nor underſtand. Not, that we hold them capable of that which is ſpoken: but that, if in any degree they were ſo, it is ſuch, as ſurely would move them. Such is the *Prophets* here: turnes him to the Towne-walls of *Bethlehem*; makes a ſet ſpeech to them; tells them of all this matter: *And thou Bethlehem*, to thee be it ſpoken, *out of thee, ſhall there come*. And this is very forcible, and full of life: For, it intends, that, if the very walls and ſtones in them could heare, or could rejoyce, there is good cauſe, they ſhould doe both: in that there ſhould come, out of them, One, for whom, *Ieruſalem* and all the Cities of *Iuda*, Nay, all the world ſhould be the better. Weigh it well, and you ſhall finde, there is more in this [*Et tu*] than is, or can be, in any *Ecce* of them all. And this for *Et tu*, the *Manner* of the ſpeech.

The *Matter* of it.

1. The *place*: *Bethlehem*.

For the *Matter*: It is an anſwer to the queſtion, (*Vbi natus eſt*,) of the *Wiſe-men*, *Where is He that is borne? Borne He was*, (that they knew:) *Where borne*, (that they knew not:) The *Starre* told them one; the *Prophet*, the other. *Et claritas claritatem clarificat*, and, a cleere *Starre* is made more cleere, by a *Prophecie* as cleere, or cleerer than it. For, very cleere it is (the prophecie) without all circuitie, noting, naming, and (in a manner) pointing to it: *And thou Bethlehem*.

1 Bethlehem *Ephrata*. Ioſ. 19. 13. Matth. 2. 6. Gen. 35. 19.

And, becauſe there were two *Bethlehems*, One, in the *Tribe* of *Zabulon*, (*Ioſ.* 19. 13.) Another, in the *Tribe* of *Iuda*: Hee ſaith, it was *Bethlehem Ephrata*, which is that in the Tribe of *Iuda*, as Saint *Matthew* (rather giving the ſenſe, than ſtanding on the words) cites it. There can be no errour: *Rachels Sepulcher* was there by: *Rachel was buried, by Ephrata; Ephrata, the ſame is Bethlehem*, (*Moſes* tells us, more than a

Gen.48.7. thouſand yeares before, *Gen.* 48.7.) As plaine (this) as plaine may be: No Oracle of *Delphos*; without any equivocation at all.

2 Bethlehem, *parva.* We have the *Place:* Now, what manner place is it? *Et tu Bethlehem, parvula. Parvula,* This *little,* doth a little trouble us: Why, it is a ſorry poore Village, ſcarce worth an *Apoſtrophe*; Specially, to turne from *Ieruſalem,* to turne to it. And, as little likelihood, that ſo great a State as the *Guide of the whole world* ſhould come creeping out of ſuch a corner: *Locus, & locatum* (ever) are equall. That *Birth* is (ſure) too big for this place. The *Prophet* diſſembles it not; ſaw, what fleſh and bloud would except ſtraight: As, (ever) they carry a conceit, againſt ſome *Places* and *Perſons.* And, can any *great matter* Iohn 7.52. 1.46. come from them? What, *from Bethlehem?* What, *out of Galile?* Nay, if ſo great a *State,* He would come from another manner place, than that. *Et tu Ieruſalem,* from *Ieruſalem, Damaſcus, Cæſarea*; from ſome ſtately *Citie,* much better beſeeming Him. Theſe are *Dictata carnis.*

Firſt, He denyes not, *Little* it was; and, not ὀλίγος, but ὀλιγιστὸς, not *parva,* but *parvula*; diminutively *little.* So *little* (ſaith the *Prophet*) that it was not to be reckoned *una de millibus,* not *one* of a *thouſand,* for the meanneſſe of it. And the *Evangeliſt* makes it rather Matth. 2.6. worſe, than better: for, the *Prophets* word *parvula,* he turnes ἐλαχίστη, that is, *minima,* even the *very leaſt of all.*

This he confeſſes: but then, joynes this iſſue, that, though the *Tu* be little, the *Ex te* may be great. *Ex te parvâ egredietur non parvus:* As *little* as it is, no *little Perſon* ſhall *come out* of it. Though it be not *una de millibus,* for the meanneſſe, (as ſaith *Mica:*) Notwithſtanding, He that is to *come out of it,* may be, and is, *electus unus de millibus, One of* Cant. 5.10. *a thouſand,* for his *choice,* for his excellencie. Though it, not worthy to be *one of the Thouſands of Iuda,* it ſhould ſend forth one, that ſhould *rule the thouſands of Iuda,* and the *ten thouſands of Iſrael:* And not of *Iſrael* only, after the fleſh, (but a handfull, in compariſon of them, *He* ſhould *lead,*) but, the *Iſrael of* GOD, His faithfull choſen people, all the world over. Indeed, He had anſwered the objection, before He made it, in *Ephrata:* that, *little* it was, but *fruitfull,* and not a little fruitfull.

Which two counterpoints make (in ſhew) a conflict, or contradiction, betweene the Math. 2.6. *Prophet,* and the *Evangeliſt.* The *Prophet* ſaith, *Thou art the leaſt:* The *Evangeliſt* (citing him) ſaith the cleane contrary, *Thou art not the leaſt. Bethlehem, minima, & non minima*; *leaſt,* and *not leaſt*; how may both be? well enough, both: So, both be not ſaid, regard had to one and the ſame thing.

Leaſt (ſaith *Mica,* and ſaith true,) for the compaſſe of the territory, *leaſt*; for the ſmall number of the Inhabitants, *leaſt*; for the thinneſſe and meanneſſe of the buildings, (as Luke 2.7. was ſeene at CHRISTS *Birth,* not able to give *Lodging* to any number:) So, *leaſt.* But then againe, *not leaſt* (ſaith S. *Matthew,* and ſaith truly too:) Not, in regard of any of the three now mentioned; but, of another, able (of it ſelfe alone) to weigh them all downe: in that it ſhould yeeld *Alumnum tam grandem,* ſo *great a Birth,* as the *great* MESSIAS *of the world:* One, whoſe only *comming forth of it* was able to make it, not the *leaſt,* nay, the *greateſt* and moſt famous of all the *dwellings of* IACOB; of the whole Land; Nay, of the *whole world,* then. And thus, not the *leaſt.* Though *minima,* for the *Tu: non minima,* for the *ex te: Non minima,* if it were but for Him, and for nothing elſe.

What ſhall we make of this? Nothing, but what commeth from it of it ſelfe, without ſtrayning. That, with GOD, it is no new thing; (Nay, very familiar, as even the Heathen have obſerved; ſo familiar, as GOD ſeemes to take delight in it;) to bring *maxima, de minimis*; *great, out of little*; CHRIST, *out of Bethlehem.* Which is plaine, even in Nature. How huge an *Oke,* from how ſmall an *acorne!* (But, that askes great Math.13.32. time:) From how little a *graine* of *muſtard-ſeed* (the very *Bethlehem minima,* the *leaſt of all ſeeds*) how large a plant! of how faire a ſpread! and that, in a little time, a moneth or two at moſt.

But, wee are not in *Nature,* now: In this very point (here) of *Guides and Rulers,* therein (too) it hath beene no unuſuall thing with Him, out of ſmall beginnings, to raiſe mighty States. Their firſt *Guide* (MOSES,) whence came hee? out of a *basket of* Exod 2.3. *bul-ruſhes,* forlorne and *floating among the flagges*; taken up, even by chance. The great beginner of their Monarchie: and not of theirs alone, but the two beginners of the two mighty Monarchies of the *Perſians*, and *Romans*, (*Cyrus*, and *Romulus*) from the *Shepherds* ſcrip, from the *ſheepcote*, all three: Thoſe great *Magnalia*, from *parva mapalia*. And, as the *Kingdomes* of the *Earth* from a *ſheepcote*: So, His owne (of the *Church*) from a *fiſherbote*. We may well turne to them, with this *Apoſtrophe*: *And thou ſheepcote, out of thee have come mighty Monarchs: And thou fiſherbote, out of thee, foure of the chieſe* Math.4.18.21. *and principall Apoſtles.*

Even ſo Lord, (ſaith our SAVIOVR) *for, ſo is thy pleaſure*. Math.11.26. And, ſince it is His pleaſure ſo to deale, it is His further pleaſure, (and it is our leſſon, out of this *Bethlehem minima*, Even this,) *Ne minima minimi*, that we ſet not little by that which is little, unleſſe we will ſo ſet by *Bethlehem*, and by CHRIST and all. He will not have *little places* vilified; *little Zoar* will ſave the body; little *Bethlehem*, the ſoule. Gen.19.20. Nor have (ſaith *Zacharie*) *dies parvos, little times* deſpiſed; Zach.4.10. unleſſe we will deſpiſe this *Day*, the Feaſt of *Humilitie*: Matth.18.6. Nor have one of theſe *little ones* offended: Why? for, *Ephrata* may make amends for *parvula*; *Ex te*, for *tu*.

This is on GODS behalfe. On CHRISTS yet further, (to ſtay a little upon this *little*.) For though there want not divers other good congruences, why CHRIST ſhould come from *Bethlehem*, rather than from another place: 1 For that, it was the *Towne of* DAVID; and He was the *Sonne of* DAVID; and ſo a place not unmeet for Ioh.7.42. Him to *come* from, even in that reſpect, being *ſedes avita*. Out of thee came *David*, and (well) therefore, *out of thee ſhall come Davids Sonne*; *Davids Sonne, and Davids* LORD, both.

2 The Surname of *Ephrata* puts me in minde of another; *Loe, we heard of it at Ephrata*, Pſal.132.6. (ſaith the *Pſalme*) there, the firſt newes of the *Temple*: And, *Loe we heard of Him, at Ephrata*, (to day by the *Angell*,) there, the firſt word of the *Lord* of the *Temple*. Luke 2.11. The *Temple* was the Type of the *Church*; and that was *heard of, at Ephrata* firſt; and, no wayes incongruent, that, where the *Church*, there, the *Head of the Church*; CHRIST, and CHRISTS *Church* (both) at one place.

3 There is a third, in the very name of *Bethlehem* (that is) the *houſe of bread*. For, Hee that was *borne* there, was *bread*. But, that will bee more proper anon at *Qui paſcet*.

But theſe, though they agree well, yet none of them, ſo well, as this, that it was *minima*: the very *minimineſſe* (as I may ſay) of it. For, in ſo being, it was a place well ſuting with His eſtate now, (at His *egredietur ex te*,) which was the ſtate of *Humilitie*; eminent, in His (if ever, in any) Birth. *Bethlehem* was not ſo *little*, but Hee as *little*, as it. Looke, what *Apoſtrophe Mica* made to the Towne, may we make to Him; and that, with better reaſon: *And thou Bethlehemite, thou wert as little, among the ſonnes of men:* as ever was *Bethlehem, among the villages of Iuda*. So, *noviſſimum oppidorum* (as *Mica* calls it) ſuits well with *noviſſimus virorum*, (as *Eſay* calls Him.) Eſay 53.3.

And, it was not the *Place* alone, but, all were little, then. The time, *in ſolſtitio brumali*, the deepe of *Winter*, when the dayes are at the *ſhorteſt* and leaſt. And the people, (Hee came of) *little*: *Amos* ſaith, *Who ſhall raiſe up Iacob for he is ſmall?* Amos 7.2,5. Small, ever: but, never ſo ſmall, never ſo low brought, as, at his *comming forth*. Then, at the loweſt, and the very *leaſt*: as being (then) brought under the bondage of a ſtranger: and he, one of the *children of Edom*, that cried, *Downe with them, downe to the ground*. Pſal.137.7. One, that made *Rachel mourne* in her *grave* (her grave was there hard by) for the ſlaughter of the poore Matt.2.18. *innocents*, within a while after. So, Place, and Time, and People, and all, *little*: and, He Himſelfe leſſe than all.

For, even in the place, *Mica* hath not ſaid all: for, He is leſſe yet. If *little Bethlehem* offend: what could have beene ſaid, if he had gone further (and yet not further, than Saint *Luke*) *And thou, the* ſtable, *in the Inne at Bethlehem*; *And thou the* manger *in the ſtable*, Luke 2.7. *Ex te egredietur, out of thee ſhall He come*. Theſe are beyond *Bethlehem parva*; leſſe, yet: yet thence did He *come* too, at His entrance into the world. And, all theſe, nothing, to his *going out*: Another manner of diminution, there, than all theſe. Such was His Humilitie, on this Feaſt of Humilitie.

And O thou little Bethlehem, And O thou little Bethlehemite, how doe you both (both *Place*, and *Perſon*) confound the haughtineſſe of many, that (yet) would be called *Chriſtians*, and even neere CHRIST Himſelfe. There is in both of you (if it were, well taken to heart) enough to pricke the ſwelling, and let out the apoſtumed matter of pride, from a many of us, whoſe looke, geſture, gate, and ſwelling words of vanitie are too bigge for *Bethlehem*: whoſe whole carriage and courſe is, as if they were to be ſaved, by one that came out of the great Citie *Ninive* or *Grand Cayre*, rather, than out of the little Hamlet of *Bethlehem*.

Eſay 57.15.
a Eſay 66.2.
b Prov 3.34.
c Matt.11. 25.
Matth. 25. 40.
Matth. 25. 45.

But, all this was done, to bring that vertue in credit. I finde no reaſon rendred of it, but this: That, by what manner place, Hee made choice of, to be *borne* at, He would teach us, what manner of ſpirits, He doth affect, to take up his reſidence, and to reſt in. The *High and Excellent* (ſaith *Eſay*) *that inhabits eternitie*, Hee alſo *will reſt with the lowly*; with thoſe, that be no bigger than *Bethlehem*, in their owne eyes. [a] To them He *lookes*: [b] *gives grace to them*: [c] to them He *reveales*, what He keepes from the *great ones of the world*. And, when He ſhall ſit in all His glory, He ſhall ſay, *Quod minimis hiis, & mihi*. Say it forward, *affirmativè*: And ſay it backward, *negativè*, *Quod non minimis hiis, nec mihi*: What to theſe *minims*, to *mee*: What *not to them*, *not to mee* neither.

To end this point then: For *little Bethlehems* ſake, to love the vertue that is like it: And for the vertues ſake, to honour it. Honour it, there is a *Starre over* it, there is a SAVIOUR in it: Honour it, for that which *comes out* of it; for the *fruit* it yeelds: More good *comes forth* out of that poore Towne, (*mihi*, ſaith the *Prophet*, *to me*: *nobis*, may we ſay, to us all) than from all the great and glorious Cities in the world. What good, *Nazianzen* tells us: *Bethlehem honora parvam, quæ te inducit in Paradiſum*, It gives us our introduction, to *Paradiſe* (*Bethlehem*:) it gives us a *Guide*, to day, if we will follow Him, will bring us thither, to our originall happineſſe: Nay, further than ſo, to the *dayes of eternitie*. And, Him we muſt follow, and it we muſt honour, (even this vertue,) if ever we meane, to come there.

II.
The *Perſon*.

Iob 1.21.
Gen. 38. 28.

This for the *Place*. Now for the *Perſon*, that commeth from this *Place*. For, being in ſpeech of a *place*, He continues in locall termes fit for a place, *Egredietur ex te*. *Egredi*, is to *come forth*; and that is (properly) from, or out of a *Place*. And, the rather He doth it, becauſe withall, it is a terme that fitteth His *Birth* well: So, the Scripture ſaith, *Naked came I forth* (that is) was I borne. *The childe that firſt comes forth* (that is) the firſt is borne. This word is twice repeated: [1] Once, *out of Bethlehem, Ex te*: [2] Another, *from everlaſting, Ab æterno*. Theſe two ſet out to us His two *commings forth* (that is) His two *Nativities*: (Nativitie is nothing but a *comming forth*.) Thoſe two, His two *Natures*: ſince, *Nativitas eſt ad naturam via, Nativitie* is but the way that leads to *Nature*. [1] *Egredietur ex te*, as the *Sonne of man*, as DAVIDS *Sonne*: [2] *Egreſſus Ejus ab æterno*, as the *Sonne of* GOD, as *Davids Lord*.

III.
His *Natures*.
1 As *Man* from *Bethlehem*.
* Matth. 2. 1.

Egredietur ex te. *Egredietur* is the *tenſe* of the time to come: *To come*, when *Mica* wrote this, and in the *Future*: but *come*, when * Saint *Matthew* cited it, and in the *Præter*: *When* IESUS *was borne at Bethlehem*. But, *future* and *præter* (both) are *in time*: So, this, His Birth *in time*.

But, the other hath neither *Future* nor *Præter*, neither *mood* nor *tenſe*; nay, no *Verbe*, at all. It is expreſſed by a *Subſtantive*: to ſhew His ſubſiſtence before all time, *from* all *eternitie*.

2. *Ex*, is a *Place*; out of it Hee came; ſo, in it Hee was: and this Birth, *locall*, as (before) *temporall*. So was not His other; that hath no *ex*: that, is *ab*, *ab æterno*: For, as *eternall*, no *place* containes Him; He is every where; *fills both Heaven and Earth*.

3. *Te*; that *place* is *Bethlehem*; a place upon *Earth*. According to which it is ſaid, *there*
ſhall

ſhall come a Root out of Ieſſe (*Eſai's* terme, *Chap*. XI. *Ver*. 1.) and out of it, *a Branch*, (*Ieremie's*,*Chap*. XXIII. *v*.5.) Thence,*Germen*,a *Flower* or *bloſſome*,(*Zacharie's*,*Chap*. VI. *v*.12.)and from it this *Fruit* of *Ephrata*,the *Fruit* of the *Virgins womb*. *Root*,*branch*, *bloſſome*,and *fruit*,all of the *earth*,earthly. But there came forth,at the ſame time,a *Starre*, too : to ſhew, He had another more high and heavenly being. Eſay 11.1. Ier.23.5. Zach.6.12. Luke.1.42.

2 As GOD, *from everlaſting* Pſal.110.3.

For, this of *Bethlehem* was not His *firſt flight* (as we ſay :) the other, though it ſtand behind in the *verſe*, was before that, by farre : *Ex utero,ante luciferum* : *Ante luciferum*, before the *Starre* of His *Birth*; nay, before any *morning ſtarre* came forth, He was *come forth*. *A principio* (ſaith *Mica*) And it is Saint *Iohn's In principio*, (the two firſt words of his *Goſpell*,) long before *Moſes In principio* (the two firſt words of *Geneſis*.) But, to leave no place to doubt of his meaning, he gloſſeth his *a principio*, with, *ab æterno*, (that is) *from everlaſting*. By which very words, [*from eternitie*] *Arius* error (of *erat, quando non erat*) falls to the ground. For, *nunquam erat, quando non erat æternitas* : Never was there (call it, what you will) when *eternity* was not. For, as *everlaſting*, forwards, is, to *quando tempus non erit amplius*, there ſhall be no more time : So, everlaſting, backward, is, to *quando tempus non erat adhuc*, when there was yet no time at all.

1 Now, let it not trouble you, that this His *eternall*, is the plurall number (*outgoings*) as if they were more than one : It is but the *Hebrew* phraſe : They uſe, to expreſſe the *Superlative*, (ever) by the *Subſtantive* of the plurall number : to call that man אשרי *bleſſings*, whom they meane to be moſt *bleſſed*. So that, *outgoings*, which is but one; but, ſo high, after ſuch a manner, ſo paſt our reach, as *Eſay* askes, *Generationem Ejus quis enarrabit, Who ſhall declare His generation?* No one, no *ſingular* will reach it : and ſo, it is expreſſed *plurally*. Eſay 53.8.

2 So uſe they alſo, to note out *continuance*. And ſo, it ſets out to us, the continuall *emanation*, or proceeding of Him, from His *Father*, ὡς ἀπαύγασμα (the *Apoſtles* word) *as a beame of brightneſſe* ſtreaming from Him unceſſantly : Never *paſt*, (His *generation*;) but, (as the *Schoolemen* call it) *actus commenſuratus æternitati*. For, *Hodiè genui te*, is true of every day : yet, becauſe it hath co-exiſtence with many revolutions of time, (though it be indeed, in it ſelfe, but one drawen out along, yet) according to the many ages it laſteth, it ſeemeth to multiply it ſelfe into many : And ſo is expreſſed plurally. Heb 1.3. Pſal.2.7.

3 Though, (the principall ſenſe alwaies ſaved) we may referre this *Plurall* to both His *outgoings*; both, as *Sonne of* GOD, *before all times*, and as *Sonne of man, in the fulneſſe of time*. For, this later (though executed in time) had His *outgoing* (that is, the *Decree* for it went forth) *ab æterno*. Even, that *out of Bethlehem* He ſhould come; be the *Sonne of man*; the SAVIOVR *of mankinde*, and their *Guide*, to *eternitie*. Even that way alſo (in a ſenſe) it may be ſaid; As Man, He came forth *A principio*, *A diebus æternitatis* : *A principio*, for the *efficacy*; *ab æterno*, for the *Decree*. *From the beginning* there went vertue forth of Him, which wrought, even then, when He was but *forth-comming* (as wee ſay,) and not yet come forth. His *life*, His *death*, *ab origine mundi*. So, for the efficacie, *a principio*. As for the *Decree*; that was *gone forth*, *from before the foundations of the world*, *from all eternitie*. Apoc.13.8. Epheſ.1.4.

III. His *Office*.

So now have we this Partie, twice *come forth*; compound of *Bethlehem*, and *eternitie*. And, now we have Him, what ſhall we doe to Him? But firſt, what ſhall He doe to us? With GOD, *Officium fundatur in beneficio* : He firſt doth for us, before he require ought of us. This He ſhall doe for us : He ſhall be, to us, מושל is the word of the *Text*; Saint *Matthew* turnes it Ἡγούμενος. 1 Which, in the firſt and native ſenſe, is a *Guide* for the way, (*Dux viæ*) to *lead us* : 2 In a ſecond, is a *Captaine*, (*Dux militiæ*) to *guard us*. 3 And to theſe two, by way of paraphraſe, Saint *Matthew* adds, ὅστις ποιμανεῖ, *qui paſcet*, a *Guide that ſhall feed us*. 1 To *lead us* in the *way*. 2 To *guard us* in the way. 3 To *feed us* in the way. In theſe three, His *Office*.

1 A *Guide to lead us*.

From a *place*, He came to be our *Guide*, to a *place* : Still he holds on with his *locall* termes, he began with. For, a *guide* ſerves properly, to bring one to a *place*. There is, in that word, both the *Office*, He to performe to us; and the *Benefit*, we to receive, by Him, (*guiding*.) And it implieth alſo, our

Heb.5.9. *Duty* to Him againe: for, if He to *lead*; we to *be led* by Him: *He is become the Author of eternall ſalvation, (Heb.* V. ſaith the *Apoſtle) to them, as will obey him, and be guided by him,* and, to none other.

Heb.4.15. Deut.18.18. Ier.30.21. Heb.5.1. Will-ye ſee (firſt) the neceſſity of both thoſe *His commings forth,* for this *Office,* to be our *Guide? Egredietur ex te,* firſt; He was to be of us, being to *guide* us: for being of us, He would the better underſtand our wants, and *have the more compaſsion on them: (Heb. 4. 15.)* Therefore, if a *Prophet: A Prophet ſhall the* LORD *raiſe up unto you,* from among your brethren: *(* MOSES *Egredietur ex te.)* If a *Prince: Your noble Ruler ſhall be of your ſelves, even from the midſt of you: (Ieremie:* So he, *Egredietur ex te.)* If a *Prieſt:* then, *to be taken from men, and be ordained for men, in things pertaining unto* GOD: (the *Apoſtles egredietur ex te)* To every one of theſe: And theſe three be the three great *Guides* of mankinde.

Eſay.57.15. And againe: As meet, He ſhould *come forth from eternitie,* if thither He to bring us: None can bring to a place, ſo well, as He, that hath been there. There He had been; had *inhabited eternitie* (ſaith *Eſay:*) thence He *came*; and comming thence, beſt knowes the way thither againe. So, neither of His *outgoings* more than needs.

Ioh.14.5. Now, to our *Guide.* Where, the termes of *way,* and of *walking,* and *leading,* meet us ſo thicke, are ſo frequent, all along the Scripture; as, plaine it is, our very life is held as a *Iourney*; and we (as the Schoolemen terme us) *viatores,* in ſtate of wayfaring men, or travellers, all, from our comming into the world, to the going out of it againe, ſtill going on, in the way, or out of the way; t'one, or t'other. If ſo: in a journey two things we have to looke to; [1] Our *Quo,* and [2] our *Qua:* [1] *Quo,* our end, whither; [2] *Qua,* our *way,* by which. Saint *Thomas* ſaid well; *Lord, we know not whither thou goeſt; and how then can we know the way?* Right: for, *Ignoranti quem portum petat nullus ſecundus eſt ventus,* No wind is good for him, that knowes not, for what port, he is bound: he that knowes not, whither he goes, wanders, and is never in his way; is never in it, for he hath none, to be in.

1 Firſt then, *Quo*; whither? Now, the end of the *Verſe,* is our journeyes end, *Eternitie.* Where, if we may arrive, happy we: that is agreed on preſently. So is not the *way* thither.

2 But yet, this (I take) is agreed; that, if it be a ready way, we care the leſſe for a *guide:* but if hard to it, then *Dux nobis opus,* we need one.

Eſay.30.21. And ſure, the way is not readie to hit; not ſo eaſie, a foole may find it: It is but a fooliſh imagination ſo to ween of it. By-waies there be diverſe; many croſſe paths, and turnings in and out; and we like enough to miſſe it, if we venture on it, without a *guide:* If there be not one, to call to us, ever and anon, (as *Eſay.* 30. 21.) *Hæc eſt via, ambulate in eâ, This the right way, keepe it:* if not, you goe, you know not whither.

The firſt point then is, to find our owne want; to thinke, we are in caſe, to need a *Guide.* For, if we need none, this *Text* is ſuperfluous: *And thou Bethlehem,* and *thou* CHRIST, ye may both well be ſpared. If we be able to goe the way, without a *guide*; to be *guides* to our ſelves; Nay, to be *guides* to our *guides,* then: (the world is come to that, now.)

Acts 8.31. Matt.2.2. Well he was a wiſe man, and a great Counſeller, that ſaid, when time was, *How can I, without a guide?* And the *Wiſemen,* at this feaſt, were not ſo well perſwaded of their owne skill, but they ſought and tooke directions. Let us follow them.

Matt.15.14. To get us one then. And, not any one, but one that is skilfull in the way: (no one thing need we ſo to be adviſed of, as this.) For, ſtrange it is, but true it is; even they, that be *blind* themſelves, will take upon them to be *guides* to others. You know who ſaid, *Si cæcus cæcum:* that *(Si)* was no vaine *(Si,)* no idle Suppoſition: *uſque hodiè,* it is done daily. But the end (there) is, *in foveam,* a place we would not come to; and GOD keepe us from it.

One then, that is skilfull: And where ſhall we have any ſo skilfull, as this; this of ours? He cannot but be ſo. It is ſure; there were no better *guide,* than the *way* it ſelfe, if the way could ſpeake to us, and tell us when we were right or wrong in it. Now, He, *He is the way :* The *Way* and the *End* both. As GOD, He is the *End :* (the fruition of Ioh.14.6. the *God-head,* the end of our journey.) As *man,* He is the *Way :* both *Way,* and *Guide* too. His *Doctrine,* our *guide ;* His *example,* in the whole tract of His life, the very *way* thither.

Nothing remaineth, but that we now ſet forward in this *way.* For (as we daily ſing in the *Benedictus)* He came, (not to whet our witts, or to file our tongues, but) to *guide* Luk.1.79. *our feet, into the way.* And, into what way ? Not of *queſtions* and *controverſies,* whereof there is no end, about which we languiſh all our life long: but, *into the way of peace,* even of thoſe duties, about which there is no diſagreement. Looke but to this *Feaſt,* (it is S. *Auguſtines* note) *didicerunt Magi, et abierunt : docuerunt Scribæ & remanſerunt,* The *Wiſe men,* they learnt the way, and on they went: The *Scribes,* they taught the way, but they tarried ſtill behinde. O doe, as did the Wiſe men, *dimittunt Scribas inaniter lectitare, ipſi pergunt fideliter adorare,* let the *Scribes* ſit ſtill, and ſcan and read lectures of the *way ;* On went the *Wiſe men* on their *way,* and performed their *worſhip,* the end of their jorney : and ſo let us. This for *Dux viæ.*

And, this would ſerve for the *way ;* if there were nothing but the way : if that were all. But, if there be *enemies* beſet the way, to ſtop our paſſage ; then will not *dux* (a 2 *A Captaine, to guard us.* *guide)* ſerve our turne, we muſt have *dux (a Captaine,)* then : (the ſecond ſenſe of the word ἡγȣμένος :) one to *guard* us, and to *make way* for us. For, we are not onely to be led *ſurely,* without *error* : but *ſafely,* without *danger* alſo. Such a *Guide* we behove to have, as will ſee us ſafe, at the place, we would be at. And, *Bethlehem* breeds ſuch. Out of *little Bethlehem* came he, that fetched downe great *Golias.* And againe, out of 1 Sam.17.49. it, this day, He, that ſhall *tread downe Satan under our feet : dux Meſsias ; Captaine* Rom.16.20. *Meſsias,* (as the *Angell,* in DAN. *9.25.* calls him.) Dan.9.25.

And, for *qui paſcet,* we may not miſſe that neither. For, ſay, we be *guarded* from enemies ; 3 *A Shepheard to feed us.* yet ſhall we goe our journey but evill, if we faint by the way, for hunger or thirſt, and have not to releeve us. He is not a good *Guide,* that, in that caſe, cannot lead us, where we may be purveyed of neceſſary food, for our releefe. It is all one, to periſh, out of the way, by *error ;* and to periſh, in the way, by want of needfull *refreſhing.* Saint *Matthew* therefore, to make Him a compleat *Guide,* by way of ſupply addes, *Qui paſcet :* Such an one, as ſhall *Lead, more Paſtoritio,* as a *Shepheard* doth his flock: not, *lead* them the way only : but *lead* them alſo to *good greene paſture, beſides the waters of comfort ;* ſee, they want nothing, *Dux qui Paſcet,* or *Paſtor qui ducet,* chuſe you whether ; for, He is both. Pſal.23.2.

Of all the three, the name of the *Place* (He was borne in) ſeemes to favor this moſt ; to be ominous toward *qui paſcet.* *Beth,* is a houſe ; *lehem,* bread ; and *Ephrata,* is plentie : *Bread, plentie.* And, there was, in *Bethlehem,* a *well* of ſuch water, as King *David* (we reade) *longed for it,* (the beſt, in all the Countrey.) *Bethlehem* then (ſure) a fit place, 1 Chro.11.17. for *Qui paſcet* to be borne in : And, *Qui paſcet* as fit a perſon, to be borne in *Bethlehem.* He is *not meet to be Ruler* (ſaith *Eſay) that ſaith, in domo mea non eſt panis :* He can ne- Eſay 3.7. ver ſay, that *Bethlehem* is his houſe : and that is *domus panis :* and *in domo panis ſemper eſt panis.* Never take Him without *bread,* His houſe is the *houſe of bread,* inaſmuch as He Himſelfe is *bread :* that, in the houſe, or out of it ; whereſoever He is, there is *Bethlehem.* There can no bread want.

Theſe three abilities then, are in CHRIST *our Leader :* 1 *Skill,* to be a *Guide :* 2 *Valour,* to be a *Captaine :* 3 and for *Qui paſcet, Bethlehem,* the *houſe of bread,* is his houſe. Of which, 1 *Skill* ſerves for *direction ;* 2 *Strength,* for *defence ;* 3 *food,* for *refreſhing.*

1. *Luce Sacerdotalis ſcientiæ,* by the light of His *Prieſtly* knowledge ; So, He *guides* us for the *Prieſts lipps* are to *preſerve knowledge.* Mal.2.7.

2. And, *brachio Regalis potentiæ,* by the arme of His *Royall* power ; So, He *guards* us : for *Power* pertaines to the *Prince* Principally.

3. And, for *qui paſcet,* He is *Melchiſedek, King and Prieſt ;* ready to *bring forth* (as He Gen 14.18. did) *bread and wine.* But in another manner farre, than he did. The *bread and wine, Melchiſedek brought forth,* were not His *body and bloud ;* CHRISTS are : Both *qui paſcet,* and *quo paſcet.* As before, *Dux, & via,* the *guide* and *the way :* So, now, here, *paſtor, et pabulum,* the *feeder* and the *food,* both.

You may ſee all this repreſented, in the Shadowes of the Old Teſtament. There is a
booke (there) called *Exodus*, of *Iſraels egredietur* out of *Egypt :* Therein, they had MOSES
for their *Guide*; and he led them to the borders of the Holy land, and there he left
Heb.7.19. them : To ſhew, the *Law brought nothing to perfection*. Then cōmes *Ioſua* (whom the
Heb.4.8. *Epiſtle* to the *Hebrewes* calls IESVS,) the figure of ours here, and by his conduct, they
were led, and put in poſſeſſion of the Land of *promiſe*.

Ier.31.31. All this but in type of another Teſtament, *after to be made* (ſaith *Ieremie*;) and *upon better*
Heb.8.6. *promiſes* (ſaith the *Apoſtle* :) Namely, our Spirituall *leading*, through this vale of
Gal.4.26. vanitie, to the true land of *promiſe*, the *heavenly Ieruſalem, that is from above*; whither
this our IESVS undertakes to bring all thoſe, that will be *guided* by Him.

1 Obſerve but the correſpondence, betweene the type and the truth. *Moſes*, when he
Exod.5.12. came to lead the people, found them, how : *ſcattered over all the land of Egypt, to ſeek*
ſtubble for bricke, to build him a City, that ſought the ruine of them all. Our caſe right :
the very patterne of it : when our *Guide* findes us wandring in vanity, picking up *ſtrawes*,
Sap.1.12. things that ſhall not profit us; *ſeeking death in the error of our life*, till we be ſo happy, as
to light into His *guiding*.

2 Secondly, *Moſes* was to them, not alone *Dux viæ*, a *Guide* for the *way*; but, when enimies
came forth againſt them, *Dux militiæ*, a *Captaine* for the *warre*. CHRIST was ſo
too : and farre beyond MOSES; For, He made us way with the laying downe of His
Eſa.53.12. life : So did neither MOSES, nor *Ioſua*. *Would die for it*, but He would open us a paſſage
to the place, He undertooke to bring us to. Was *Dux, a Guide*, in His *life* : *Dux*, a
Captaine, in His *death*.

3 Thirdly, MOSES, when they fainted by the way, obtained, in their hunger, *manna*
Ioh 6.32. *from heaven*; and, in their thirſt, *water out of the rocke for them*. CHRIST is (Himſelfe)
1 Cor.10.4. the *true Manna*; CHRIST, *the ſpirituall rocke :* whom He *leads*, He *feeds* : carries
Bethlehem about Him.

Heb.13.9. Plaine, by the ordaining of His laſt *Sacrament*, as the meanes to re-eſtabliſh *our hearts*
Ioh.6.33.48. *with grace*, and to repaire the decaies of our Spirituall ſtrength : Even, His *owne fleſh*,
Pſal.116.13. the *bread of life*; and His *owne bloud*, the *cup of Salvation*. *Bread*, made of Himſelfe
Ioh.12.24. the true *granum frumenti, wheat corne (Io.12.24.) Wine*, made of Himſelfe the *true*
15.1. *vine :* Went under the *Sickle, Flaile, Milſtone*, and *Oven*, even to be made this *bread :*
Eſay 63.3. *Trode* (or was *troden*) *in the winepreſſe alone*, to Prepare this *cup* for us.

And in this reſpect, it may well be ſayd, *Bethlehem* was never *Bethlehem* right;
had never the name truely, till this day, this *birth*, this *Bread* was *borne*, and brought
forth there. Before it was the houſe of *bread*; but, of the *bread* that *periſheth* : but
Ioh.6.27. then, of the *bread, that endureth to everlaſting life*. That, it might ſeeme *(inter alia)*
to have been one of the ends of His being *borne* there, to make it *Bethlehem, veri nominis*,
Bethlehem truely ſo called.

The *manner* of His *leading*. And this is His *Office*. Now, all the doubt will be, how He can performe
this *Office* to us; goe before us and be our *Guide*; Seeing, He is now in Heaven, at His
journies end; and we, in Earth, by the *way*, ſtill. No matter for that : He hath left us
(firſt) the *way* traced by the ſteppes of His bleſſed life; which we keeping us to, ſure
Pſal.77.20. we are, we cannot goe amiſſe. And then, as, before He came in the fleſh, *He led them*
by the hand of MOSES *and* AARON, (*Guides* choſen, and ſent by Him;) So doth He,
us, now, by the hands of thoſe, whom the *Apoſtle*, (three ſeverall times, in one *Chapter,*
Heb.13.7. *Heb*. 13.) calleth, by this very name Ἡγουμένους, our *Guides* : by whom He *leades* us,
17. if He *leade* us at all : And other *leading* we are not to looke for any. Only to pray, they
24. may *leade* us right; and then all is well.

And, they cannot but leade us right, ſo long as they but teach us, to follow the
Apoc.14.4. LAMBE *whither He goeth*. For, their Office is, but to lay forth before us, the way traced
by the ſtepps that He went. Thoſe Steps, when all is done, are ever our beſt directions.
And, I mean to doe but ſo now : as here (not to goe a ſtep out of the text) there are foure
or five of theſe ſteps, as many as we ſhall well carry away at once. And theſe they be.

The maine point is: It is a *place*, and ſo to be gone to. Wee take this from the *Shepherds*, directed thither by the Angell, to reſolve of *Tranſeamus uſque Bethlehem*, that we get us to *Bethlehem*. There is the *Rendez-vous*, to day: there, He will be firſt ſeene, and ſaluted: there He begunne with us; there we to begin with Him: Where He ſet forth, there our ſetting forth to be alſo. Indeed, there is no finding Him but there, this Feaſt. There, the *Shepherds* found Him, this day, the firſt: There, the *Wiſe-men*, on *Twelfth-day*, the laſt. But, thither they came both; Both the *Shepherds, directed by the Angell*; and the *Wiſe-men, guided by the Starre*. The *Shepherds*; in them, the *Iewes*: The *Wiſe-men*; in them, the *Gentiles*. The *Shepherds*; in them *unlettered perſons*: The *Wiſe-men*; in them, the *profoundeſt clerkes*. The *Shepherds*; in them, *meane men*: The *Wiſe-men*; in them, *great States*. Be, what wee will be, at *Bethlehem* to begin, all. Thither to goe to Him; thence, to ſet out after Him. *Tranſeamus uſque Bethlehem*.

Luke 2.15.
Luke 2.12.
Matth. 2.9.

How ſhall we doe that? What, ſhall we goe in pilgrimage to the place? We learne a ſhorter courſe of the *Apoſtle*, (*Rom.* 10.) *The righteouſneſſe of faith* (ſaith he) *ſpeaketh on this wiſe: ſay not thou in thy heart, who ſhall goe over the ſea for me, that were to bring* CHRIST *againe into Earth*. But, *What ſaith it? The word is neare thee, in thy mouth, and in thy heart*. And, this it is: *Bethlehem* hath here two twins: an *Epithete*, a Vertue, or two. Get but them, get but your ſoules poſſeſſed of them, it will ſave you a journey: you ſhall never ſtirre hence, but be at *Bethlehem*, ſtanding where you doe.

Rom. 10.6.8.

Parvula, is the firſt: you know, *Bethlehem* is *little*. And, looke what *little*, and *low* is in *quantity*: that, is *little in our owne eyes*, and *lowly* in *quality*. Get that firſt, (*humility*:) it is the *Bethlehem* of vertues; where, He, in great humility was found, this day. If we begin not there, we loſe our *way*, at the firſt ſetting out. For this is ſure: where *Eternity* is the *terminus ad quem*, there, *Humility* is the *terminus à quo*. *Humility*, in the firſt *Comma* of the ſentence, where *Eternity* is the *period* (as, in this *Verſe*, it is.) And even here now at the firſt, is CHRIST like to loſe a great part of His traine. The *Phariſees* are gone: all, too bigge, for *Bethlehem*, they: and with them, all that are τὶ μέγα, *ſome great matter*, in their owne ſight. Touching whom we may uſe the *Apoſtrophe*: *And thou Bethlehem* art too *little*, for theſe great conceits: None of them will come out of thee, or come at thee, by their will: Every one of them is a cunning *Guide*, himſelfe; and, no *guide*, they, but *ſequuntur ſpiritum ſuum, their owne bold ſpirit*: bid *Bethlehem* fare-well; At it, they come not. Well, *parvula* is the firſt.

1 By *Humility*: *Parvula*.
Acts 8.9.
Ezek. 13.3.

The next Station, is to the next vertue, and that is *Ephrata*, fruitfulneſſe; (ſo it ſignifies:) *Little* it is, but *fruitfull*. Fruitfull, firſt, that it brought forth Him: for, He hath brought forth, ſeene come of Himſelfe (ſaith *Eſay*) *longævum ſemen, a laſting ſeed*: the fruit whereof, to this day, *ſhaketh like Libanus, and as the greene graſſe covereth all the earth*. I meane, the *Chriſtians*, that were, are, or ever ſhall be: how great an *Ephrata*, of how little a beginning! It is not onely *little*, but *Ephrata* too; and, by that, know it. For indeed, good heed would be taken, that we goe not to the wrong *Bethlehem*: Not to *Bethlehem Zabulon*, that is, *Bethlehem* on the *Sands* (ſo lay *Zabulon*, by the Sea,) *Bethlehem* the *barren*: But, to *Bethlehem Iuda, Bethlehem Ephrata*, (that is) *Bethlehem the fruitfull*. That is, to *Humilitie* to adde *Fruitfulneſſe*, (I meane,) *Plenteouſneſſe in all good workes*. Elſe, it is not *Ephrata*; not right: Not right *Repentance*, unleſſe it be *Ephrata*, *bring forth fruits of repentance*: Nor *Faith*, without *the Worke of faith*: Nor, *Love*, *without the Labour of love*: Nor any other vertue, without her *Ephrata*. *Ephrata* is not the Surname of *Humilitie* onely, but even of the reſt too: Repentance *Ephrata*, and Faith *Ephrata*; *Et ſic de cæteris*, if they be true: Elſe be they but *vites frondoſæ, leaves* and nothing elſe: *Simulachra virtutum*, and not vertues indeed: Of *Zabulon*, not of *Iuda*; and ſo, not the right.

2 By *fruitfulneſſe*: *Ephrata*.
Eſay 53.10.
Pſal. 72.16.
Luke 3.8.
1 Theſſ. 1.3.
Hoſ. 10.1.

Fruitfull then: and of what *fruit*? That is in the very name it ſelfe, [of *Bethlehem*.] Not the *fruit of the lippes* (a few good words) but the precious *fruit of the earth* (as Saint *Iames* calleth it) *lehem*, good *bread*: that fruit. Such fruit, as Saint *Paul* carried to the poore Saints at *Ieruſalem*, *Almes and offerings*; that, is the right fruit; *Cum ſignavero fructum hunc*; it hath the *Seale* on it, for *right*. Such, as the *Philippians*

3 In good *workes*: Beth lehem.
Iames 5.7.
Rom. 15.28.

ſent

Phil 4.18. 10. ſent him, for ſupply of his want: whereby he knew, they were *alive againe at the root*; in that they thus fructified, yeelded this fruit, of a *Sweet odour, and wherewith* GOD *was highly pleaſed* (as, there, he tells them.)

Pſal.132.6. It was not (ſure) without myſterie, that the *Temple* was firſt *heard of at Ephrata*, at this fruitfull place. No more was it (that which the *Fathers* obſerve) of the *trees*, that were uſed about it: Not a *poſt* of the *Temple*, not a *Spar*, nay, not ſo much as a *pin*, but was made of the wood of a *fruit-bearing* tree: No *barren* wood at all, in it. No more 2 Sam.18.25. was it, that the very *Altar of the Temple* was *founded upon a threſhing floore (Arauna's)* where, good corne was threſhed. All, to ſhew, it would be plenteous in *feeding*, and Matth.25.35, 36.42,43. *clothing*, and ſuch other pertaining to this of *Ephrata*. Which (how-ever they be with us,) will be the firſt, and principall point of inquiry at the day of *Doome*; even about *feeding*, and *clothing*, and other *workes of mercie*.

4 By both *joyned*. Bethlehem *parvula & Ephrata*.

Now, if we could bring theſe two together; make a conjunction of them in *Gemini*, it were worth all. For, (I know not how, but) if there be in us ought of *Ephrata*; if wee happen to be any thing *fruitfull*, but in any degree; away goes *parvula*, ſtraight: Straight, we ceaſe to be *little*: We begin to talke of *Merit*, and *Worth*, and I wote not what. Indeed, if we be all *barren* and bare, it may be, then, (and ſcarce then neither, but peradventure, then) we grow not high-minded. But ſo, we fall ſtill upon one extreme or other: if *fertile*, then *proud*: if *humble*, then *barren*. We cannot get, to be *humble*, yet not *fruitleſſe*; or to be *fruitfull*, yet keepe our *humilitie* ſtill: Not *Ephrata*, and *parvula* together: Pſal.87.4. But, that is the true *Bethlehem*, and *there was He borne*. And thus farre, (I hope) we have beene led right, and are in our way.

His manner of *feeding*. By the *Sacrament*, Beth-lehem. Gen.3.6. Iohn 6.48.

But, *leading* is not all: Here is *qui paſcet* too, and we may not paſſe it. For, to that He *leads* us, alſo: *Dux, qui paſcet*. We followed a falſe *Guide*, at firſt, that *led us to the forbidden fruit*, the end whereof was *morte moriemini*. This (now) will lead us to a *food* of the nature of the *Tree of life*, even the *bread of life*; by eating whereof, we ſhall have *life* in our ſelves, even *life immortall*. That, is His *food*, He *leads* us to. And, if we would forget this, both the Perſon and the Place (the Perſon, *qui paſcet*, that *ſhall feed*; and the Place, *Bethlehem*, the *houſe of bread*,) would ſerve to put us in remembrance of it. Even of the *breaking of bread*, which the *Church*, as this *day*, ever hath, and ſtill uſeth, as the *Child-houſe feaſt*.

We ſpeake of *Tranſeamus uſque Bethlehem*, going thither: that may we, even locally, Iohn 6.51. doe, and never goe out of this Roome: inaſmuch as, here is to be had the *true bread of life, that came downe from Heaven*. Which is, *His fleſh*, this day borne, which *Hee gave* Ioh.6.32 41.31. *for the life of the world*, (called by Him ſo, the *true bread*, the *bread of Heaven*, the *bread of life*:) And where that *bread* is, there is *Bethlehem*, ever. Even *ſtricte loquendo*, it may be ſaid, and ſaid truly, the *Church*, in this ſenſe, is very *Bethlehem*, no leſſe than the Towne it ſelfe. For that, the Towne it ſelfe never had the name rightly, all the while there was but *bread* made there, *bread (panis hominum)* the bread of men: Not, till this Pſal.78.25. *Bread* was *borne* there, which is *Panis Angelorum* (as the *Pſalme* calleth it,) *and man did eat Angels food*. Then, and never till then, was it *Bethlehem*: and that is, in the *Church*, as truely as ever in it. And accordingly, the *Church* takes order, we ſhall never faile of it: There ſhall ever bee, this day, a *Bethlehem*, to goe to: a houſe, wherein there is *bread*, and this bread. And, ſhall there be *Bethlehem*, and ſo neare us, and ſhall we not goe to it? Or, ſhall we goe to it, to the *Houſe* of *Bread*, (this *bread*,) and come away without it? Shall we forſake our *Guide leading* us to a place ſo much for our benefit?

Luke 17.37. *Vbi Domine*, was the *Apoſtles* queſtion; and His anſwer, *Vbi corpus, ibi aquilæ*, where the *bodie is, there the Eagles will bee*. Let it appeare, we are ſo: For, here is the *Bodie*.

Elſe doe wee our dutie to Him, but by halves. For, as our dutie to *Dux*, is to *bee led*: So, our dutie to *qui paſcet*, is to *bee fed* by Him. To end: And thus, *ducendo paſcit*; and *paſcendo ducit*; *leading* Hee *feeds* us, and *feeding* Hee *leads* us, till He bring us, whither? Even to *A principio*, backe againe to where we were at the beginning: and at the beginning, we were in *Paradiſe*. That our beginning ſhall be our end. Thither He will bring us: Nay, to a better eſtate than ſo: to that whereunto, even from *Paradiſe*, wee ſhould have beene tranſlated, to the State of *eternitie*, to the *joyes* and *joyfull dayes* there: even, to *glory, joy*, and *bliſſe eternall*. To which He *bring us*, even our bleſſed *Guide*, that, this day, was in *Bethlehem borne*, to that end, IESVS CHRIST *the Righteous*.

⁂

A SER-

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-hall*,
on *Wedneſday*, the XXV. of *December*, A.D. MDCXVI.
being CHRISTMAS Day.

PSAL. LXXXV. Ver. X. XI.

Miſericordia & Veritas obviaverunt ſibi: Iuſtitia & Pax oſculatæ ſunt.
Veritas de terra orta eſt: & Iuſtitia de cœlo proſpexit.

Mercie *and* Truth *ſhall meet*: Righteouſneſſe *and* Peace *ſhall kiſſe one another*.
Truth *ſhall budde out of the earth*; *and* Righteouſneſſe *ſhall looke downe from Heaven*.

I Have here read you *two Verſes*, out of this *Pſalme*, which is one of the *Pſalmes* ſelected of old, by the Primitive *Church*, and ſo ſtill retained by ours, as part of our *Office*, or Service of this day: As being proper and pertinent to the matter of the *Feaſt*, and ſo to the *Feaſt* it ſelfe. For, the *meeting* here ſpecified was to be, at the *birth* of the MESSIAS: So ſaith *Rabbi* MOSES, and other of the Iewes. Was, at the *birth* of our SAVIOVR: So ſay the *Fathers* with uniforme conſent, and *eo nomine*, have made this a CHRISTMAS *day Pſalme*.

As his manner is, the *Pſalmiſt*, in it, under one, compriſeth the *type*, and the *truth*, both. By thoſe things which befell the people of the *Iewes*, the *Church typicall*, *ſhadowing* out thoſe things, which were to befall the *Antitype* of it, CHRIST *and His Church*, For, *primâ & propriâ intentione*, it cannot be denied, but the *Pſalme* was firſt ſet, according to the letter, upon the turning backe of the *captivitie* of *Babel*. But, the *Prophet* knew well, that was not their worſt *captivitie*, nor ſhould be their beſt delivery: There was another yet behinde, concerned them more (if they underſtood their owne ſtate aright) which was *reſerved*, to the MESSIAS, to free them from. To that, he points. Rom.7.23. Even that, the *Apoſtle* complaines of (*Rom.* 7.) wherein the *ſoule is led away captive under ſinne and Satan* (the very true *Babel*, indeed, as which bringeth with it *everlaſting confuſion*:) From which, CHRIST (the true *Zorobabel*) is to ſet us free: *us*, and *them* both.

The Summe.

There is a *Meeting*, here. A *meeting* at a *Birth*. A *birth*, that did them *in Heaven* (*Righteouſneſſe* by name) good to behold. The *Meeting*, in *obviaverunt:* The *Birth*, in *orta eſt:* The *pleaſure* to behold it, in *proſpexit de cœlo. Proſpexit* is to ſee with delight, as, when we looke into ſome pleaſant proſpect.

A *meeting* qualified, for the manner. For, they doe not *meet*, and *paſſe* by; but, *meet*, and *Salute* as friends, with an *oſculatæ ſunt*, a ſigne of *love* begun, or renewed.

This *meeting* is of *foure*. Foure, which of themſelves (*propriè loquendo*) are nothing but *Attributes*, or *Properties*, of the *Divine nature*. But, are (here) by the *Pſalmiſt* brought in, and repreſented to us, as ſo many *Perſonages*. *Perſonages* (I ſay) inaſmuch as they have here *perſonall acts* aſcribed to them. For, to *meet*, to *kiſſe*, to *looke downe*, are all of them *acts perſonall*. And, looke how the *Pſalmiſt* preſents them, ſo we treat of them; in the ſame termes, the Text doth.

At a *Birth*, at *Orta eſt*, theſe foure meet here: At *orta eſt Veritas*, the *birth of Truth*; *de terrâ, from the earth*. For, two *Ortus* there were: and this, not His *anteſæcularis ortus de cœlo*, His *Birth before all worlds* from *heaven*; but, His *ortus de terrâ*, His *temporall birth, from the earth*.

Laſtly, the *birth* of this *Birth* (as I may ſay;) the effect it wrought. Of which, more there are in the neighboring verſes: Here, in theſe (beſides the *meeting* occaſioned by it) there is but one. That, ſuch a ſpectacle it was, as it drew *Righteouſneſſe* it ſelfe *from Heaven*, to *looke* at it. Time was, when *Righteouſneſſe* would not have done ſo much; not have vouchſafed a *looke* hitherward: Therefore *reſpexit nos Iuſtitia*, is good newes: That then, and ever ſince, She hath beheld the earth, and the dwellers in it, with a farre more favorable regard, than before. And all, for *this Births* ſake.

And when was all this? When *He* that ſaith of Himſelfe *I am the Truth*, when He was *borne upon earth*: For, *orta eſt Veritas*, and *natus eſt* CHRISTVS will fall out to be one *Birth*. What *day* ſoever that was, this *meeting* was upon it. And that was, this *day*, of all the *dayes* of the yeare. The *Meeting*, and the *Day* of this *meeting*, here all one: and the *Birth of* CHRIST, the cauſe of both. So, being this *dayes worke*; this *day*, to be dealt with moſt properly. Ioh.14.16.

Onward we have here foure *Honors* of this *Day*, Every one of the foure giving it a *bleſsing*. 1 It is the day of *ortus Veritatis*. *Truths birth*: 2 And the ſame, the *day* of *occurſus Miſericordiæ*, the *Meeting* here mentioned: 3 And, of *oſculum Pacis*, the *Kiſſe* here expreſſed: 4 And of *proſpectus Iuſtitiæ*, *Righteouſneſſes* gratious *reſpect* of us. Theſe, from each of them in ſeverall. And generally, the day of *reconciling* them *all*.

The Diviſion

Holding us to theſe, we are to ſpeake of the 1 *Meeting*, the 2 *Parties*, the 3 *Birth*, and the 4 *Effect* here ſpecified to come of it. Of this *Meeting*, in CHRIST: Then, in *Chriſtianitie*, not to be broken of by us, but to be renewed, and ſpecially this *day*.

I

II.

I.

1 The *Meeting*. Not caſuall.

HEre is a *Meeting:* And that is no great matter, if it be no more. How many *meet* we, as wee paſſe to and fro daily, and how little doe we regard it? But that *meeting* is caſuall.

But of purpoſe.

Somewhat more there is, in *Set Meetings*. It was not by hap: not *obviaverunt*, ſimply; but, *obviaverunt ſibi*. *Sibi* ſheweth, they had an intent; they came forth, on both ſides; Not to *meet* any *fift perſon*, but to *meet* one another.

And that memorable.

But, not every *Set Meeting* is memorable: This, is. I find a *Pſalme* (here) made, in remembrance of it. And (lightly) *Songs* be not made, but *de raro contingentibus*; not, of ordinary, but of ſome ſpeciall great *Meetings*.

The greatneſſe of a *Meeting* groweth three waies: 1 By the *Parties*, Who: 2 The *Occaſion*, Whereon: and 3 the *End*, Whereto they *meet*. All three are in this. The *Parties*, in the *firſt Verſe:* the *Occaſion*, and *End*, in the *ſecond*. The Occaſion, a *birth*; an occaſion oft, of making great Perſons *meet:* And the *End* that comes of it, that *Righ-*

teouſneſſe, who is to be our Iudge, and to give the laſt ſentence upon us, *beholds* us with an aſpect, that promiſes favour.

2 The *Parties.*

The *Occaſion*, and the *End*, we ſhall touch anon: Now, of the *Parties*. If the *Parties* great, the *Meeting* great. The conjunction of the *Great Lights* in Heaven, The enterview of *great States* on earth, ever bodes ſome great matter. Who are the *Parties* here? Foure, as high, as excellent *Attributes*, as there be any in the *God-head*: Or (to keepe the ſtile of the text) foure, as great *States*, as any in the *Court of Heaven*.

The *Manner of* their *meeting.*

Theſe *meet*: and, in what manner? Great States *meet* otherwhile, in a pitched field: Not ſo here: This is an *obviaverunt*, with an *oſculatæ ſunt*, they runne not, one at another, as *enemies*: they run, one to another, and *Kiſſe*, as loving *friends*. And that which makes it memorable indeed, is, that theſe Parties, in this manner thus *meet*, who (if all were well knowne) were more like to turne taile, than to *meet*: one to *run from* another; Nay, one to *run at* another, to encounter: rather than *run* one *to* another, to *embrace* and *kiſſe*. Not *meet* at all: at leaſt, not *meet* thus, ſtanding in ſuch termes as they did.

Not, *Mercy* & *Peace*, or *Truth* and *Righteouſneſſe*;

Mercie and *Peace*, if they *two* had met; or *Truth* and *Righteouſneſſe*, they *two*, it had not beene ſtrange. But, for thoſe, that ſeeme to be in oppoſition, to doe it, that is it, that makes this *Meeting* marvellovs in our eyes.

But *Mercy* and *Truth*, *Righteouſneſſe* and *Peace.*

Rom. 13. 4.

Rom. 3.4.

Will yee ſtay a little, and take a view of the Parties. Foure they are: Theſe foure, 1 *Mercie*, and 2 *Truth*, 3 *Righteouſneſſe*, and 4 *Peace*. Which quaternion, at the firſt ſight, divides it ſelfe into two and two. *Mercie* and *Peace*, they two Paire well: they be *collectanea* (as *Bernard* ſaith of them in one place) *bedfellowes*, ſleepe together: *collactanea* (as, in another place) *ſucked one milke, one breſt*, both. And, as theſe two; ſo, the other two (*truth*, and *righteouſneſſe*) ſeeme to be of one complexion and diſpoſition, and commonly take part together. Of theſe, *Mercie* ſeemes to *favour* us; and *Peace*, no *enemie* to us, nor to any: (ſeeing we muſt ſpeake of them as of perſons) *mild*, and *gentle perſons*, both. For *Righteouſneſſe*, I know not well what to ſay: *Geſtat gladium*, and (I feare) *non fruſtrà*. Nor of *Truth*, who is *vera*, and *ſevera*; *ſevere* too, otherwhile. Theſe (I doubt) are not like affected. The reaſon of my doubt. Of one of them (*Righteouſneſſe*) it is told, here, for great newes, that *She* (but) *looked downe* hitherwards, *from Heaven*. Before then, She would not have done that. A great ſigne it is, of *heart-burning*, when one will not doe ſo much as looke at another; not endure his ſight: We cannot promiſe our ſelves much of her. No, nor of *Truth*. One was ſo bold, in a place, to ſay, *Omnis homo mendax*, and feared no challenge for it. By that, it ſeemes, all ſtands not well with her, neither. So then; two, for us; two, againſt us.

Their *order*, *Mercie* firſt, *Peace* laſt.

For their *order*: *Mercie* is firſt, and *Peace* laſt. With both ends, we ſhall doe well enough: GOD ſend us to doe but ſo with the midſt. Yet this is not amiſſe, that they, which favor us leſſe, are in the midſt; hemmed in on both ſides, cloſed about, with thoſe that wiſh us well; and, they betweene us and them. On the one ſide, *Mercie*, before: On the other, *Peace*, behinde.

Their *ſorting*, *Mercie* and *Truth.*

Another; that, in this double *meeting*, *Mercie* ſorts not her ſelfe, goes not to *Righteouſneſſe*: nor *Righteouſneſſe*, to her, but to *Peace*. A kind of croſſe *meeting* (as it were) there is: the better hope of accord. *Mercie*, and *Righteouſneſſe* have no *Symbolizing qualitie* at all; no hope of them: but, *Truth* with *Mercie*, hath. There is *Truth* as well, in the promiſe of *Mercie*; as, in the threat of *Iuſtice*.

Righteouſneſſe and *Peace.* Heb.7.2. 6.20.

And it ſtands yet better, between the other two (*Righteouſneſſe*, and *Peace*.) *Melchiſedek*, which is by interpretation *King of Righteouſneſſe*, the ſame is *King of Salem*, (that is) of *peace*. He, that *is after the order of Melchiſedek*, *King* of both, like enough, to ſet accord between them two: both of them his lieges. This, for the view of the Parties.

The *Occaſion.*

Theſe *meet* here: but, what is *obviaverunt*, without *oſculatæ ſunt*? Better, let them ſtand in ſunder ſtill, and never *meet*. There ſeemes to be two *Meetings* implyed. One *obviaverunt*, without: and another, with *oſculatæ ſunt*.

Before they met here, they were parted, the one from the other. For, they that *meet*, come from diverſe coaſts. Before this *meeting*, they have been in diverſe quarters, one from the other, and not come together thus a good while.

Their *diſtance*, in *place*, grew from their *diſtance*, in *affection* eſtranged one from the other. That they *meet* not, I will not ſay: but, that they *meet* not thus, ever before. Elſe, what remarkable thing were there in this *Meeting*, or worth the compoſing of a *Pſalme*, if it had been familiar with them, thus to *meet* every other, nay, any other day?

How came they then aſunder, that it ſhould be a marvell to ſee them *meet*? Since (naturally) they are not ſtrangers; all foure, in the boſome of GOD from all *eternitie*; *Attributes* (all foure) of His undivided *eſſence*. So, not divided, of themſelves: Not, of themſelves, then. That they were divided, it was about us; the quarrell ours, that made them part company. Thus I gather it: If, at CHRISTS *birth* they *met*: at *Adams fall*, they *parted*, If, when *Truth* was *borne on earth*, they came together: when *Truth periſhed from the earth*, they *fell in ſunder*: That was, when the firſt lye was told, and beleeved, (and that was *nequaquam moriemini*, by *Adam*,) and thereby GOD much wronged. So that *Adams* cauſe it was, (and ſo, ours) that firſt divided *heaven*; yea, the very *Attributes*, in GOD (we ſee,) and ſo (in a ſort) GOD *Himſelfe*. So they parted firſt. It could not be ſayd (by the *Apoſtle*) that CHRIST *pacified all things in heaven and in earth*: if there had not, in heaven, been ſomewhat to be taken up.

Of their *ſevering*: Not *from themſelves*.

But, *from Adams fall*.

Gen. 3. 4.

Col. 1. 20.

For all this yet, I deny not, but they might and did *meet*, once before, But, it was an *obviaverunt*, without an *oſculatæ ſunt*: Never, both theſe, till now. Out of CHRIST, and before His *birth*, they *met* in *oppoſition*: In CHRIST, and at his *birth*, did theſe foure Lights come to *meet*, and to be in conjunction, now. They *met* before, *obviaverunt*: but, in ſtead of *oſculatæ*, it was *altercatæ ſunt*. While *Mercie* and *Peace* would have *Adams* and our caſe releeved, *Righteouſneſſe* and *Truth* would by no meanes endure it. The plea is drawen up and reported at large, by *Bernard*, in his firſt *Sermon* upon the *Annunciation*. *Mercie* began: (for out of her readineſſe to doe good, ſhe is, here, ſhe is ever formoſt:) Her *inclination* is, or rather, *ſhe herſelfe* is an *inclination*, to *pitie* ſuch, as are in miſerie; and, if ſhe can, to releeve them: yea, though they deſerve it not. For (which is the comfort of the miſerable ſinner) ſhe lookes not to the partie, what he is, or what he hath done, or deſerved; but, what he ſuffers, in how woefull and wretched a caſe he is. And her plea is: *Nunquid in vanum? What hath* GOD *made all men for nought? What profit is in their blood?* It will make GODS *enemies rejoice*, Thither it will come, if GOD caſt them cleane off: What then, *Will He caſt them off for ever, will He be no more intreated? Hath* GOD *forgotten to be gracious?* With theſe and ſuch like *pii ſuſurri* (as he calls them) did ſhe enter into GODS *bowels*, and make them yerne, and melt into compaſſion. And certainely, if there were none to ſtand againſt us, there were hope, *Mercie* had prevailed.

So their firſt meeting was in *oppoſition*.

Mercies Plea.

Pſal 89. 47. 30.
.9

Pſal. 74. 18.

Pſal. 77. 7, 8

But, *Truth* muſt be heard too, and ſhe layes in juſt matter of exception: Pleads, *Deus erat Verbum*; What is *God* but His *Word*? and His word was, as to ADAM, *morte morieris*; So, to his ſonnes, *anima quæ peccaverit, The ſoule that ſinneth, that ſoule ſhall dye*. GOD may not falſifie His *word*: His *word* is the *truth*: falſifie the *truth*? that may not be.

Truths Reply.

Ioh. 1. 1.

Gen. 2. 17.

Ezek. 18. 20.

And then ſteppes up *Righteouſneſſe*, and ſeconds her: that GOD as He is *true in His word*, ſo is He *righteous in all His workes*: So, to *reddere ſuum cuique*, to render each his owne, to every one, that, is his due; and ſo to the ſinner, *ſtipendium peccati, the wages of ſinne*, (that is) *death*. *God forbid, the Iudge of the world ſhould judge unjuſtly*: that were, as (before) to make *Truth falſe*, ſo (here) to doe *Right wrong*.

Righteouſneſſe ſeconding her.

Pſal. 145. 17.

Rom. 6. 23.

Nay, it went further, and they made it their owne caſes. What ſhall become of me (ſaid *Righteouſneſſe*?) What uſe of *Iuſtice*, if GOD will doe no *juſtice*, if He ſpare ſinners? And what uſe of me (ſayth *Mercie*,) if He ſpare them not? Hard hold there was, inaſmuch as, *Perii, niſi homo moriatur* (ſaid *Righteouſneſſe*) I dye, if he dye not: And *Perii, niſi Miſericordiam conſequatur* (ſaid *Mercie*) if he dye, I dye too. To this it came: and in thoſe termes brake up the *meeting*, and away they went one from the other. *Truth* went into exile, as a ſtranger upon earth:——*Terras Aſtræa reliquit*, ſhe confined her ſelfe in *Heaven*: where, ſo aliened ſhe was, as ſhe would not ſo much as *looke downe* hither upon us.

The firſt meeting broken up.

Mercie, ſhee *ſtaid below* ſtill: *ubi enim Miſericordia eſſet* (ſayth *Hugo* well) *ſi,* *cum miſero, non eſſet ?* Where ſhould *Mercie* be, if with *miſerie* ſhe ſhould not be?

As for *Peace*, ſhe went betweene both, to ſee, if ſhe could make them *meet* againe in better termes. For, without ſuch a *meeting*, no good to be done for us.

For, *meet* they muſt, and that in other termes, or it will goe wrong with us; Our *Salvation* lies a bleeding, all this while. The Plea hangs, and we ſtand, as the priſoner at the barre, and know not what ſhall become of us. For, though two be for us, there are two againſt us, as ſtrong and more ſtiffe than they. So that, much depends upon this ſecond *Meeting*; upon the compoſing or taking up this difference. For, theſe muſt be at *peace* betweene themſelves, before thay at *peace* with us, or we with GOD. And this is ſure: we ſhall never *meet* in heaven, if they *meet* no more.

And many meanes were made for this *meeting*, many times; but, it would not be. Where ſtayed it? It was not long of *Mercie*, ſhe would be eaſily intreated, to give a new *meeting*: (no queſtion of her.) Oft did ſhe looke up to *heaven*, but *Righteouſneſſe* would not *looke downe*: Not *looke*? not that? ſmall hope, ſhe would be got to *meet*, that would not *look* that way-ward.

Indeed, all the queſtion is of her. It is *Truth*, and *ſhe*, that holds off: but, ſpecially *She*. Vpon the *Birth* (you ſee) here is no mention of any in particular, but of *Her*; as much to ſay as, the reſt might be dealt with; ſhe only it was, that ſtood out. And yet, ſhe muſt be got to *meet*, or elſe no *meeting*.

No *meeting*, till *Iuſtice* ſatisfied.

All the hope is, that ſhe doth not refuſe ſimply, never to *meet* more: but ſtands upon *ſatisfaction*: Elſe, *Righteouſneſſe* ſhould not be *righteous*. Being ſatisfied; then, ſhe will: remaining unſatisfied; ſo, ſhe will not *meet*.

All ſtands then on her ſatisfying; how to deviſe, to give her ſatisfaction to her mind, that ſo ſhe may be content, once more (not to *meet* and argue, as yer-while, but) to *meet*, and *kiſſe*; *meet* in a joynt concurrence to ſave us, and ſet us free.

And (indeed) *Hoc opus*, there lies all: how to ſet a ſong of theſe foure parts, in good harmonie; how to make theſe *meet*, at a *love*-day; how to ſatisfie *Iuſtice*, upon whom all the ſtay is.

Nor in any, but the *Chriſtian Religion*.

And this (ſay I) no *Religion* in the world doth, or can doe, but the *Chriſtian*. No *Queer* ſing this *Pſalme*, but ours: None make *Iuſtice meet*, but it. Conſequently, None quiet the conſcience ſoundly, but it: Conſequently, no *Religion* but it. Withall *religions* elſe, at odds they be; and ſo, as they are faine to leave them ſo; For, meanes in the world have they none, how to make them *meet*: Not able for their lives to tender *Iuſtice* a *ſatisfaction*, that will make her come in. The words next before are, that *glorie may dwell in our land*. This *glorie* doth dwell *in our land* indeed: And great cauſe have we al highly to bleſſe GOD, that hath made our *lot to fall in ſo faire a ground*: That we were not borne, to *inherit a lie*; that we were borne, to keepe this *Feaſt* of this *Meeting*. For, bid any of them all but ſhew you the way, how to ſatisfie *Iuſtice* ſoundly, and to make her come to this *meeting*; how GODS *Word* may be *true*, and His *worke juſt*, and the *Sinner* find *mercie* and be ſaved for all that: They cannot. The *Chriſtian* onely can doe it, and none elſe. All beſide, for lacke of this, paſſe by the *wounded man*, and let him lie ſtill and *bleed* to *death*.

Verſe 9.
Pſal. 16.6.
Luk. 10 31, 32.

Bid the *Turke*: All he can ſay, is, *Mahomets* prayer ſhall be upon you. *Mahomets prayer*, what is that? Say he were (that, he was not) a *juſt man*, a true *Prophet*; What can his *prayers* doe, but move *Mercie*. But, GODS *Iuſtice*, how is that anſwered? Who ſhall ſatisfie that? Not prayers; *Iuſtice* is not moved with them; heares them not; goes on to ſentence, for all them. He can goe no further: he cannot make *juſtice meet*.

Bid the *Heathen*; he ſayes better yet, than the *Turke*. They ſaw, that *without ſhedding of blood* there was no *ſatisfying Iuſtice*; and ſo, no *remiſſion* of ſinne. To ſatisfie her, *ſacrifices* they had, of beaſts. But, *it is impoſſible* (as the *Apoſtle* well notes) that *the blood of bulls or goats ſhould ſatisfie for our ſinnes*: *A man Sinne*, and *a beaſt dye? Iuſtice* will none of that. What then, will ye goe as farre as ſome did, the *fruit of my body, for the ſinne of my ſoule?* Nor that neither. For, if it were the *firſt borne*, the *firſt borne* was borne in *Sinne*; and *Sinne*, for *Sinne*, can never ſatisfie. This *Meeting* will not be there.

Heb. 9.22.
Heb. 10.4.
Mic. 6.7.

Bid the *Iew*, he can but tell you, of his *Lambe*, neither. And, while time was, that was not amiſſe; while it ſtood in reference, to Saint *Iohn Baptiſts Lambe, the* LAMBE Ioh.1.29. *of* GOD, this *day*, yeaned: as having the operation, the working, in the vertue of that. That being now paſt, there is no more in the *Iewes*, than in the *Gentiles ſacrifice*. *Beaſts*, both: both, ſhort of ſatisfying. So, for all that theſe can doe, or ſay, no *meeting* will there be had.

Onely the *Chriſtian Religion*, that ſhewes the true way. There is One, there, thus ſpeaketh to *Iuſtice: Sacrifice* and *ſinne-offerings thou wouldeſt not have; then ſaid I, Lo I come*. He, of whom *it was written, in the volume of the booke, that He ſhould doe* Pſal.40.6,&c, *that feat; Corpus autem aptaſti mihi, Make him a bodie* to doe it in, and He will doe it. Give Him an *ortus eſt*, let Him be but *borne*, He will make them *meet* ſtraight; *Iuſtice*, and all. For, all the world ſees, if order could be taken, that *He*, that the *Sonne* of GOD, the *Word* and *Truth eternall*, would ſay *Lo I come*; would take our *nature* upon Him; and, in it, *lay downe His ſoule*, an *offering for ſinne*; there were good hope Epheſ.5.2. of contenting *Iuſtice*, and that the *Meeting* would goe forward. *Deus ſanguine in ſuo*, GOD *with his bloud*; What ſinne in the world would not that ſerve for? What *Iuſtice*, in heaven or earth, would not that ſatisfie? If ye ſpeake of an *expiation*, a *ranſome*, an ἀντάλλαγμα (CHRISTS owne word) a perfect *commutation*, there it is. This had, *Iuſtice* Matt.16.26. *will meet, embrace, kiſſe Mercie, ſhake hands*, joyne (now) friends; *Inveni enim in quo re-* Iob 32.13. *propitier, I have found that now, wherewith I hold my ſelfe fully content and pleaſed*. This way, ye ſhall make them *meet*; or elſe, let it alone for ever.

Ver. XI.

Truth *ſhall budde out of the earth; and* Righteouſneſſe *ſhall looke downe from Heaven.*

3 The *Birth*. *Veritas orta eſt de terra*.

AND this is it, the *Chriſtian Religion* ſets before us: how the *Sonne* of the moſt *High* GOD of heaven and earth tooke on Him our *Nature*, that, in our *nature*, for our *nature*, He might make to GOD (even *ſtando in terminis juſtitiæ ſuæ*, as the Schoolemen ſpeake, *ſtanding on the termes of his moſt exact ſtrict juſtice*) a compleat, full, every way ſufficient ſatisfaction. And this (lo) makes the *meeting*. This honour hath the *Chriſtian Religion* above all other; *this glorie doth dwell in our land*; that theſe foure, by CHRISTS *Birth*, in it, are brought, not onely to *obviaverunt ſibi*, but even to *& oſculatæ ſunt*.

And, if this be the *glorie*, be not they the *ſhame* of *Chriſtian profeſſion*, that cheriſh in their boſomes, and entertaine with ſtipends ſuch, as are come to this (*phrenſie*, I will call it) to ſay; what needs any *ſatisfaction*? what care we, whether *Iuſtice meet* or no? that is (in effect) what needs CHRIST? Cannot GOD *forgive* offences to Him made, of His free *goodneſſe*, of His *mercie*, without putting his SONNE to all this paine? Fond men! If He would quit His *Iuſtice*, or waive His *truth*, He could: But, His *juſtice* and *truth* are to Him as *eſſentiall*, as *intrinſecally eſſentiall*, as His *Mercy*: of equall regard, every way as deare to Him. *Iuſtice* otherwiſe remaines unſatisfied: and, ſatisfied it muſt be, either on Him, or on us. For, with beaſts, or prayers, it will not be: And it will hold of, till it be. If *Iuſtice* be not ſo *met* with, it will *meet* with them: And, they had better *meet a ſhee-beare robbed of her whelpes*, than meet *Iuſtice* out of CHRISTS Prov.7.12. preſence.

To us, they *meet*, this *day*, at the *Child-houſe*. For theſe great Lights could not thus *meet*, but they muſt portend ſome great matter, as it might be ſome great *Birth* toward. The *Aſtrologers* make us beleeve, that in the *Horoſcope* of CHRISTS *Nativitie* there was a great *Trigon* of (I wote not what) *Starrs* met together. Whether a *Trigon* or no; this *Tetragon* (I am ſure) there was, theſe were all (then) in *conjunction*, all in the *aſcendent*, all above the *horizon* at once, At *Orta eſt* the *Birth*, of *Veritas* the *truth, de terrâ* from the *earth*; The *Occaſion* of drawing theſe foure together.

Chriſt *the Truth* : *Veritas prima.*
* Ioh.14.6.

Veritas will fit CHRIST well, who, of Himſelfe ſaid, * *Ego ſum veritas, I am the truth*. So is He: Not that of the former *Verſe*, which is but *veritas ſecunda*, the *truth* ſpoken or uttered forth: He, the *veritas prima*, the *firſt truth*, within. That depends upon this. Then are the words uttered true, when there is an *adequation* between them and the minde. So, the *firſt Truth* He is.

And *Veritas ſecunda*, too.
2 Cor.1.:.

The *firſt* and *laſt* both. For now, by His comming, He is the *adequation* of the *Word* and the *Worke*, the *Promiſe* and the *Performance*. That way, He is *truth* too: The *truth* of all *Types*, the *truth* of all *Prophecies*: For, *in Him, are all the promiſes Yea* and *Amen*: *Yea*, in the *firſt truth*; *Amen*, in the *laſt*. That actuall verifying is the *truth*, when all is done: and, that He is, by His *birth*.

Chriſt *de terrâ*
a Gen 3.19.
b Ier.22.29.
c Eccleſ.10.9.
d Eſay 45.8.

And, as the *truth* fits His *Nature*, ſo doth *earth*, *Man*. Of whom, GOD; [a] *Earth thou art*: To whom, the *Prophet* thrice over; [b] *Earth heare the word of the* LORD: By whom, the Wiſe man, [c] *Quid ſuperbis? Why ſhould earth be proud?* [d] *Germinet terra Salvatorem, Let* this *earth bring forth a* SAVIOVR, be the *terra promiſsionis*, the *Bleſſed Virgin*, who was, in this, the *Land of promiſe*. So was this very place applied by *Irenæus* in his time, who touched the *Apoſtles* times: So, by *Lactantius*. So, by Saint *Hierom* and Saint *Auguſtine*. Thoſe foure meet in this ſenſe, as doe the *foure* in the Text: *Quid eſt veritas de terrâ orta? eſt* CHRISTVS *de fæminâ natus*; *Quid eſt Veritas? Filius Dei*: *Quid terra? Caro noſtra*: What the *truth*? CHRIST: What the *earth*? Our *fleſh*. In thoſe words they find this *Feaſt* all.

Iren.lib.3.cap.5.
Lact.l.4.cap.12.

Chriſts *orta eſt* double.
1 De *Cœlo*.
Luc.1.78.
a 2 *De terra*.
Zach.3.8.

For *Orta eſt*, it is double: Therefore, *de terrâ* is well added. Another *Ortus* he had, *de cœlo*: to wit, His heavenly *Divine Nature*, which, as the *day*, *ſprung from on high*; and He, in regard of it, called *Oriens*, by *Zacharie*, in the *New Teſtament*. But this (here) is *de terrâ*; for the word (properly) ſignifies, the *ſhooting forth of a ſprig out of the ground*: and He, in regard of this *Ortus*, called the *Branch*, by *Zacharie* in the Old.

b Orta de.

2. And, there is more in *Orta*. For, (it is *Rabbi Moſes* note,) that is (properly) when it ſpringeth forth *of it ſelfe*, as the field flowers doe, without any ſeed caſt in by the hand of man; ſo (ſaith he) ſhould the MESSIAS come: Take His *nature* not onely *in*, but *de*, *of* the earth. Not bring it with Him from *Heaven* (the error of the *braineſick Anabaptiſt*,) but take it of *the earth*: be the *womans Seed, made of a woman*, out *of the loynes of* DAVID: *Virga de radice Ieſſe, the Root of Ieſſe*: Nothing more plaine.

Gal.4.4.
Eſa.11.1.

c Orta eſt.

3. And yet more, from *orta eſt*. For that, the *truth*, while it is yet unaccompliſht, but in promiſe onely, it is but (as the *Seed* under ground) *hid* and covered with earth, as if no ſuch thing were: aſſoone as ever it is actually accompliſhed (as, this *day*) then doth it *ſpring* forth (as it were,) is to be ſeene above ground; then *Orta eſt, de terrâ*, in very deed.

4 The *Effect*.

Of the effect, now *Births* are, and have been, diverſe times, the *ending* of *great diſſentions*: As was this here: For, by this *Birth*, tooke end the two *great Houſes*: An union of them by it.

On *Truth*, ſhe is gained.

Firſt, by this, *Truth* is gained; *Truth* will *meet* now. That *truth* will come to this *truth*, *tanquam minus dignum, ad magis dignum*, as the *Abſtract* to the *Archetype*. And, *Truth*, being now *borne* of our Nature, it will never (we may be ſure) be againſt our *Nature*: being *come* of the *earth*, it will be true to his owne countrie; being made *man*, will be for *man* now, all He can.

By this meanes, one of the oppoſites is drawen away, from the other: Got to be on our ſide. It is *three to one*, now *Righteouſneſſe* is left all alone; and there is good hope, ſhe will not ſtand out long. For (lo) here is good newes; firſt, that *reſpexit de cœlo*, ſhe yet *lookes downe from heaven*, now.

On *Righteouſneſſe*.

So as, this *birth* in earth (you ſee) *workes* in *heaven*; and by name, upon *Righteouſneſſe*, there. For, though there were none in *heaven*, but it wrought upon them; yet, the *Pſalme* mentions none, but *Righteouſneſſe*. For, (of all) ſhee the leaſt likely: and, if *ſhee* be wrought on, the reſt there is no doubt of. How can there? they are all won to us already.

With *Righteouſneſſe*, it workes two waies: Firſt, *downe ſhe lookes*. Whether it was, that *ſhe* miſſed *Truth*, to ſee what was become of her, and not finding her in *heaven*, caſt her eye to the *earth*. But there, when ſhe beheld *Verbum caro factum*, the *Word fleſh*, the *Truth freſhly ſprung* there, where it had been a ſtrange plant long time before, *Aſpexit* and *Reſpexit*, ſhe *looked* and *looked* againe at it. For, a Sight it was, to move, to draw the eye; yea, a ſight, for Heaven to be a Spectator of; for the *Angels*, to come downe and *looke* at; for *Righteouſneſſe* it ſelfe, to doe ſo too. Παρακύψαι is the *Angels word* (in *Saint Peter:*) *Διακύψαι is the Septuagint's* word here: both meane one thing. The *Greeke* word is to *looke* (as we ſay) *wiſhly* at it, as if we would looke διὰ, even through it; the *Hebrew* word, (that) is, as if *Righteouſneſſe* did *beat out a window*: So deſirous was ſhe, to behold this *Sight*.

1 She lookes downe.

Ioh.1.14.

1 Pet.1.12

And no marvell; for, what could *Righteouſneſſe* deſire to ſee, and ſatisfie her ſelfe with, that, in Him, was not to be ſeene? A *cleane birth*, a *holy life*, an *innocent death*; a *Spirit* and a *mouth* without *guile*; a *Soule* and a *bodie* without *Sinne*. In Him, ſhe beheld them all. Them, and whatſoever elſe might yeeld her full ſatisfaction: *Lay judgement to the rule and righteouſneſſe in the ballance*, nothing *oblique*, will be found in Him, nothing, but *ſtraight* for the *rule*; nothing *minus habens*, but full weight for the *ballance*.

Thus, when *Truth, from the earth*; then, *Righteouſneſſe, from heaven*. Then: but not before. Before, *Righteouſneſſe* had no proſpect, no window open this way. She turned away her face; ſhut her eyes; clapt to the caſement; would not abide ſo much as to looke hither, at us, a ſort of forlone ſinners: not vouchſafe us once the caſt of her eye. The caſe is now altered. Vpon this ſight, ſhe is not onely content, in ſome ſort, to condeſcend to do it, but ſhe breaks a window through to do it. And then, and ever ſince this [*Orta eſt,*] ſhe lookes upon the earth with a *good aſpect*; and a *good aſpect*, in theſe *celeſtiall lights*, is never without ſome *good influence* withall.

But then (within a *verſe* after,) not onely *downe ſhee lookes*, but *downe ſhee comes*. Such a power attractive is there, in this *Birth*. And comming, ſhe doth two things: 1 *Meets* firſt; for, upon the view of this *birth*, they all ran firſt, and *Kiſſed the Sonne*: 2 And that done, *Truth* ran to *Mercie*, and embraced her; and *Righteouſneſſe* to *Peace*, and *kiſſed* her. They that had ſo long been parted, and ſtood out in difference, now *meet*, and are made friends: Howſoever (before) removed, *in ortu veritatis, obviaverunt ſibi*; howſoever (before) eſtranged, now, *oſculatæ ſunt*.

2 Downe ſhe comes.
Verſe 13.
1 To meet.
2 To kiſſe.

And, at that *birth* of His well *met they all*, in whom they *meet all*: The *Truth* He is; and *per viſcera Miſericordiæ* He came, *through the tender mercies of our* GOD; and He *is made to us Righteouſneſſe*; and *He is our Peace*. All *meet in Him*; for indeed, all He is; that no marvell, they all foure *meet*, where He is, that is *all foure*.

Luk.1.78.
1 Cor.1.30.
Ephe.2.14.

And, at this *meeting Righteouſneſſe*, ſhe was not ſo off-ward before, but ſhe is now as forward; as forward, as any of the reſt. Marke theſe three.

1 Lets not *Peace* prevent her (as *Mercie* did *Truth*;) but, as *Mercie* to *Truth*, firſt; ſo, ſhe (firſt) to *Peace*: as forward as *Mercie* every way.

2 Nay, more forward than *Mercie*: for, *Mercie* doth but *meet Truth*, and there is all; but ſhe, (as more affectionate) not only *meets Peace*, but *kiſſes her*. And (indeed) *Righteouſneſſe* was to doe more, (even, to *kiſſe*,) that it might be a pledge of forgetting all former unkindneſſe; that we may be ſure ſhe is perfectly reconciled now.

3 And one more yet (to ſhew her the moſt forward of them all,) out of the laſt *Verſe*. At this *meeting*, ſhe followes not, drawes not behind, ſhe will not goe with them: She is before, leaves them to come after, and beare the traine: She (as *David*) is before the *Arke*: puts S. *Iohn Baptiſt* from his office, for the time; *Righteouſneſſe* is his *forerunner*: *Righteouſneſſe ſhall goe before*; tread the way before Him; the formoſt now of all the companie. By all which, ye may know, what a *looke* it was, ſhe *looked* with from *Heaven*.

Verſe 13.

Thus ye ſee, CHRIST, by His comming, hath *pacified the things in Heaven*. A peece of *Hoſanna*, is *pax in cœlis*: There cannot be *pax in terris*, till there it bee, firſt. But, no ſooner there it is, but it is *peace* in earth ſtraight, which (accordingly) was, this

Coloſ.1.20.

Luc.2.14. this *day* proclaimed by the *Angells*. So, by the vertue of this *birth, Heaven* is at *peace* with it ſelfe: and *Heaven*, with *Earth*, is now at *peace*. So is *earth* too, with it ſelfe, and a fulfilling of the Text by this *meeting* is, there, too.

Rom. 9.4. The *Iewes*, they repreſent *truth*; to them it belongeth properly. For, *Truth* was, where were *Eloquia Dei*, the *Oracles of* GOD: and they were with the *Iew*. The *Gentiles* they claime by *Mercie*, that is their vertue: Where was *Mercie*, but where was *miſerie*? Luc.1.79. and where was *miſerie*, but with them that *lay in darkneſſe in the ſhadow of death*? And, that was the *Gentiles* caſe, before this *orta eſt*. But, when the *partition wall was broken downe*, and the two *met* in one, then alſo (in a ſenſe) *Mercie* and *Truth met together*. So, theſe two.

And ſo, the other two likewiſe. For, *Righteouſneſſe*, ſhe was where the *Law* was, (for, that, the *rule of righteouſneſſe*,) where the Covenant of the Old Teſtament was, *doe this and live* (the very voice of *Iuſtice*:) But, *Peace* was, where CHRIST was, in the *Goſpell*; *Ipſe eſt Pax noſtra*, for He *is our Peace: Peace, and Peace-maker both*, *Qui fecit utrunque unum*, that hath made the *Law* and the *Goſpell*, the *Old Teſtament* and the *New*, to be bound together (now) both in one volume.

II.
Of this *meeting* in *Chriſtianitie*

Thus we have done with CHRIST. I would now apply *this meeting* to our ſelves another while. For, I aske; did this hold; did theſe *meet* only in CHRIST? Doe they not in *Chriſtianity* likewiſe? Yes; there too. With CHRIST came *Chriſtianitie*: looke, what in His *birth*, now; in the new *birth* of every one, that ſhall be the better by it; even the ſame *meeting* of the very ſame vertues, all.

Mercie and *Truth* (firſt) *to meet*. *Truth* of *confeſſion*; *confeſſion* of our *ſinnes*; 1 Ioh.1.8. which if with *figge-leaves* we ſeeke to cover, and confeſſe not, *there is no truth in us*. And, ſome *truth* there is to be (at leaſt this *truth*) or, no *meeting* with *Mercie*. But, when this *truth* commeth forth, *mercy meeteth* it ſtraight. Will ye ſee the *meeting*? *Peccavi* (ſaid DAVID) there is *truth*: *Tranſtulit Dominus peccatum* (ſaith *Nathan*,) 2 Sam.12.13. there is *mercie*; *Mercie* and *Truth met* together. *Homo in terris, per veritatem ſtimulatus, peccâſſe ſe confitebatur; & Deus in cœlis, per miſericordiam flexus, confitentis miſerebatur. Truth pricked man to confeſſe his ſinnes; and Mercy moved God to pitie him confeſſing, and ſend Mercie to meet Truth.*

Will ye goe on to the other *Verſe*? It holds there too (this.) For, where a *true confeſſion* is by man made, *Veritas de terrâ orta eſt, Truth is budded out of the Earth*. And ſo it muſt, yet, *Righteouſneſſe* will give us a *good looke from Heaven*. But will, aſſoone as it is: for, when this *truth* ſprings freely from the earth, to our owne *condemnation*; immediately upon it, *Righteouſneſſe* ſhewes her ſelfe *from Heaven*, to our *juſtification*. Will ye ſee this too? *Lord be mercifull to me a ſinner*, (there is *Truth from the earth*;) Luc.18.14. *deſcendit domum ſuam juſtificatus*, (there is *Righteouſneſſe from Heaven*.)

But, (will ye marke:) Here are two *truths*, and in either *Verſe*, *one*. This latter, is the *truth* of *Veritas orta eſt*, of CHRISTS *Religion*. And in this treaty, it was an article of *Inprimis*, *mercy* not to *meet* any, but them that profeſſe the *truth of* CHRISTS *birth from the earth*. Both theſe were borne together: By and by, upon the *birth* of CHRIST (the *Truth*,) the other *birth* alſo, of *Chriſtian truth, did flouriſh and ſpread it ſelfe all over the earth*. The whole world (before) given over, and even growne over, with *Idolatry*, quite covered with the miſt of *error* and *ignorance*, began then to entertaine the *Chriſtian profeſſion*, (and by it, to *worſhip God in ſpirit and truth*,) the *true Religion*, which is never true, if it have not this *meeting*: And this *meeting* it cannot have, if it have not the *meanes* of it, *ortus veritatis de terrâ*.

The ſame ſay wee likewiſe, for the *Righteouſneſſe* which *looked downe*, and ſhewed her ſelfe. It was not that of the Law, (which never came paſt the top of *Mount Sinai*,) but a *new righteouſneſſe*, caſt in a new mould; a heavenly one, which never ſaw the earth (nor the earth it) before, before this *birth*; which is, the *righteouſneſſe of* CHRIST revealed in His Goſpell, when that *Truth ſprang, this Righteouſneſſe looked downe upon it*.

Now, as this of *Mercie* and *Truth* enter us; ſo *truth* (not *truth* alone, but *truth* with *truth's* paire,) with *righteouſneſſe*, carrie us forward to God. *Truth* is not enough; not the *truth of Religion*, never ſo knowne, never ſo profeſſed; not without *Righteouſneſſe*. *Truth* is but the *light*, to guide us; *Righteouſneſſe* is the *way*, to bring us thither. A *light* is to ſee by: A *way* is to goe in: So is *righteouſneſſe*. It followes ſtraight, *ponet greſſus in viâ*, *Righteouſneſſe ſhall ſet us in the way* of His ſteppes: *Stepps*, that is, the courſe of life. For, *ſcienti* (by knowledge of the *truth*,) and not *facienti*, (by the practice of *righteouſneſſe*,) *peccatum eſt illi* (ſaith S. *James*;) and *plagæ multæ*, ſaith S. *James* his *Maſter*. Sinne, in that man that ſerves theſe two, is leſſe pardonable, and more puniſhable, than in any other.

Verſe 13.
Iam.4.17.
Luc.12.44.

And then, turne *Righteouſneſſe* to *Peace*, and they will not *meet* barely, but (more than *meet*) *Kiſſe*, in ſigne, there is betweene them more than ordinarie affection. *Fac juſtitiam, & habebis pacem*, (Saint *Auguſtine* ſtands much on this.) *Eſchew evill and doe good*, ſaith he, (there is *Righteouſneſſe*:) and then, *ſeeke Peace*, and ye ſhall not bee long in *ſeeking* it; She will come forth, her ſelfe, to *meet Righteouſneſſe* and *kiſſe her*. And this he aſſures us, as a certaine ſigne, to know on the one ſide, *true righteouſneſſe*, (for, that tends to *peace*, not to queſtions and brabbles, whereof there never will be end:) So, on the other ſide, *true peace*; that *kiſſes righteouſneſſe*, comes not together (like *Samſons foxes*) by the *tailes*, by indirect meanes, but cleerely and fairely; Such meanes, as all the world will confeſſe, to be right and good.

Pſal.34.14.
Iud. 15.14.

Now marke the order, how they ſtand. *Mercie* leades to *Truth*, and the *knowledge* of it; and *Truth* to *righteouſneſſe*, and the *practice* of it; and *Righteouſneſſe* to *Peace*, and the waies of it, *Guides our feet* (firſt) *into the way of Peace*. And, ſuch a way ſhall there alwaies be (do all the *Controverſie Writers* what they can:) a faire way agreed upon of all ſides, queſtioned by none, in which, who ſo orders his ſtepps aright, *may ſee the ſalvation of our God*. Even the way here chalked out before us: To ſhew *mercy*, and ſpeake *truth*; doe *righteouſneſſe*, and follow *peace*. And by this rule proceeding in the points whereto we are come already, even thoſe *truthes*, wherein we are otherwiſe minded, would in due time be revealed unto us.

Luc.1.79.

This is *Zacharies peace*; and this of his well followed, in the end will bring us *Simeons peace, Nunc dimittis in pace*; to be diſmiſſed, to *depart hence in peace*: and *Pax in noviſſimo, Peace at the latter end*, is worth all. *Peace*, in the end, is a bleſſed end; and the beginning of a *Peace*, which never ſhall have end. *Mercy* our *beginning*, and *Peace* our *end*. This for the *meeting*; as in CHRIST, ſo in *Chriſtianitie*, or the courſe of a Chriſtian mans life.

Luc 2.29.

Now a word, for the *continuance* of this *meeting*. For, I aske againe: *Met* they to part? By no meanes; but, as they be together (now,) ſo to continue ſtill. We had much adoe to get them together thus: Now we have them ſo, let us keepe them ſo in any wiſe. For, as this *meeting* made Chriſtianitie firſt: So, there is nothing marres it, but the breaking it off againe: No greater bane, to it, than the parting of theſe.

The continuance of this meeting.

Let me tell you this: Saint *Auguſtine* is very earneſt upon this point, of the keeping of *righteouſneſſe* and *peace*, (upon this *Pſalme* and this *Verſe*;) and of *truth* and *mercie* together, (in the next,) upon *miſericors* and *verax*, againſt them that would lay hold on *mercie*, and let goe *truth*. O (ſaith he) that will not be: they *met* together, they will not part now; Either, without either, will not be had. And ſo, of the two others. There be, that would have *Peace*, and paſſe by *Righteouſneſſe*: *Tu fortè unam habere vis, & alteram non vis* (ſayth he,) you would gladly have one (*Peace*;) and for *Righteouſneſſe*, you could be contented to ſpare it. Aske any, would you have *Peace*? With all my heart, he will anſwer. There is no having one without the other; *Oſculantur hæ, amant hæ*; why they *kiſſe*, they *love* together. *Si amicam pacis non amaveris, non amabit te pax*, if ye love not her friend (that is, *Righteouſneſſe*) ſhe will none of your *love*. Take that from Saint *Auguſtine*.

Set this downe then; *Chriſtianitie* is a *meeting*: One cannot *meet*: *Two* there muſt be, and they may. But it is not a *meeting* of *two*; but, of *two* with *two*: ſo, no leſſe tahn *foure*. As CHRIST Himſelfe was not one nature, So neither doth *Chriſtianitie* conſiſt of any one *vertue* : Not under *foure*. There is a *quaternion* in CHRIST' His 1 *Eſſence*, and His 2 *Perſon*, (οὐσία, and *hypoſtaſis*,) *in divinis*. His 3 *Fleſh*, and His 4 *reaſonable Soule, in humanis*. Anſwerable to theſe foure, are theſe here : theſe foure, to His foure.

And, as it is a *meeting*, ſo a *Croſſe meeting*, of foure Vertues, that ſeeme to be in a kind of *oppoſition*, (as hath been noted.) No matter for that. They will make the better refraction ; the *coole* of one, allay the *heat* ; the *moiſt* of one, temper the *drought* of the other. The *ſoft vertues* need to be *quickned* ; the *more forward*, to be *kept from Altum ſapere*. So are the *elements*, of which our *bodie* : So are the foure *winds*, of which our *breath* doth conſiſt, which gives us life. And theſe (in the Text) have an analogie, or correſpondence, with the *elements*, obſerved by the Ancients. Pſal.93.1. 1 *Truth* as the *earth*, which is *not moved at any time* : Eſa.66.12. 2 *Quaſi fluvius Pax* (ſaith *Eſay*,) *Peace as a water-ſtreame, the quills* Pſal.46.4. whereof *make glad the City of* GOD. 3 *Mercy*, we breathe and live by, no leſſe than we doe by *aire* : Eſa.66.16. and 4 *Righteouſneſſe*, ſhe *ventura eſt judicare ſæculum per ignem*, in that element.

You may happen find one of theſe, in Scripture, ſtood much upon, and of the other three nothing ſayd there, but all left out ; Conceive of it, as a figure (*Synecdoche* they call it.) As, ye have (here) *man* called *earth* ; yet is he not *earth* alone, but all the other three *elements* as well. No more is *Chriſtianitie* any one, but by *Synecdoche* : but in very deed, a *meeting of* them all *foure*.

Ioh.17.3. It deceived the *Gnoſtique*, this place : *This is eternall life to know thee. Knowledge* (ſaith he) is it ; As if, it were all : and ſo, he bade care for nothing elſe, but to *know*, and *knowing, live as they liſt*. The *Encratite*, he was as farre gone the other way ; He lived ſtraightly, and his *tenet* was, *non eſt curandum quid quiſque credat, Id curandum modò quod quiſque faciat* : So that ye hold a ſtraight courſe of *life*, it skills not, what ye hold in points of *faith*. No *meeting*, with theſe : Single vertues all.

Yes, it skills. For, both theſe were wrong ; both goe for *Heretikes*. *Chriſtianitie* is a *meeting* ; and to this *meeting*, there goe *Pia dogmata*, as well as *Bona opera* ; *Righteouſneſſe*, aſwell as *truth*. Erre not this error then, to ſingle any out, (as it were) in diſgrace of the reſt ; Say not, one will ſerve the turne, what ſhould we doe with the reſt of the foure ; Take not a figure, and make of it a plaine ſpeech ; Seeke not to be ſaved by *Synecdoche*. Each of theſe is a *quarter of Chriſtianity*, you ſhall never while you live make it ſerve for the whole.

The truth is ; ſever them, and farewell all ; take any one from the reſt, and it is as much as the whole is worth. For (as *Bernard* well obſerved) *non ſunt virtutes ſi ſeparentur*, upon their ſeparation they ceaſe to be vertues. For, how looſe a thing is *Mercie*, if it be quite devoid of *Iuſtice* ? We call it *fooliſh pitie*. And how harſh a thing *Iuſtice*, if it be utterly without all temper of *mercie* ? *Summa injuria* then (that is) *Iniuſtice at the higheſt*. *Mercie*, take *truth* away, what hold is there of it, who will truſt it ? *Truth*, take *Mercie* from it, it is *Severitie*, rather than *veritie* : Then *Righteouſneſſe*, without *Peace* ; certainly wrong is much better ; better than perpetuall *brabbling* : And *Peace*, without *Righteouſneſſe* ; better a ſword far. This, if you ſunder them. But, temper theſe together, and how bleſſed a mixture ! Set a ſong of all *foure*, and how heavenly a melodie !

Entertaine them then all foure ; 1 *Hope* in *mercie* ; 2 *Faith* in *truth* : 3 *Feare* of *righteouſneſſe* ; 4 *Love* of *peace* : *O quam præclara concordia !* O how loving a knot ! how by all meanes to be maintained ! how great pitie to part it !

The Time of his *meeting*. A little of the *Time* (now,) when this *meeting* would be. No time amiſſe : no day in the yeare, but upon intreaty, they will be got to *meet*. Yet if any one day have a prerogative more than another, of all the dayes in the yeare, on this *day* moſt kindly ; the *day* we hold *holy* to the memorie of this *meeting* ; the day of *orta eſt*, the *occaſion* of it. In remembrance of the firſt *meeting*, then, they are apt and willing to *meet* upon it againe ; forward (ever) to *meet*, the day, they firſt *met* of themſelves. But, CHRIST this *day* being *borne*, this *day*, to *meet* of courſe. One ſpeciall end, that He was borne, was that, at His *birth*, this *meeting* might be. If to *day* then they ſhould not *meet*, that were in a ſort to evacuate CHRISTS *birth* : if there ſhould be a *Veritas orta*, without an *obviaverunt ſibi* : So that if we procure it not, we had as good keepe no *Feaſt* at all.

What is then the proper worke of this day, but ſtill to renew *this meeting* on it? For, CHRISTS *birth* we cannot entertaine, but all theſe we muſt too; Neceſſary attendants upon it, every one. They be the *vertues* of His *Nativitie*, theſe. At His *birth*, CHRIST bethought Himſelfe of all the vertues, which He would have to attend on Him, then; and theſe He made choice of, then, and for ever, to be the vertues of this *Feaſt*.

The ſooner and the better to procure this *meeting*, the Church *meets* us (as *Melchiſedek* did *Abraham*) with *bread* and *wine*; but, of a higher nature than his, farre : prepares (ever) this *day* a love-feaſt, whereat they may the rather meet. Where, *Truth* from the *earth* may looke up to *heaven* and confeſſe; and *Righteouſneſſe from heaven*, may *looke downe* to earth and pardon : where we may ſhew *Mercie*, in *giving* where need is; and offer *Peace*, in *forgiving* where cauſe is; that ſo, there may be an *obviaverunt*, a *meeting*, of all hands.

And even ſo then let there be. So, may our end be as the end of the *Firſt* Verſe, in *peace*; and as the end of the *Second*, in *Heaven*. So, may all the *bleſsings* that came to mankinde by this *meeting*, or by the *birth* of CHRIST (the cauſe of it) *meet* in us and
remaine upon us, till, as we now *meet* together, at the *Birth*; So we may then *meet* Eph.4.13.
in a perfect man, in the *meaſure of the fulneſſe of the age of* CHRIST: As *meet*
(now) at the LAMBES *yeaning*; ſo *meet* then, at the LAMBES
marriage; be *caught up in the clouds* (then) to *meet Him*, 1 Theſ.4.17.
and there to *reigne* for ever with Him, in His
Kingdome of GLORIE.

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A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-hall*,
on *Friday*, the XXV. of *December*, A.D. MDCXVIII.
being CHRISTMAS Day.

LVK. II. Ver. XII, XIII.

Et hoc *erit* vobis Signum, *&c.*

And this ſhall be *a Signe unto you : ye ſhall finde the Childe ſwadled, and layed in a cratch.*

And ſtraightway there was, with the Angell, a multitude of heavenly ſouldiers, praiſing GOD, *and ſaying,*

Glorie be to GOD *on high,* &c.

OF theſe *three verſes*, the points be two : 1 The *Shepheards Signe*; and 2 the *Angels Song*. The *Signe* is a remaine of *Angelus ad paſtores*, the *Angels* ſpeech to the *Shepheards* : We called it, as the *Angell* himſelfe called it, a *Sermon* : *Evangelizo* (the word, he uſeth) is, to *preach*.

Of which Sermon there are two parts : 1 His *Birth* (the *verſe* before,) 2 His *Finding*, (in this.) For, this is a double *Feaſt* : not onely, the *Feaſt* of His *Nativitie*; but the Feaſt of His *Invention* alſo. Therefore the *Angell* makes not an end, with [*unto you is borne* :] but, tells them further; It is not enough, CHRIST *is borne*; but, to take benefit by His *Birth*, we are to *finde* Him. *Natus eſt*, His part; *Invenietis*, *ours*.

Of *natus eſt* ſomewhat hath formerly bin ſaid : *Invenietis* (now) followes; and followes well. For, what is *Natus eſt*, without *Invenietis* ? Such a one there is *borne*; what ſhall we be the better, if we *find* Him not. As good, not *borne*, as, not *knowne* : To us, all one. *Nobis naſcitur, cum a nobis noſcitur*. *Borne* He may be, before; but, *nobis natus, to us* He is *borne*, when to us He is *knowne*, when we *find* Him; and not before. CHRISTVS *inventus* is more than CHRISTVS *natus*. Set downe *invenietis* then firſt.

Invenietis leads us to *Hoc erit Signum*. For, how ſhall they *finde* Him without a *Signe* ? So come we from CHRISTVS *natus*, to CHRISTVS *ſignatus*. *Natus*, *borne*

borne, to be found; *Signatus* ſigned or marked, that He may be *found*. *Borne* He is, that they know: And, *when*, they know; (*hodiè.*) And, *where*, they know, in *Bethlehem*. To *Bethlehem* they will: but when they come there, how then? In ſuch reſort, the towne ſo full of ſtrangers, as *no roome in the Innes*, whither ſhould they turne them? What could they wiſh, but *O quod erit Signum! Natus eſt*, ô that He were *Signatus!* O that we had a *ſigne* to finde Him by!

Their wiſh is honeſt and good: And pitie, any that ſeeks CHRIST ſhould want a *ſigne*, to finde Him by: the *Angell* will not ſuffer that; But, before he end his ſpeech, he takes order for their *Signe*: and this it is. When ye come to *Bethlehem*, never ſearch in any houſe, or chamber; In a *ſtable*, there, ſhall you finde a *Babe ſwadled* and *laid in a manger*; You would little thinke it, but that is He. And ſo, *Signo dato*, this *Signe given*, the Sermon ends. For, to find CHRIST is all: All, in all. *The Diviſion* I.

A *Sermon* would have an *Antheme* of courſe; It hath ſo. And one ſuitable, if it might bee: An *Angell* preached it, and no man: It would be a *Queer of Angels*, and not of men, to ſing it. So it is: *Gloria in excelſis*, all the *Fathers* call it *Hymnum Angelicum*, the *Angels Hymne*, or *Antheme*.

This is ſet downe in the two later verſes: the 1 *Queer* that ſing it, in the former: the 2 *Song* it ſelfe (the *dittie* of it ſo) in the later. 1. The *Queer*: in it five, 1. Who? That there were certaine *heavenly Perſonages* firſt. 2. In what habit? that in the *habit of ſouldiers* to ſee to. 3. What number? that a *great multitude* of them. 4. What they did: That they tooke up this *Hymne* and fell on *praiſing* GOD. 5. And fifthly, When? That they did it inſtantly, upon the ſpeech ended. II. 1

The *Song*: That conſiſts of three ſtraines. There are in it 1 GOD, 2 *Earth*, and 3 *Men*, theſe three firſt. And then, three to theſe three: 1 *Glorie*, 2 *Peace*, 3 *Good-will*: Each ſorted to other: 1 *Glorie*, to GOD; 2 *Peace*, to the *Earth*; 3 To *Men, a Good-will*.

So have you the *Signe* and the *Song*: the one to ballance or counterpoize the other; the *Song*, to *ſing* away the *ſigne*; to make amends, for the *manger*. The *Signe*, very poore and meane; the Song, exceeding high and heavenly. *Paupertas in imis*, the Signe; povertie at the *loweſt*: *Gloria in excelſis*, the *Song*, *Glorie* at the *higheſt*. That, well might *Leo* aske, *Quis eſt iſte puer, tam parvus, tam magnus?* What *Child* is this ſo *little*, and ſo *great* withall? *Tam parvus, ut in præſepi jaceat: Tam magnus, ut Ei concinant Angeli, So little, as He lyes in a cratch: So great though, as He hath Angels to ſing to Him*; the whole *Queer* of heaven, to make Him melodie. It is a courſe (this) the HOLY GHOST began it (here,) at His *Birth*, and after, obſerved it all along, *Sociare ima ſummis, & inſolita ſolitis temperare*; to couple *low* and *high* together, and to temper things *meane* and *uſuall*, with others as *ſtrange* every way.

Out of theſe we ſhall learne, 1 Firſt, what our dutie is, To *finde* CHRIST. The *Angell* preſuppoſes this; that, being *borne*, we will not leave, till we have *found* Him; till we can ſay, (it was the firſt word of the firſt *Apoſtle*) εὑρήκαμεν, *We have found, found the* MESSIAS. *Invenietis*: by all meanes, to find CHRIST. 2 Then how to find Him, at what *Signe*. 3 And laſt, when we have *found* Him, how to *ſalute* Him, with what words to praiſe GOD, *for Him*. For *Him*: both for His *Birth*; and for His *Invention*. All conſidered, His *invention*, to us, no leſſe behoofull, than His *Nativitie*. And, this *day* to be no leſſe ſolemnized, for *invenietis* His *finding*, than for *natus eſt* His very *Birth* it ſelfe. It is more often found, in the firſt *Fathers*, by the name of *Theophania*, His *appearance* or being *found*; than by the name *Genethlia*, of being borne into the world The Angels *Evangelizo* reacheth to both: their *Gloria in excelſis* is ſung for both. 3 Ioh. 1. 41.

I. The worke of the day is *invenietis*, to *find* CHRIST. We ſhall not be better for *natus eſt*, if we *find* Him not. *Find* Him we cannot, if (firſt) we find not a *Signe* to find Him by. *Erit vobis Signum*, and *Hoc erit* (ſaith the *Angell*) a *Signe* ye ſhall have; and *this ſhall be it : Ye ſhall find Him ſwaddled, and laid in a manger.*

I. *The Signe.* *Signes* never come amiſſe; but, are (then) ſo neceſſarie, as we cannot miſſe them, when we ſhould miſſe without them : when, no *Signe*, no *invenietis* : As, here. For, if a *Signe*; if this *Signe* had not been given; no *invenietis* : CHRIST had not been *found*. Not been *found*; for, never had been ſought, in ſuch a place. Had not the *Angell* thither directed the *Shepherds*; Had not the *Starre* thither pointed the *Magi*, neither tone, nor tother would ever, there, have *ſought Him*. *A Non eſt inventus* had been returned by both.

And reaſon : For, ſome kinde of proportion there would be betweene *Signum*, and *Signatum*; And if the *Signe* bee a *place* (as here) betweene *Locus*, and *Locatus*. A *chiefe Perſon*, in a *chiefe place*; a LORD and SAVIOVR, ſomething *Lord* and *Saviour*-like. To *Bethlehem* they will. Set the *Signe* by, let them alone, ſay nothing to them : When they came thither, they would never goe to an *Inne*, or *Oſtrie*, but to the very beſt houſe in the Towne. Or, if to an *Inne*, to the *faireſt Chamber* in it : Or, to a *Chamber*, at leaſt : Never, to the *ſtable*; there to look, in the *manger*, for CHRISTVS DOMINVS. To the *ſtable* we goe to look for an *horſe*; To the *Crib* for *bos cognovit & aſinus*; for one of them : Never, thither, to ſeeke for the SAVIOVR of the world.

Eſay 1.3. Nay, if in their ſearch paſſing by, by hap, they had lighted upon ſuch a *Birth*; a *Child* ſo lying; it may be, they would have pitied the poore *Babe*, and the *Mother*; but have gone on their way, and ſought farther : Never (I dare ſay) taken Him, for CHRIST the LORD. And, if one ſhould have bid them, Stay, for this is the *Child*, the *Angell* ſpake of; they would have ſhaken him off, and ſaid, with as great ſkorne as they, I *Sam*. X. *Nunquid poterit iſte ſalvare nos*, what ſhall this be our SAVIOVR trow? For, *invenietis* is not all, to *find* Him : but, *finding* Him, to applie the *Angels* words unto Him; to beleeve, of this *Child* thus there lying, that He ſhould be CHRIST the SAVIOVR, *Gaudium omni populo*, the joy of the whole earth. It goes hard, this.

1 Sam,16.27.

We ſaid (when time was) this meſſage was ſo high, as no man meet to bring it but an *Angell* of Heaven. We ſay now, *ex alio capite*, this ſigne was ſo unlikely, no man was meet to give it, but an *Angell* onely. And it was well, it was an *Angell* : if it had been any elſe, His *Birth* would have ſeemed (as his *Reſurrection* did) λῆρος, a fained tale : No mans *Affidavit* would have been taken for it.

What were the *Shepherds* like to thinke of this? Sure, thanke him for *Natus eſt*, the newes of His *Birth*; but, not for His *Signe*. *Erit Signum*, they like well : but not, *Hoc erit*. If He had given them no *Signe*, it would have troubled them : Now, the *Signe* given troubles them worſe. For, this *Signe*, they know not what to make of it; It is ſo poore a one, it is enough, to make them halfe in the mind to give over their journey, as not caring for *invenietis*, whether they *find* Him or no : If His *Signe* be no better, as good loſt, as *found*. Alwaies, this is out of the *Evangelizo vobis*; no part of it; for, no good newes, thus to *find* Him.

And we, if we admit a conference with *fleſh* and *bloud*, when we lay together the *Signe*, and of whom it is the *Signe*; we find, to our thinking, a great diſparagement, and (I know not how) thoughts ariſe in our hearts, as if ſome better *Signe* would have done better. The meaning is, we would find CHRIST (faine;) but we would find Him, in ſome better place. Halfe *Iewes* we are all, in this point; we would have a MESSIAS in *ſtate*. *Hoc erit*, this it ſhall be (ſaith the Angell.) *Shall be* : but ſhould it be this? No : how ſhould it be, let us ſee; Why, this ſhall be the *Signe*; Ye ſhall find the *Child*, not in theſe *clouts or cratch*, but in a *crimſin mantle*; in a *cradle* of *ivorie* : That (lo) were ſomewhat *Saviour*-like : *Hoc erit Signum*.

But, in vaine take we upon us, to teach the *Angell*: We would have we know not what. We forget *Saint Auguſtines*, *Diſtingue tempora*: as the time is, the *Angell* is right; and a fitter *Signe* could not be aſſigned. Would we have had Him come in power, and great glorie? and ſo He will come; but not now. He, that commeth here in *clouts*, He will come in the *clouds*, one day: But (now) His comming was for another end; and ſo, to be in another manner. His comming (now) was, (as we ſay in the *Collect*) *to viſit us in great humilitie*: and ſo, His *Signe* to be according.

1 Nay then, I ſay: Firſt, goe to the nature of a *Signe*, if CHRIST had come in His excellencie, that had bene no *Signe*, no more than the Sunne in the Firmament ſhining in his full ſtrength: *Hoc non erit Signum.* Contrarie to the courſe of Nature it would be, elſe it is no *Signe*. The *Sunne* eclipſed; the *Sunne* in Sackcloth: that is *Signum in ſole*, the *Signe* indeed: And that is the *Signe* here, the *Sunne of Righteouſneſſe* entering into His *eclipſe*, begins to be darkened, in His *firſt point*, the point of His *Nativitie*. This is the *Signe* (ſay I:) and, that had beene none.

Luke 21.25.
Mal.4.2.

2 I ſay againe: It is not onely *Signum*; that is not all, it is *Signum Vobis*: We ſhall doe well to looke to *Vobis*. There is a matter, in that: For whom, this *Signe* was given: (Not the perſons ſo much, as the condition.) For, if He had beene ſo gloriouſly borne, ſuch, as theſe, ſhould never have beene ſuffered to come neere Him. But, this is a *Signe*, *for You*: You, that keepe ſheep, and ſuch other poore people; you have a SAVIOUR too. He is not the *Saviour* of *Great States* onely; but, even of poore *ſhepheards*. The pooreſt of the earth may repaire to Him, being no other place but this; and by this *Signe* to finde Him: And ſo, *hoc erit Signum Vobis*.

3 I ſay thirdly, *Vobis*, and take in our ſelves too. So, *Hoc erit Signum*. For, what praiſe or thanks had it beene for us, to have beleeved in Him, borne in all glorious manner? But, being thus borne, with this *Signe*, if now we doe it, τȣ̃το χάρις ϗ κλέος (to ſpeake in *S. Peters* phraſe) *this hath thankes* and *praiſe with* GOD: And ſo, *Hoc erit Signum*.

1 Pet.2.19.20.

4 Fourthly, without regard of them, or of us, I ſay, that even in regard of *Himſelfe*, *Hoc erit Signum*. Would there be a proportion betweene the *Signe* and the *Signatum*? There is ſo. This, holds good proportion with the enſuing courſe of his *life*, and *death*: And, (all conſidered,) it is even *Signum adæquatum*. We may well beginne with CHRIST in the *Cratch*: We muſt end with CHRIST on the *Croſſe*. The *Cratch* is a *Signe* of the *Croſſe*. They that write, *de re ruſticâ*, deſcribe the forme of making a *Cratch Croſſe-wiſe*. The *Scandal* of the *Cratch* is a good preparative, to the *Scandal* of the *Croſſe*. To be *ſwadled* thus, as a *child*, doth that offend? What then, when ye ſhall ſee Him *pinion'd* and *bound* as a *Malefactor*? To lye in a *manger*, is that ſo much? how then, when ye ſhall ſee Him *hang* on the *Croſſe*? But ſo, — *primo ne diſcrepet imum*; that His beginning and His end may ſuit well and not diſagree, *Sic oportuit Chriſtum naſci*, Thus ought CHRIST to be *borne* and this behoved to be His *Signe*.

5 But then, to remove this *Scandal*, I ſay fiftly: That the leſſe *glorious*, the more *glorious*; the leſſe *glorious* His *Signe*, the more *glorious* He. And even in this reſpect of His glorie, He was to be borne under this *Signe*. Had He come in the power and great glorie, wee ſpake of, what great matter had it bene for Him (then,) to have done things powerfull, and glorious? But, comming in this ſort, theſe ſame *panni* and *præſepe* were an evident *Signe*, of the power of His might, in nothing ſo manifeſt as in this, that, from ſo poore a beginning, He was able to advance ſo glorious a worke. It was much from a *babe* floting in the flagges of *Nilus*, in a *basket* of *bulruſhes* (MOSES) to gather himſelfe a people, even the Nation and Kingdome of the *Iewes*, and to deliver His *Law*. It was infinitely much more, from this *Babe* (here) lying in the *Cratch*, to worke the bringing in of the *Gentiles*, and the turning about of the whole World, and to publiſh His *Goſpell*, the *power of* GOD *to ſalvation*. Herein, is power: from His *Cratch*, to doe this. There to lay Him; and, there lying, to make ſo many Nations come, and adore Him, as ſince He hath. That if ever *in His humilitie*, *His Iudgement were exalted*; if His *power* were ever made *perfect in weakneſſe*; if ever He ſhewed, that *infirmum Dei fortius eſt hominibus*, GOD at the weakeſt, is ſtronger than men in all their ſtrength; *Hoc erit Signum*, in this *Signe* it was.

Exod. 2.3.
Acts 8.33.
2 Cor. 12.9.
1 Cor. 1.25.

A ſigne, *cum externa rejicit, quòd ſibi ſufficit*; in that, He caſts from him all outward ſignes and meanes, that He is, of Himſelfe, *all-ſufficient*; *& nullo indiget niſi ſe*; and needs no power but His owne. His *Cratch* and *He* will bring this worke to paſſe. His *gloria in excelſis* will be *hoc ipſo excelſior*; *His glorie on high*, ſo much the *higher*, for this. Ever; But, now, more than ever: And, in all His *ſignes*; but, in this, more glorious, than in any, nay than in all them. And ſo *Hoc erit ſignum, this ſhall be the Signe*: ſhall be, and ſhould be, both.

6 But, I waive all theſe, and ſay ſixthly: Make of the *Signe*, what ye will; It skils not what it be; never ſo meane: In the nature of a *Signe*, there is nothing, but it may be ſuch; All is, in the thing *ſignified*. So it carrie us to a rich *Signatum*, and worth the finding, what makes it a matter, how meane the *Signe* be? We are ſent to a *Crib*; Not, to an empty *Crib*; CHRIST is in it. Be the *Signe* never ſo ſimple, the *Signatum* it carries us to, makes *amends*. Any *Signe* with ſuch a *Signatum*.

And, I know not the man ſo ſquemiſh, but if, in His *ſtable*, and under His *manger*, there were a treaſure hid, and he were ſure of it; but, thither he would, and pluck up the planks, and digge and rake for it, and be never a whit offended with the homelineſſe of the place. If then CHRIST be a treaſure (as, in Him are *all the treaſures of the wiſdome and bounty of* GOD) what skills it, what be His *Signe*. With this, with any other, CHRIST is worth the *finding*. Though the *Cratch* be not worth the going to, CHRIST is worth the going for. He is not worthy of CHRIST, that will not goe any whither, to finde CHRIST. Coloſ.2.3.

7 Laſtly, I would faine know, why ſhould the *ſhepheards*, why ſhould any be aſhamed, of this *Signe*? the *Angells* are not: *Non erubeſcit quis quod prædicat*, No man proclaimes or *preaches* of that; makes a *Hymne* of that, he is *aſhamed* of. And (indeed,) why ſhould the *Angells* be aſhamed to report it, ſeeing CHRISTUS *non eſt confuſus*, CHRIST is not aſhamed to weare it. And if He be not, ſo to be *found*, never let us be, ſo to *finde* Him.

I conclude then: They that will have a SAVIOUR without ſuch a *Signe*, beſt ſtay for the Iewes MESSIAS, or get them, for their *Signe*, to ſome body elſe. The *Angell* hath none; The *Goſpell* knowes none, but this: We muſt take CHRIST as we *find* Him; *Cratch* and all. The invention of the *cratch*, and the invention of CHRIST fall both upon one Feaſt; this day, both: No ſevering of them. All which (I truſt) by this, ſhew plainely; the *Signe* was well aſſigned, by the *Angell*: and ſo (I hope) we will not let the *ſhepheards* goe alone, but goe along with them too, for companie, to finde CHRIST, *in hoc Signo, by this Signe*.

But the *cratch* is gone, many yeares agoe: What is our *Signe* now? Why, what was this *Signe* a *ſigne* of? There needs no ſtraining at all; of *humilitie* (cleere:) *Signum humile, Signum humilis*. Not alwaies ſo; not with us; where, the *higheſt minds* will vſe the *loweſt ſignes*: but, with CHRIST, with ſuch in whom is the mind of CHRIST there is no odds at all. Ye may ſtrike a tally between the *Signe* and the *Signatum*. *Humilitie*, then: We ſhall find Him, by that *ſigne*, where we finde *Humilitie*, and not faile: and where that is not, be ſure we ſhall never find Him. This *day*, it is not poſſible to keep off of this theme: we cannot but we muſt fall upon it; it is ſo woven into every *Text*, there is no avoyding it: But, of all, into the *Signe*, moſt of all. Such a *Signe*, of ſuch *Humilitie*, as never was.

Mat.12 38. *Signes* are taken for wonders: (*Maſter wee would faine ſee a Signe*, that is, a *miracle*.) And, in this ſenſe, it is a *Signe*, to wonder at. Indeed, every word (here) is a wonder: Τὸ βρέφος *an infant*; *Verbum infans*, the *Word* without a *word*; the *eternall Word* not able to ſpeake a *word*; ¹ A wonder ſure. ² And the σπαργανισμὸς, *Swadled*; and that a *wonder* too. *He*, that (as in the 38. of *Iob* he ſaith) *taketh the vaſt bodie of the maine Sea, turnes it to and fro, as a little child*, and *rolls it about with the ſwadling bands of darkneſſe*; He, to come thus into *clouts*, Himſelfe! ³ But yet, all is well; All children are ſo: But, *in præſepi*, that is it, there is the wonder. *Children* lye not there; He doth: There lieth He; the LORD *of glory*, without all *glory*. In ſtead of a *Palace*, a *poore ſtable*; of a *cradle* of ſtate, a beaſts *cratch*; No pillow, but a lock of hay; No hangings, but duſt Iob 38.9.

and cobwebs; No attendants, but *in medio animalium* (as the Fathers read the third of
Abacuk:) For, if the *Inne* were full, the *ſtable* was not empty, we may be ſure. A *Signe* Abac. 3.2.
this, (nay three, in one,) able to amaze any.

And *is it true,* (ſaith SALOMON, and makes a wonder of it) *will* GOD *accept a
place in earth to receive Him?* (When he had built Him a ſtately ſumptuous *Temple,* 1 Reg. 8.27.
and meant it by that.) And is that a wonder, if *in ſuch a Temple?* What is it then, if in
a corner of a *ſtable,* in a *cratch* there? Will He accept of that trow? If He will, *Hoc erit
Signum* indeed. O LORD, O LORD (ſaith *King* DAVID (his Father) rapt with
admiration) *how wonderfull!* What? why, *minoraſti Eum ab Angels, Thou mad'ſt Him* Pſal. 8.4.
lower than the Angels (for, to CHRIST, doth the *Apoſtle* applie that verſe *Heb.* II.) Heb. 2.6.
Lower than the Angels? Nay, lower yet (ſaith *Eſay* in his LIII.) *Noviſſimus virorum,* Eſay 53.3.
the *loweſt of men:* Nay, lower yet (ſaith the *Angell* here,) lower than the *loweſt of men.*
For, a *ſtable,* a *cratch,* is a place for *beaſts,* not for men. So low. Well may this be ſaid
a *Signe,* in this ſenſe, *to wonder at:* If it be well looked into, it is able to ſtrike any man
into an extaſie.

But, if we ſtand but gazing, and wondering at this *Signe,* the *Angell* will blame us at Acts 1.11.
the *Nativitie,* As they did the *Apoſtles,* for the like, at his *Aſcenſion.* What learne we
by it?

For, *loquitur Signis*; *Signes* have their ſpeech: And, this is no *dumbe Signe.* What 2. *Vobis,*
ſaith it then to us? CHRIST (though as yet He cannot ſpeake, as a new borne *babe,* To you.
yet) by it, He *ſpeakes,* and out of His *crib* (as a *pulpit*) this day, preaches to us; and His
theme is *Diſcite à me*; *Learne of me, for I am humble: Humble,* in my *birth,* yee all Matt. 11.29.
ſee. This, is the *Præcipe* of the *Præſepe* (as I may call it;) the leſſon of CHRISTS
cratch.

A *Signe* it is; but, not a *Signe* at large, indefinitely: Nothing, but *hoc erit Signum.*
But, *Signum, Vobis* (for you:) limited, to ſome; Not, to all. For, not to ſome others;
But, *to you,* and ſuch as you are, a *Signe* it is: a *Signe* it is, how to *find Him.* A *Signe,* for
whom He was *borne,* that thus was *borne:* To whom *He,* to whom His *birth* belongs.
Sure, *humilis naſcitur humilibus:* So He was borne; and for them that are ſo, He was
borne. Such He was *found*; and, of ſuch He will be found, and of none but ſuch.

But then, (as S. *Auguſtine* ſaith well) *Signum Vobis, ſi Signum in Vobis:* A *Signe
for you, if a Signe in you.* For, in this ſenſe alſo, it is a *Signe* to *ſigne* us with; a *Signature,*
to make a marke on us. Theirs, (in the IX. of *Ezekiel*) that *were ſaved,* they were Ezek. 9.4.
marked with the Signe of Tau in their foreheads: That, is this very *Signe,* the marke of
Humilitie, as being the laſt and *loweſt* letter of the whole *Alphabet.*

And, *this Signe ſhall follow them that beleeve*; and by this marke will Hee know Mark. 16.17.
them. By the *Signe,* we *finde* Him; by the ſame will He *finde* us: *Invenietis* and
inveniemini, by one and the ſame ſigne both. For *nunquam erit aliud Servatoris*
Signum, aliud Servati; *Never, He that ſaves, one Signe*; *they, that ſaved, another.*
At leaſt, not a quite contrarie: but the ſame ſigne, both. By the ſame, that
CHRIST found, by the ſame a *Chriſtian:* Or, to ſpeake more neerely to the day,
by the ſame that CHRISTS *Birth,* by the ſame, the *Chriſtians new birth.* For, as
Faith is the vertue appropriate to His *Conception* (by *faith* He was conceived, *Beata quæ
credidit:*) So is *Humilitie,* as proper to His *Nativitie:* in great *Humilitie,* this day, Luk. 1.45.28.
was He borne, and brought into the world. Then, if the *Signe* of CHRISTS *Birth*
be the proper *Signe* of a Chriſtians *new birth, wherein* CHRIST *is faſhioned in us* Gal. 4.19.
anew; *Hoc erit Signum,* that they, who to *faith* have not joyned *Humilitie,* are not 2 Pet. 1.5,6.
yet come ſo farre, as to be *babes in* CHRIST; not yet (as Saint *Baſil* ſpeakes) come Matt. 18.3.
to their σπάργανα σωτηρίας, their *ſwadling clouts, in the ſtate of ſalvation.* And what time
(trow ye) will theſe be come to *the meaſure of the full age in* CHRIST, that yet Epheſ. 4.13.
are no further forward? Many a μεγανήπιος are there among us, if this *Signe*
hold.

But then, if it be *Signum vobis,* to ſome; It is for ſome others, *Signum contra
vos:* and that is the *proud.* For, the Word of GOD hath two edges: and, if it goe one
way thus for *Humilitie*; it cutts as deepe the contrarie, againſt *Pride.* And withall, under

one leads us to the cauſe ſtraight, and ſhewes us the malignitie of the diſeaſe of *pride*. for the cure whereof, this ſo profound *humilitie* was requiſite in CHRIST. There was one, when time was, tooke the diſeaſe of *Ero ſimilis Altiſſimo*: And He breathed
a 14.14.
Gen.3.5.
upon our firſt parents, with his *Eritis ſicut Dii*, and infected them with it. *To make themſelves equall with* GOD, is plaine *robberie* (ſaith the *Apoſtle, Phil.* 2.) For that
Phil.2.6.
Phil.2.7.8.
robberie of theirs, was the SONNE of GOD robbed (as I may ſay) and quite *ſpoyled* of His *glorie*. For their puffing up, ἐκένωσε, He was made empty: For their lifting up, ἐταπείνωσε, was He brought thus low: For their *comparing with* GOD, came He to be *com-
Pſal.49.12.
pared to the beaſts that periſh*: lay in their *manger*, we ſee.

Never blame the *Angell*, for giving this *ſigne*; he had no other to give. As CHRIST was borne, ſo was He to tender Him. Aske CHRIST, why He would be ſo borne. Of any other *child*, this could not be asked: They are borne, they neither know where nor how. Of CHRIST it may: He knew both. For, as *oblatus eſt, quia voluit*:
Eſa. 53 7.
So, *natus eſt*, He was ſo *borne*, becauſe *He would* ſo be. And why would He ſo be? His
Zach.2.10.
Ecce venio, His *comming* was to recover man. Man was to be recovered by the contrarie of that, by which he periſhed. By *pride* he periſhed, that is confeſſed. Then, by *humilitie*, to be recovered, according to the rule, *Contraria curantur contrariis*. So, He to come, in *humilitie*. The *pride* was high; *Eritis ſicut Dii*: the contrarie, as low, *factus
Gen.3 5.
Pſal. 49 12.
eſt ſicut jumenta*, as low as they; lye in their *cratch*.

It is ſtrange, this point of CHRIST in the *cratch*, how tedious, how harſh it is to be ſtood on. Harſh; but, to none more, nay none ſo much, as to the proud: And they, of all other, have leaſt cauſe to be offended with it: It is they, that were the cauſe of it. They ſhould not (one would thinke) be offended with their owne doing: It is long of them, all this. If there they finde Him, It is they, and none but they, that there layd Him. If He be otherwiſe than He ſhould, their pride is to blame for it. But for it, we had found Him in a better place. And fie upon *pride* (ſay I,) if it were but for this only: Enough, to make us loath this vice, that layd this ſo great a diſgrace (as we count it) upon the *Sonne of* GOD.

But, marvell not, if this be *ſignum contra*, to them, a *ſigne againſt them*; they are *againſt it*. Well ſayd *Bernard*: *In ſignum, poſitum eſt præſepe tuum domine, ſed in ſignum cui a multis contradicitur*; *Thy cratch ô* LORD *is ſet for a ſigne*; *but for a ſigne, which of many is ſpoken againſt* (done againſt I am ſure:) alluding to that of *Simeon* (at the
Cap.2.34.
34. *Ver*. after) that CHRIST *ſhould be a ſigne* (and, if CHRIST, His *cratch* ſure) *to be
Oſe.5.5.
ſpoken againſt*. By many, *Whoſe pride* (ſaith the Prophet) *teſtifies to their faces*; you may take up the *edges* of their garments, and ſhew it them; yea, that, even this day, come hither, to make a ſhew of it, as it were to affront this *ſigne*, and the *Angell* that gave it: come, to celebrate the *Feaſt* of *Humilitie*, in exceſſe of *pride*. Should the *Angell* ever have perſwaded one of theſe, to have gone into the *ſtable*, and have ſought their SAVIOVR there? Never: Doe but looke upon them; you would thinke they had ſome other SAVIOVR by themſelves, that lay in an *ivory cradle*; and never looked to be *ſaved* by Him, that this day lay in a *manger*.

Sure, it is no good *ſigne*, to be *ad oppoſitum* to this *Signe*. If *ſignum vobis*, to the one; *ſignum contra vos*, to the other. For, if *humilitie* be the *ſigne* of *finding* CHRIST; *pride* muſt needs be the ſigne of loſing Him; and who ſo loſeth Him, is (himſelfe) even the *child of perdition*: and therefore looke to this *ſigne*, well.

But, *humilitie* is not all, we finde in this *ſigne*. The Philoſopher ſaith, Signes are either *indicant*, or *co-indicant*. *Indicant* it is, of *humilitie*: *Co-indicant* of that which, in Him, and on His part, (as *pride*, on ours) was the cauſe that made Him ſtoope to this *humilitie*, and that was His *Love*. He left *gloriam in excelſis*, for εὐδοκία ἐν ἀνθρώποις; His *glorie on high*, for His *goodwill towards men*. It was a *ſigne* of Love too (this.) A *ſigne*,
Cant.2.4.
nay an *enſigne*, His very colors as (in the 2. of *Cant*.) He termes it, *love His banner*, or *enſigne* over us. *Signall love* indeed; that for our ſakes, refuſed not firſt our nature, our mortalitie (that alone had beene love enough:) But, not the baſeſt eſtate of our nature, not *povertie*: Povertie, and ſuch povertie, as the like was never heard of, *uſque ad ſqualoren & fœtorem ſtabuli*, to be *found*, where He was found; there to lye.

Thou didſt not abhorre the Virgins wombe(ſo we ſing:) Thou didſt not abhorre the *beaſts manger*, (ſo we may ſing too :) And is not this *Hoc erit Signum*, a very *Enſigne* of love? Hym. *Ambroſ.*

Two waies take we meaſure of *Love*: 1 Of *quanti fecit nos* (firſt) by *quanta fecit pro nobis*; how much He made of us,by how much He did for us, (the ordinary way of the worlds meaſuring.)

2 But there is another,and that is, *quanti fecit nos*,by *quantillus factus eſt pro nobis*,how much He made of us, by how little He was made for us. This later we hold to be the more, by how much it is eaſier for Him many times, to make *great*, than once to be made *little*.

3 But then, will yee take in (this in the Text) *nobis* (to make up a third) *For us. Vs*, that, even at that time, when He ſhewed ſo great love to us, ſhewed ſo little to Him; that if the *beaſts* had not been better to Him, than we, He had found no place to be borne in. *For us* He came,and we thruſt Him out from *us*,and from all place with us,into the place of *beaſts*. And, if He had not borrowed their *ſtable*, *caruiſſet tecto*, He had had no roofe to cover Him : if He had not borrowed their crib, *caruiſſet lecto*, He had lyen on the cold ground,at this time of the yeare. *Nobis* (ſure)is ſomewhat.

And now, to *quanta fecit pro nobis*. For, all this was not ſo much, to ſhew the love in Himſelfe, as to worke in GOD εὐδοκίαν ἐν ἀνθρώποις, *Goodwill toward men*, (the foot of the *Angels* ſong;) to regaine His *Fathers love*: to make Him *well pleaſed* toward men, by His *humilitie*, with whom, for their *pride*, He was iuſtly diſpleaſed. Thus unlovely He became, to make us beloved; thus poore, to make us rich in the grace and favour of GOD, more worth (when the time comes) than all the riches of the world.

This (lo) is the *co-indicant ſigne* of *love*, theſe the colors of it. The *cratch* is the *cradle* of His *love*, no leſſe than of His *Humilitie*, and able to provoke our *love* againe. The leſſe He made for us, the more we to make of *Him*: and that,not ſo much, for that He was made; as for the love, by which He was made it. And, theſe two *Signatures* made in us, This ſigne *erit ſignum nobis*, and *nobis ſignum, in bonum*: A *ſigne* it ſhalbe, and *to us*, and *to us for our good*. And this for the *Signe*.

II. The Song.

Will yee now, to this inglorious *Signe*, heare a glorious *Song*; to this *cratch* of *humilitie*, a *hymne* of celeſtiall harmonie? If the *Signe* miſlike you, ye cannot but like the *Song*, and the *Queer* that ſing it. The *ſong* I ſhall not be able to reach to,will yee but ſee the *Queer*? and that ſhall ſerve for this time : For, by all meanes, before I end, I would deale with ſome-what,that might ballance this *Signe* of His low eſtate.

This, the *Evangeliſts*, never faile to doe; Ever, they looke to this point carefully: If they mention ought, that may offend, to wipe it away ſtraight, and the Scandale of it, by ſome other high regard. See you a ſort of poore *Shepherds*? Stay, and ye ſhall ſee a troope of GODS *Angels*. Heare yee one ſay, *layd in the cratch below*? abide,and yee ſhall heare many ſing, *Glorie on high*, in honour of Him that lyeth in it.

Vidiſti vilia, (ſaith Saint *Ambroſe*) *audi mirifica*: Were the things meane, you have ſeene? Wonderfull ſhall they be, ye now ſhall heare, and ſee both. *Vileſcit præſepe, & ecce Angelicis cantibus honoratur*: Is the *Cratch* meane? Meane as it is, it is honoured with the muſike of *Angels*; it hath the whole *Queer* of *Heaven*, to ſing about it. This alſo will prove a *ſigne*, if it be well looked into; a *counter-ſigne* to the other: That, of His *humilitie*; this, of His *glorie*.

Surely, ſeeing the other three *Evangeliſts* omitted this ſigne, one would wonder, why S. *Luke* did not ſo too. In diſcretion, ſmall credit there was in it; better have concealed it, (one would thinke:) a great deale better. But, Saint *Luke* knew what he did; He would never have mentioned the *ſigne*, but that ſure he was, when he had laid Him ſo low, he was able to up with Him againe, and ſing away all the diſgrace of the *ſigne* with a ſtrange *Carroll*, and as ſtrange a *Queer* ſent from Heaven to ſing it.

1
The Quee:
1 *Who?*

Eſay 7.11.

To the *Queer* then. Who were they? Where, the firſt I pitch on, is the word *Heavenly*. For, thence they came, and thither they went againe, (15. *Ver.*) *Quid præſepi & cœlo?* What hath Heaven or heavenly Perſonages to doe here, with the *Cratch?* It ſhould ſeeme, ſome *celeſtiall* thing there is in it: as low as it ſeemes, it reacheth high, as high as Heaven; heavenly things, and heavenly Perſonages both. About it here comes divers from Heaven: For it, there goes *Glorie* up to Heaven. So that, the *ſigne* is alſo, *ſignum de cœlo ſurſum*, from on high, by reaſon of the Queer: as well as a *ſigne, from the earth beneath*, in reſpect of the *Cratch* here.

2
In *what habit.*

Epheſ.2.3.
Gen.3.24.

How appeare they? Theſe Perſonages were *Angels*. It is ſaid expreſly, (15. *ver.*) Yet are they here ſaid to be *Souldiers*. What? ſhall we have warre then? (for they are in the habit of warre:) True, of warre; but, it is warre (not, that now is, or hereafter ſhould be, but of warre) that had been before, even to the day of this *Birth*; but now to ceaſe (witneſſe *Pax in terris.*) There had been no Peace with heaven, but plaine hoſtilitie, between earth and it; No *goodwill toward men*, but *filii iræ, children of wrath all*. Ever ſince the *Cherubin* firſt drew upon *Adam*, and with a *ſhaken ſword* kept the entry of *Paradiſe*; Ever ſince, in armes, till this very *day*. Their *habit* ſhewes, what was before: Their *ſong*, what now ſhould be. By vertue of CHRISTS *nativitie, Peace to earth*, from *Heaven*; *Good-will to men*, from GOD. So now, upon His *Birth*, they were to diſarme: but, before they put their armor off, yet being in it, they would have a *Pæan*, and ſing of the new world, that was now to enſue. A ſigne this, and a ſtrange one, (this conjunction,) *ſpecies præliantim*, and *voces cantantium*, the *habit* of *warre*, and the *ſong* of *peace*. *Souldiers* make a *campe*, come to fight: Theſe make a *Queer*, come to *ſing*. They are not, in the *habit* of *Queer-men*, yet they ſing: They are, in the habit of men of *warre*, yet *ſing* of *peace*.

3
What *number.*

What number? *A multitude* there was of them. Firſt, for the more authority: that, in the mouthes of many, this truth might be eſtabliſhed: many, to witneſſe it. 2 Then, for the better muſike; if, a full *Queer*, many to ſound it out. It was a matter of great weight; ſo, divers to teſtifie it: It was a matter of high praiſe; divers therefore, to celebrate and ſet it forth.

When we heare of a *multitude*, we feare a confuſion. But (you will obſerve,) this multitude was *multitudo Militiæ*; No confuſed rout: No; but *acies ordinata*, a well ordered armie. There is order, in an *armie*: There is order, in a *Queer*: There is order among *Angels*: *coordinate* among themſelves, *ſubordinate* to their *head* and leader. So a *multitude without confuſion*.

Judg. 13.15.
Gen.18.2.

And yet, there is a further matter in this ſame *multitude*. For, that there were not ſome few of them, but a great *many*; that was a ſigne, it was no pettie SAVIOUR, that was borne. To have *Angels* come, by *one*, and by *two*, as at the birth of SAMSON, or ISAAC, and others; But the grand SAVIOUR of all, by his troops of them; the LORD *of hoſts Himſelfe*, as attended by the whole *Armie*.

Heb.1.6.

Pſal.50.23.

Mat.26.53.

For, at His Birth was fulfilled that, the *Apoſtle* ſpeakes of (*Heb.* 1.6.) *When He brings His only begotten* SONNE *into the world, He ſaith, Let all the Angels of* GOD *worſhip Him*, Let the whole *Hoſt* of *Heaven* doe Him honour: As, honour Him (here) they doe. For, they *that offer Him praiſe, honour Him*; and praiſe they offer Him, (the next word is *laudantium.*) And, even now they doe it: Even, here, is this honour done; Even to Him, in his *cratch*, is it done. And Heaven it ſelfe, for a while, left emptie, that it may be done. All which is but a ſigne, to ſhew, what a ſhew He could have made, if He had liſted: that he might have had the *Legions*, he ſpeakes of at his Death, that had them in ſuch a multitude, to day, at his *Birth*. A ſigne, He was not weake (what ever he ſeemed) that had theſe militarie forces, if He would, to take armes for Him. That He was not to be deſpiſed, how ever He appeared, that had theſe conſorts of *Angels*, to *ſing* about His *Cratch*, and to praiſe GOD for Him.

4 What they did. What did they? *Praiſed* GOD. For *Angels* to *praiſe* GOD, is no new thing. From the beginning, it was their occupation, ſo to doe (*Iob* 38.7.) But, to praiſe Him for a *Child* in a *Cratch*, that (lo) is new; A new thing; A new ſong, and (if you will) a new *ſigne*, too. Iob 38.7. For, never the like ſeene before. Before (in *Iob*,) their praiſe was for the *creating*; they had that only, then, to praiſe Him for: now, for the *reſtoring* of all things. For the *Birth* of the world then; for the *new birth* of it now, by the *birth* of *Him*, by whom the world at firſt was made, and now (*ne perderet quod condidit*,) made againe, created anew, and many a *new creature* in it. To Him, ſitting in the throne, ſing they their *Sanctus*, *Eſai*. 6. (For, to CHRIST was the *Sanctus* ſung, ſaith Saint *Iohn* directly in his 12. & 41.) Eſay 6 3. Ioh.12.11. Now, to Him, here lying in the *manger*; which is great odds: But indeed, to both; *in imis puero, in excelſis Deo*: For, He was both. And His being both, was an *Ecce ſignum*, if ever there were any upon earth.

5 When. And laſtly; all this Ἐξαίφνης, that *inſtantly*: No pauſe between, between *Amen*, and *Halleluja*. No ſooner the ſpeech ended, but ſtraight; as if the word *cratch* had been their *reſt*, immediately tooke they up the *hymne*, and begun it. A plaine *ſigne*, that one of theſe did depend on the other. This the *antheme*, that properly belongs to that *Sermon*: And backe againe, this the *Sermon*, that requireth this *antheme*: and both to the *Child* in the *manger*. The *dittie* meant by *Him*, and none but *Him*. *For Him, this glorie: By Him, this peace; Through Him, this good-will. Glorie, peace*, and *good-will*, from *Him*, all three. And marke, that the word *Cratch* is the laſt word, in the *Sermon*; and the word *Glorie* the firſt, in the *Song*; and nothing comes betweene, to part theſe two. Nothing, to part *Humilitie below*, from *Glorie on high*. Even as He drew *light out of darkneſſe*, ſo doth He *Glorie on high*, from *Humilitie below*, by a ſequence. 2 Cor.4.6. Which when we heare, and heare it from the mouthes of *Angels*, ſure we are, all that before ſeemed to tend to His diſgrace, were but the *Auſpicia* of His *Glorie*: All that beneath appeare *in Ignominia in imis*, is pronounced *gloria in excelſis*, and for ſuch celebrated by the whole *Queer* of *Heaven*. And this for the *Queer*, and for this time.

But I aske; doe the *Angels* praiſe GOD for this *Birth*? *Vt quid illis concio, vel cantio*, What doe they *preaching* of *Him*, or *praiſing* GOD for *Him*? For *them*, all this is not: they put it not in the firſt, but in the ſecond *perſon*, *Vobis*. Here is now *Vobis*, the third time. Verſe 10 11. [1] *Evangelizo Vobis* (ſaith the *Angell* firſt:) [2] *Natus eſt Vobis* (ſaith he ſecond:) And now *Erit Vobis ſignum*, third. [1] *Vobis*, the newes; [2] *Vobis*, the *Birth*; [3] and *Vobis*, the *Signe*; all three. And who are theſe *Vobis*? In the Song it is expreſly ſet downe, *In hominibus*, For *men*. What meane the *Angels* then, to make this adoe, with *laudantium*, and *dicentium*, and it concernes not them at all? What then; The bleſſed *Angels*, they rejoyce and ſing at the good of others, at the *converſion* but of *one* poore *ſinner*: *Hoc Angelicum eſt*, Luc.15.7. As, on the other ſide, the *Devils* manner is, to howle, and to grieve at others good; if CHRIST come to *ſave* men, to cry, He is come to *torment* them: *Hoc eſt diabolicum*. Mar.1.24.

But well; from this yet, that the *Angels* thus ſing (whom in their owne particular it concernes not,) I riſe to make this inference; that they, whom it concernes, are to do it, with farre greater reaſon: And that is, our ſelves, to whom ſolely and wholly this *Birth*, and the *benefit* of this *Birth* redounds. Shall they, for us, and not we, for us, for our ſelves? Shall we be in at the other three, [1] at the *Newes*, [2] at the *Birth*, and [3] at the *Signe*; and be out at this of *laudantium Deum*? No, I truſt. The *Queer* of *Heaven* did it, but to ſet us in; We, to beare a part: and it ſhould be a chiefe part, ſince the beſt part of it is ours. They but tooke it up; we to keepe it up; and never to let it goe downe, or dye on our hands, but from yeare to yeare, as we have occaſion, ſtill to renew it. The *Angels* began here; The *Shepherds* they follow, and *praiſe* GOD, *for that they had heard and ſeene*; Verſe 20. the *Sermon* they had heard, the *Signe* they had ſeene. We, to come in at our turne, and to doe the like.

You ſay well, for that we have *heard*, we may; but, not for any *Signe*, (we.) Yes: For that too. The *Sacrament* we ſhall have beſides, and of the *Sacrament* we may well ſay, *Hoc erit Signum*. For a *Signe* it is; and by it, *invenietis puerum*, ye ſhall find this *Childe*. For *finding* His *fleſh* and *bloud*, ye cannot miſſe, but find Him too. And, a *Signe*, not much from this here. For CHRIST, in the *Sacrament*, is not altogether vnlike CHRIST in the *cratch*. To the *cratch* we may well liken the *husk* or outward *Symboles* of it. Outwardly, it ſeemes little worth, but it is rich of contents; as was the *crib*, this day, with CHRIST in it. For what are they, but *infirma & egena elementa*, weak and poore *elements* of themſelves: yet, in them find we CHRIST. Even as they did, this day, *in præſepi jumentorum, panem Angelorum*, in the *beaſts crib the food of Angels*: Which very food our ſignes both *repreſent*, and *preſent* unto us.

Let me ſay this further; It is the laſt word in the *Sacrament*, *This is a Sacrifice of praiſe and thankſgiving*: and the whole Text reſolves into *laudantium* DEVM, to *praiſe* GOD: And not to praiſe Him alone, but to praiſe Him with this *Hymne* of the *Angels*. Now being to praiſe Him with the *Angels Hymne*, it behoves, to be in, or as neere the State of *Angels* as wee can; of very congruitie, to bee in our very beſt ſtate, when they and we to make but one *Queer*. And when are we ſo? if at any time, at that time when we have newly taken the holy *Sacrament* of His *bleſſed body* and moſt *precious bloud*; when we come freſh from it. And, as if there were ſome neere alliance betweene this *Song* of the *Angels*, and theſe *Signes*; to ſhew that the *Signes* or *Sacrament* have a ſpeciall intereſt in this *Hymne*; therefore is it, that even then upon the adminiſtration of it, hath the *Church* ordered this very *Hymne*, ever to be ſung or ſaid, what ever day it fall, in the whole yeare. For then (ſure) of all other times, are we on earth moſt neere to *Angelique* perfection; then, meeteſt to give *glorie unto* GOD; then, at *peace with the whole earth*; then, *a good will* and purpoſe in us, if ever.

But, as the time falleth out, we have more inducements than one. The *day* it ſelfe is one moſt proper: For, it is the very day, this *Hymne* was firſt ſung on. And, the celebration of the *Sacrament*, that is another. But the *Sacrament* now falling on the day, a double. Either of theſe, of it ſelfe apart; but, together, much more. For, the *Sacrament*, that comes at other times; the *day*, but once a yeare. On this *Day*, they both meet; and never but on this: Not to ſlip it then; but then, when it is moſt proper, moſt kindly, then to do it. I would to GOD, we were as meet to do it, as the *Sacrament* is to *doe it at*, and as the Time is, to doe it on. But as we may, let us endeavour to doe it. So enuring our ſelves to record it, as oft as we may (eſpecially, when moſt meetly we may) here *on earth* among men; that, in His good time, wee may bee counted worthy to doe it *on high*, with the *Angels* in the *Bliſſe* of HEAVEN.

[⁂]

A SER-

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-hall*, on *Saturday*, the XXV. of *December*, A. D. MDCXIX. *being* CHRISTMAS Day.

LVK. II. Ver. XIIII.

Gloria in altiſsimis DEO, & in terra pax, hominibus bonæ voluntatis (vel, * *in homines bona voluntas.*) *Vel in hominibus.

Glorie be to GOD *in the high Heavens, and peace upon earth, and * towards men good will.* * *Or*, in men.

THE *Antheme* of the *Queere* of *Heaven* for this day. For, having heard the *Angells Sermon* at twice; 1 Of the *Nativity*, 2 Of the *Invention* of CHRIST: and ſeene the *Queere* of *Angells* ſet, with their nature and condition: there remaines nothing but the *Antheme*, to make up a full ſervice for the *Day*.

This is it. *Saint Luke*, beſides that he is an *Evangeliſt*, hath the honour further, that he is the *Pſalmiſt of the New Teſtament*: foure *Hymnes* more hath hee added to thoſe of the *Old*. Of which foure, this is ſo much the more excellent than the reſt, in that it is not of any mans ſetting, though never ſo skilfull: the Dittie and it are both *Angelicall*; from the *Angells* both. That, we praiſe GOD with the *tongue* of *Angells*, whenſoever we praiſe Him with this, with *Gloria in excelſis*.

The Summe. The Summe of it is: that though, all *dayes* of the yeare, and for all benefits; yet, this *day*, and for this (now) above all, GOD is highly to be glorified: More highly than in others; Nay, moſt highly then; for, it is *in altiſsimis*, the *higheſt of all*.

That *Heaven* and *Earth*, and *men* are to joine in one conſort: *Heaven* and *Earth* firſt; *Heaven* on high, *Earth* beneath to take up one *hymne*: both in honour of His *birth*, both are better by it; *Heaven* hath *glorie*, *Earth peace*, by meanes of it. *Heaven* hath *glorie*; *lætentur cœli*: *Earth*, *peace*; *exultet terra*, at thy *Nativity*, O LORD. Warranted by this Pſal.96.11.
Song, at thy *Nativity*, O LORD, let the *Heavens rejoice* for the *glorie*, let the *Earth be glad* for the *peace*, that come to them by it.

And men, *hominibus*, though they reſt, and come in laſt after both, yet they to doe it as much; Nay, much more than both, for *Gods good will* toward them, which brought all this to paſſe in *Heaven* and *Earth* both: reſtoring men to GODS favour and grace, and all by meanes of this *Child*, their *Reconciler* to GOD that hath beene; their *Pacifier* on earth, that is, their *Glorifier* in *Heaven* that ſhall be. They therefore, if any; nay, more than any: and now, if ever; nay, more than ever, to beare their part in this glorious *hymne* at the *cratch* ſide.

Ita, canunt in Nativitate, quæ per Nativitatem: Thus ſing they at His *Nativitie*, of thoſe things, that came by His *Nativitie*. Came to *Heaven*, to *Earth*, to *Men: Glorie*, to *Heaven*; *Peace*, to *Earth*; *Grace* and favour to *men*.

The Diviſion. To take a Song right, it behoveth to know the parts of it. And they are eaſily knowne; They divide themſelves into the number bleſſed above all numbers, becauſe it is the number of the *Bleſſed Trinitie*; and the *myſterie* of the TRINITIE doe the
Eph. 2.14. *Fathers* finde in the parts of it: 1 In GOD *on high*, the *Father:* 2 In *peace*, *Ipſe eſt pax noſtra*, the SONNE: 3 And in *Good-will*, the HOLY GHOST, the Eſſentiall *Love* and *Love-knot* of the *God-head*; and, this day, of the *Man-hood* and it.

I. Being *Ode natalitia*, if we conſider it as a *Nativitie*, they that calculate or caſt *Nativi-*
II. *ties*, in their calculations ſtand much upon *Triplicities*, and *Trigons*, and *Trine aſpects*.
III. And here they be all: A *triplicitie* of *things:* 1 *Glorie*, 2 *Peace*, 3 and *Good-will*. A *Trigon* of *Parties:* 1 GOD, 2 *Earth*, and 3 *Men*. And a *trine aſpect*, *referendo ſingula ſingulis*; 1 To GOD, *glorie*; 2 to *Earth*, *peace*; 3 to *Men*, favour, grace, or *goodwill*.

But if (as it is moſt proper) we conſider the parts, as in a *Song*, The three will well agree with the *Scale* in *Muſike:* 1 *In excelſis*, on *high*, *Hypate:* 2 *On earth, Nete:* 3 And *men*, howſoever they come in laſt, they make *Meſe*, the *Meane:* Moſt fitly; for they (as in the midſt of both the other) partake of both: 1 Their *ſoule*, from *on high*; 2 Their *body*, from the *earth*. Not the heathen, but did confeſſe, the ſoule *divinæ particulam auræ*. And, for the body, there needs no proofe, that *earth* it is: *Earth to earth* we heare, we ſee before our eyes every day.

1 Of theſe three parts then, aſunder. And after, (as the nature of a *Song* requireth) of
2 their 1 *Conjunction*, 2 *Order*, and 3 *Diviſion*. 1 *Conjunction: Glorie on high, and in earth*
3 *Peace*. 2 Then, the *order*, or *Sequence:* But, firſt *glorie*; then *Peace*. 3 And laſt, the *diviſion*, ſorting them *ſuum cuique*, each to his owne: 1 To GOD, *glorie*; 2 *Peace*, to the
4 *earth*; 3 εὐδοκία to men. 4 Laſt, of the ſinging of the *Hymne*, 1 *When*, the time: 2 and by *Whom*.

I.
The ſeverall acceptions of the Text.
By the *Greeks*.

There are in this *Hymne* (as the *Greekes* read, and we with them) three *Reſts*. The ground of which three, are three Parties. 1 *In excelſis Deo*, GOD *on high*; 2 *In terrâ*, earth; 3 and *Hominibus*, men. To theſe three, other three; 1 *Glorie*, 2 *Peace*, 3 *Good-will*, as it were three ſtreames having their head or ſpring in CHRISTS *cratch*, and ſpreading themſelves thence, three ſundry wayes, having their influence into the three former; One of theſe into ſome one of them. *Glorie upward, in excelſis: Peace, downward* to the *earth: Good-will*, to *men*, in the middeſt between both, compound of both.

You will marke: The *Child* (here) is GOD and *Man*. GOD, from *on high*; *Man*, from the *earth*. To *heaven*, whence He is GOD, thither goeth *Glorie:* To *earth*, whence *man*, thither *Peace*. Then, as GOD and *Man* is one CHRIST; and as the reaſonable *ſoule* and *fleſh* is one man: So, CHRIST conſiſting of theſe two brings εὐδοκίαν the fulneſſe of GODS favour, the true and reall cauſe of both; yeelding them *peace*, while here one *earth*, and aſſuring them of *glorie*, when there *on high*; as thither *on high*, we truſt to be delivered, after our time here ſpent in procuring *Heaven glorie*, and *earth peace*. Thus, *three Reſts*.

2
By the *Latines*.

But, let me not keepe from you, that the *Latine* hath but two *Reſts*, and of the *Greeke* ſome likewiſe: To two they reduce all, and well. The *Places* are but *two*; 1 *On high*, 2 and *in earth:* The *Perſons* but *two:* 1 GOD, 2 and *Men:* So, the *Parts* to be but two; 1 *Glorie on high, to* GOD; 2 *Peace, on earth, to Men*. But then what ſhall become of *Good-will?* *Good-will* is a good word; would not be loſt or left out.

No more it ſhall. And indeed, the diverſe reading of that one word makes the parts to be either two, or three. The *Greekes* read it in the *Nominative*, ’εὐδοκία, which referres to *men:* then there muſt needs be *three*; there are *two* beſides. The *Latines* ſeeme to have read it in the *Genitive*, εὐδοκίας; (but a Σ, but one letter more:) And ſo they make it of the nature of a *limitation, Peace on earth to men:* What, to *men promiſcuè*, good and bad, elect and reprobate? No: but to ſuch as pertaine to His εὐδοκία, GODS *Beneplacitum*, His *good-will* and *purpoſe:* to the children of it.

’Ευδοκία, or εὐδοκίας, *Nominative* or *Genitive*, let it not trouble you: *To men, a good will*; or, *To men of good-will*; no great matter, whether; ſo long as εὐδοκία, referres to GOD, and to His *good pleaſure*; Not, to *Men*, or any will of theirs. And that ſo it is to be referred, I will uſe no other witneſſe but *Cardinall Tolet* himſelfe; who, in his *Readings* at *Rome*, and in the *Popes* owne Chappel, and upon this very place confeſſeth aſmuch, that ſo is the native ſignification of the word; and ſo, and no otherwiſe to be taken here, but in that ſenſe.

And in that ſenſe being taken, it goes well. *Glory* from *us*, to *Him: Peace*, from *Him*, to *us:* From *men on earth*, to *God on high, Glory*; From *God on high*, to *men on earth, Peace.* Men, I ſay, toward whom He is now appeaſed, and with whom (now) He is well pleaſed; and both, for this *Childs* ſake here in the *cratch*, ἐν ᾧ εὐδόκησε in whom He is ſo abſolutely *well pleaſed*, as, of the *fulneſſe of His favour we all receive*. GOD ſpake it once, and twice: [1] Once at His *Baptiſme*; [2] and againe in the *Holy mount.*

Mat.3.17.
17.5.

And *Hoc erit ſignum*, This may be a ſure *ſigne*, that He is well pleaſed with our Nature, that Hee hath in this *Child* taken it, and united it to His owne; which, if He had not been highly well pleaſed, He would never have done. What greater *good will* can there be than this? It paſſeth the greateſt, (even that of *Marriage*,) *union* of *Nature*, *unitie* of *Perſon*.

Then riſeth there another doubt, what *Verbe* to put to here? For, never a *Verbe* there is at all. Whether ſome *Indicative, Glorie is* or *ſhall be:* and then, it is an *Hymne* of *Gratulation*, and agreeth well with *laudantium*, a praiſe to GOD, that theſe (now) are. Now, hath GOD *glorie:* Now, *earth peace: Men* are now received to *favour* and *grace.* Thus: Or whether *ſit* or *eſto*, in the *Optative:* and then, it is *Votum benè ominatum*, a *Vow* or *wiſh*, that *Glorie may be* to GOD; and ſo to the reſt.

I ſay againe here (as before I ſaid: it skill'd not then, whether *Nominative* or *Genitive*;) it skills not now, whether *Indicative* or *Optative*. *Tehilla* (a *Praiſe*, it *is*) and *Tephilla* (a *Wiſh* it *may be*) doe commence. Either is well; But, both are beſt: For, both are moſt true.

1
By way of *Gratulation.*
Glory is to God.

By way of *Gratulation: Glorie* now is, or ſhall be to GOD, for this *Birth*. Before it was not: at leaſt, not ſo, as after. Before it was *Gloria in excelſis*, but DEO was left out. All Nations (in a manner) *worſhipping the hoſt of Heaven*, the ſuperior bodies; *deifying* the *creature*; paſſing by the CREATOR quite: *Excelſa*, they did; but DEVM *in excelſis* they did not. But, by this *Birth* now, downe ſhould all Idolatrie goe; as, downe it went, whereſoever *Chriſtian Religion* tooke place. From the *creature*, there, all to the CREATOR. To none *on high*, but GOD *on high*. The point of *Glorie* much mended; GOD more *Glorie*, than before.

2
Peace is in *Earth.*

And the *Earth* more at *peace*, if you take *peace* in things ſpirituall, matters concerning the ſoule. One onely I will mention. There was (as out of *Varro*, S. *Auguſtine* reckons them) no leſſe than two hundred ſixty and odde ſeverall Opinions, and that of the wiſeſt then on the earth, touching mans *Soveraigne good*, or *chiefe End*. The verie higheſt point, and that did moſt concerne them; and, leaſt *peace*, moſt variance in it. This miſt alſo was ſcattered, and that point well cleered, by Him that was the *Way and the Truth:* That this εὐδοκία here is it; the favour of GOD it is, and the aſſurance of it, and nothing but it makes a man truely happy, when all is done.

Ioh.14.6.

3
And *Good will toward men.*

As for the point of GOD's *goodwill*, and favour, that was never in kind, till this

Day. Many favours, much *good will*, before; Never ſo, as when GOD and *Man*, the *God-head* and *Man-hood* meet both in one. GOD never ſo pleaſed, as when He was pleaſed to aſſume it, into one *perſon* with Himſelfe, uniting both with the ſtreighteſt union that can be. Never that, till this day, when, for ἐυδοκία ἐν ἀνθρώποις *good will toward men*, He forſooke *gloriam in excelſis*, to come into the *cratch* for them. So that, for GOD'*s* favour, the *gratulation* is moſt juſt; more than both the reſt.

Biſhop *Bradwardine* did joyne a good iſſue: Let that be the Religion, let that prevaile, as beſt and moſt true of all other; that is *Deo honorabilior*, brings more honour to GOD; *Paci amicabilior*, beſt friend to the earths peace; and *Homini favorabilior*, moſt favourable to man, as, ſhewing GOD better affected to him, and making men better affected to GOD, better one to another. That Religion is *Chriſtian Religion:* None ſings this *Hymne* in *time*, in true *note*, but it; all other are out. So that, wee have a *compendium* of true *Religion*, and three notes of it, out of the three *notes* of the *Song* in this *Antheme*. And this, if it be the *Indicative*; or by way of *Gratulation*.

II.
By way of *wiſh*

But I confeſſe, it is more uſuall, *per modum voti*, by way of *wiſh*; by *ſit*, than by *eſt*. (*Sit* doth better become the *Church militant*: *Eſt* is more fit for the *Church triumphant*.) *Glorie be to* GOD, *Peace be to the earth, &c.* *Exoptando* that theſe may be ſo; and, ſo being, continue ſtill, and be dayly more and more: And ſo taking it, to the *triplicitie* againe.

Glorie be to God on high.

Gen. 14.18.

Firſt, *glorie* we wiſh to GOD. *On high* ſtands in the midſt, you may either caſt it to the firſt word *Glorie*, *Glorie on high*, and then the point, (that is, *high glorie:*) Or, (with the point, after *glorie*,) and caſt [*on high*] to GOD. A third varietie, (but, eaſily reconciled) if we take in both: *Glorie on high, to* GOD *on high*. One [*on high*] may ſerve for the reaſon, why we wiſh *glorie to* GOD: for GOD being *Altiſſimus, the moſt High* (as *Melchiſedek* firſt ſtiled him;) and *glorie* being the altitude, or higheſt pitch, we can flie or performe; by good reaſon, we *wiſh* Him that is *Higheſt*, the higheſt thing we have.

1 Cor. 15.41.

But, not every *glorie* do we *wiſh*, but wiſh it Him at the *higheſt*. All *glorie* is *high*: yet is there one *glorie higher* than another. If any be ſo, that, they wiſh to GOD, the very *height* of it, even glory *in altiſſimis*, as *high* as it can goe.

Now, the more He is glorified, the higher His *glorie*: *Higher*, if, by *Heaven* and *Earth*, on high and below, by *Men* and *Angels*; than by either alone.

Pſal. 148.
Pſal. 150.4,5.

This then they wiſh, when they ſay, *Glorie be in the higheſt*; that *high* and *low*, *Heaven* and *Earth*, *Men* and *Angels* would doe their parts, to make His praiſe *glorious, glorious at the higheſt*. On earth, ſound it out farre and wide, all the world over, to *the ends of the earth*; and lift up our *voices*, and help them with *inſtruments* of all kinds, and make them to be heard up to the very *Heavens*, that ſo it may be *in altiſſimis* indeed. Yea, that all creatures, in both, raviſhed with the conſideration of the great favour and *good will* of GOD, in this daies *Birth* teſtified, would take occaſion to fill their mouthes with the praiſe of His *goodneſſe*, in *reſolving*; His *wiſdome* in *contriving*; His *mercie* in promiſing; His *truth* in performing the worke of this *Day*, the *bleſſed birth* of his *Sonne*.

For the worke of the *Day*, to make the day of the *worke* a *glorious day*: cauſing it to be attended with a number of *daies*, according to the number of the *moneths* of the yeare; as no Feaſt elſe. *Glorious* in all places, as well at home with *Carolls*, as in the Church with *Anthemes*. *Glorious* in all *Ages*; even this *day*, this *yeare*, as on the very day, on which He was borne. *Glorious* in habit, in fare: But ſpecially, (as we ſee the Angels here doe) with the ſervice of GOD, the moſt ſolemne *ſervice*, the *higheſt*, the moſt melodious *Hymnes*, we have: and namely, with this here of the *Queere* of *Heaven*. In a word: all the waies we can; all the waies, GOD can have any glory from us, to let Him have it; and have it even at the height, *in altiſſimis*.

And good reaſon, we ſhould ſo wiſh: CHRIST loſt His *glorie*, by being thus in the *cratch*. We tooke ſome from *Him*: to wiſh Him ſome for it againe. That was *ignominia in infimis*: to wiſh Him *gloria in altiſſimis*, in liew of it.

Againe, we get *glorie* by it; our Nature, ſo. For the *glorie*, we get by GOD here below, to returne ſome *glorie* to GOD *there on high*. This is *votum gloriæ*; this wiſh we, when we wiſh *gloria in altiſsimis*.

The next is *votum pacis*; they wiſh, *Peace* may be upon *earth*. [1] Even *Auguſtus* his *peace*, firſt, (that is the firſt, commeth to our minds, when we here that word;) the ſhutting of IANUS: for, that alſo was a bleſſed fruit of this *Birth*. *Eſay* fore-told it; There ſhould then be a *bridge* from *Aſhur* to *Egypt*, and from *Canaan* to them both; that is, from every nation to other, to traffique, and to trade together. 2 *Peace in Earth.* Eſa.19.23.

That: but not only that, but the taking downe alſo of the *partition wall*, which formerly MOSES had ſet up, between the *Iew* and the *Gentile*; the making of them both one in the body of His *fleſh*: *Saint Pauls peace*. Eph.2.14.

And yet further. For, both theſe are *peace upon earth*, of *earth* with *earth*: *Auguſtus* can, the *world* can give that peace, though many times they will not. But he ſpeakes in a Place of the *peace* which the *world cannot give*, that is, peace with *heaven*. That there ſhould not be ESAIS *bridge* only, but IACOBS *ladder* ſet up from *Bethel* to *heaven*; a peace-able entercourſe with that place, by the *Angels deſcending and aſcending* between us and them. Gen.28.12.

And further yet, *peace* at home with our *ſelves*, and with our owne *conſciences*. *Turne againe to thy reſt ô my Soule*; for, in *finding Him, we ſhall find reſt to our Soules*. Pſal.116.7.

And laſt, (to anſwer *Gloria in altiſsimis*) *Pax in noviſsimis*, peace at the parting, which is worth all; *Simeons* peace, a good *Nunc dimittis in pace*, a departing hence in peace. And all, by meanes of *viderunt oculi*, the ſight of the ſalvation of this day. All theſe are *in voto pacis*. Ver.29.

The third is, there may be, in GOD, *a good-will toward men*. And, *good-will* is a kind of *Peace*, but, ſomewhat more, with an extent or prorogation; a kind of peace *peculiar to men*, which the other parts of the earth are not capable of. So, a further matter to men, than bare *peace*: Even δοκεῖν εὖ, to *thinke well*, to *beare Good-will*, to be *well pleaſed* with men. And, what greater wiſh can there be than *In quo complacitum eſt*? CHRIST hath no more, than ἐν ᾧ εὐδόκησα. It is His high glorie, that for *His* (and this *His births* ſake, which we now celebrate) that which is verified of His *Perſon*, is verified of both His *Natures*: of *Him*, not only as SONNE *of* GOD, but even as SONNE *of man* too. And, what is verified of Him, as SONNE *of man*, may be verified alſo of the *ſonnes of men*, of all *Mankind*. This *wiſh* is at the *higheſt*, and more cannot be wiſhed, than that this favour, to day begunne, may ſtill and ever continue to us all. So have you now the three parts of the *Angels* wiſh, *Summa votorum*, *Glorie be to* GOD, &c. 3 *Good wil toward men.* Mat.3.17.

What is now to be done? Three things more: To ſee the [1] *Connexion copulative*, [2] the *Sequence*, [3] and the *Diviſion*. [1] The *Connexion copulative*, (a bleſſed couple) *Glorie and Peace*. [2] The *Sequence*: but, firſt *glorie*, and then *Peace*. [3] The *Diviſion*, which to which: [1] One to GOD; [2] The other, to *earth*; [3] The third, to *man*. 1 The Connexion copulative: *Glory & Peace*

Glorie and *Peace* are coupled together with an [*and*:] *And* in earth peace: That, *Glorie* would not be ſung alone, but *Peace* together with it. We will not, we may not ſkip the *Copulative*: that, couples together *high* and *low*, *heaven* and *earth*, and in them GOD and *Man*: But, (that which I reſpect ſpecially,) *Glorie* and *Peace* muſt be ſung together. If we ſing *Glorie* without *Peace*, we ſing but to *halves*. No *Glorie on high* will be admitted, without *Peace upon earth*. No *gift* on His *altar* (which is a ſpeciall part of His *glorie*,) but, *lay downe your gift*, and there leave it, and firſt *goe your way and make peace on earth*, and that done come againe, and you ſhall then be accepted, to give *glorie* to *Heaven*; and not before. And ô, that we would goe and doe the like, have like regard of His *glorie*, that He hath of our *peace*. But, this knot of *Gloria et Pax*, is againſt thoſe, that are ſtill (ever) wrangling with one thing or other; and all for the Mat.5.24.

Glorie of GOD (forſooth,) as if theſe two could not joyne; GOD could not have His *glorie*, if the *Church* were at *peace*: as if, (no remedie) the *Angels Et* muſt out.

2 The *Sequence*: *Glorie* before *Peace*.

Glorie, and *Peace*: but, *Glorie* firſt, and then *Peace*, There is much in the order. *Glorie* to be firſt, elſe you change the *Cleff*; the cleff is in *Glorie*; that, the *key* of the *Song*. That is to be firſt, and before all: *Peace*, to give place to *her*; *Glorie* is the *elder Siſter*: And no *Pax in terris*, unleſſe it be firſt conſidered, how it will ſtand with *gloria in excelſis*. To ſet *Peace* before *Glorie*, is to ſet *earth* above *heaven*. Keepe the order then; each in her place. So goeth the Song: The *Child* borne is GOD and *Man*; GOD, from *on high*; *Man*, from the earth; *Cæleſtem primo, dein & terreſtrem celebrant*: They keepe the right order in ſinging of Him; wee to doe the like: *Heavens* part ever to be firſt.

Pſal. 34.15. But then, next after His *glorie*, nothing more deare, more precious; nay nothing ſo deare, ſo precious to us then, as *peace*. Set *Glorie* ſafe, and then by all meanes *Inquire pacem* (ſaith the *Pſalmiſt*,) *Seeke peace*; (If ſhe *hide* her ſelfe, *Seeke* her out;) *Et perſequere eam*, and purſue her; (if ſhe *flie* away, *follow* her hard.) *Peace* is not *ſought*; No man followes her, to make any *purſuit*; they know not the value of *Peace*, that loſe her ſo eaſily, that follow her ſo faintly. Nay, inſtead of purſuit, perſecute her, and drive her away, and make the chaſing her away, the ſeeking of GOD's *glorie*. The ſecond thing in the world is *Peace*: Onely one, One onely before it, the *Glorie of* GOD.

3 *The Diviſion* of the ſong.

But, the Aire of the ſong is in the *diviſion*, wherein each is ſorted to his owne: GOD, to *His*; The *earth*, to *hers*; *Men*, to *theirs*. *Iuſtices* diviſion (which makes *peace in Heaven and Earth*) skored here out ſo plainly, as it is eaſily ſeene, which pertaines to which. And we by all meanes ſo to diſtribute and deale them; and by all means to preſerve and hold up this diviſion. Elſe, we change the note, which is aſmuch as the whole *Harmonie* is worth.

1 *Glorie* to *God*. Now, in this *partition*, Glorie goes whither? Vp *on high*. To whom there? To GOD, and to none but GOD. The *Place* and the *Perſon* are both ſet forth. *On high*, there is the *Place*: *To God*, there is the *Perſon*. *Earth* is not the place of *Glorie*: It is *in excelſis*, *on high*: *Earth* is not *on high*. Here below it is, as it were the Celler or Vault of the world: Where though there be *Excelſa* and *Excelſi*, *high places* and *high perſons* both, yet the word is ἐν ὑψίστοις *in altiſſimis*; and *Altiſſimi* they be not; *there be higher than they*. Eccleſ. 5.7.

And, as *Earth* is not the *place*; So *man* is not the *perſon*: For, *man* is upon earth, and is *earth*. No *glorie* to man then; Eſpecially, none *this day*, of all *daies*. *Glorie* to him, for what? For *entertaining* CHRIST, and *lodging* Him in a *ſtable*? *Cofnuſion* rather; ſomewhat to be aſhamed of, nothing to glorie of. Had men deſerved it, ſome to them: Now, let GOD above have the *glorie* of this *day*.

Yet, conceive it aright: we wiſh it, as our *duty*; not as any *longing* of *His*. It were a ſilly conceit to imagine of GOD, as if he were *avidior gloriæ*, did hunger or thirſt for our *glorie*. What is He the better for it? Onely, nothing we have but that; and ſo, either that or nothing: for, nothing but that can He receive from us. But, we have nothing to render Him for all His *goodneſſe*, for His εὐδοκία, but δόξα. Give it Him then; but, give it entirely; give it none but Him. *Soli Deo* (ſaith *Saint Paul*:) *Soli*, (ſaith *Saint Iude*:) *Soli*, let us all ſay. *Not unto us ô* LORD, *not unto us*: (It is DAVID, as if he were afraid to touch any part of it:) No: But, as PAVL and BARNABAS, rend our clothes, if any *Divine honour* be forced upon us.

1 Tim. 1.17. Iud. 25. Pſal. 115.1. Act. 14.14.

Yet, *glorie*, we may, (I grant;) but not this, here: *gloria in altiſſimis*, if we ſing to any but Him, we ſing a falſe note. Men doe ſo, now and then; but the Angels are never out: And thus ſing they, and ſet out *Glorie* for GOD's part.

2 On earth, *peace*. Let, *earth* be content with *Peace*: *Peace* is her *portion*; and a *bleſſed portion*, if ſhe may well hold it: a *faire portion*, a *rich wiſh*. For, I would faine know, what could be ſaid more, to the praiſe of this portion, than is here in this ſong? Firſt, that in generall it reacheth to the *whole earth*: (Not, to men alone, though they have their ſhare

too, in whatſoever good commeth to the *earth*, but) it reacheth to all on *earth*: *Omni animantium* or *vegetantium generi*, to all the beaſts, all the greene things on the earth; All are the better for it.

2 Secondly, what more for the credit of *peace*, than that it is *Votum militare*, it comes from the mouthes of *Souldiers* that were there in their militare habit. Even they ſing of *peace*, and *praiſe* it, and *wiſh* it, where they wiſh any good; and know not what better thing to wiſh to the *earth*, than it. It is the *earths happineſſe*, *Peace*; it flouriſheth by it. *Before, was the earth as the garden of Paradiſe*, (ſaith the Prophet) *behind, it was a waſt and barren wilderneſſe, all ſpoiled and burnt up.* Ioel 2.3.

3 Thirdly, that it is *Votum Angelicum*, *An Angels wiſh*, *Peace*. They, being heavenly Spirits, wiſh not any thing at any time, but *heavenly*: So that, a *heavenly thing* is *Peace*. And ſo it is, as *Nazianzene* here well obſerved, *Pugnas & diſſidia neſcire Deum & Angelos*; No *broiles* no *brabbles* in heaven: nothing but *peace*, there. And, a kind of *heaven* there is upon *earth*, when there is *peace* upon *earth*: and juſtly are they *bleſſed*, and rightly are they *called the children of* GOD, the moſt *bleſſed* that are, or ſhall be at any time, that are the procurers of it. This (lo) is the *Angels diviſion*, they ſing.

But here we are like to have no little adoe to maintaine this: As we ſaid before, *Huic ſigno à multis contradicitur*; as the *Signe*, ſo the *ſong* is *gaineſaid of many*. Verſe 34. The divell doth all he can, to marre the *Angels muſike*, to bring in his, his owne *blacke Sanctus*, to procure contempt to GODS *glorie on high*, to bring GODS *glorie* as low as he can, to make *garboiles* upon earth, to worke men all *evill will*, *miſchiefe*, and *malice* that he can.

And firſt, to make a *confuſion* in this *diviſion*, perſwades *earth* not to ſtand content with the *Angels* partition, but earth (forſooth) muſt have *glorie*, muſt be dealing with *heavens* part. It is well ſaid, *to* GOD *on high*: There bee certaine *Gods*, here below, aſpire to *glorie*. And, *glorie* we would allow, but no *glorie* will ſerve, unleſſe *gloria in altiſſimis* be ſung to it. *Sicut Dii* cannot be gotten out of us. Gen.3.5. We cannot yet get *Dominus Deus noſtra Papa* out of the Gloſſe, no, not now, after it is reformed. And King *Herod* would be content to be made more than a *man*, and to heare ---*Nec vox hominem ſonat*. Acts 12.22. And we beneath are too ready to ſing it, otherwhile; to defie thoſe, that are on high, and give that belongs to GOD *on high*, to *Gods* below. Now, that *earth* is thus willing to entitle her ſelfe to *heavens* part, this brings all out of tune.

But, in tune, or out of tune, to die for it, have it we will. What the *Apoſtles rent their clothes* to put from them, we would rend our ſkinnes to pluck to us. Acts 14.14. So greedy are we, to be held for *Gods* upon earth. Nay, *earth* is content to thruſt from her owne part, (that is, *peace*) to invade GODS part (that is, *glorie*;) *Et dum gloriam uſurpant, pacem turbant*, to uſurpe *glorie*, they loſe *peace*: we can diſpenſe with that. Shift GODS *glorie* how it can, rather than our owne ſhould ſuffer the leaſt diſgrace, away with *peace*, *moveatur terra*, let all the world be on a welter.

What comes of this? *Pacem contemnentes & gloriam appetentes, & gloriam perdunt & pacem*: Even this *peace* (their owne part) they ſet light by *Glorie* (GODS part) they gape after, and loſe *glorie* and *peace* (both) by the meanes; and when they have brought all to confuſion, ſet downe by their loſſes. For firſt, by ſeeking *glorie*, glorie is loſt. The heathen man well obſerved; *Glorie* is one of thoſe things, that to ſeeke them, is the very next way to loſe; and to neglect them, the way to gaine them: *Quærendo amittitur*, No readier way to miſſe it, than eagerly to ſeeke it. And againe, by ſeeking *glorie*, *Peace* is loſt cleere. Yeelding *glorie* to GOD doth bring with it *pacem in terris*: diverting it from Him doth take *pacem de terris*. In very deed, *Peace upon earth*, as it ſtands after it, ſo it hath a dependance upon GODS *glorie*; comes (as it were) in exchange for it. *Da gloriam & accipe pacem* (ſaith GOD:) Let men on earth ſend *glorie* up to GOD *on high*, and GOD *on high* will ſend down *peace* to *men on earth*, and will not faile: *Heavens peace, for earths glorie*. Whereby we ſee, if we miſſe *peace on earth* at any time, what it is long of. It is that, which makes the *Angels* here keepe on their armour ſtill: upon *glorie* detained from GOD or transferred whither it ſhould not, they are vp in *armes* ſtreight, have power to take *peace* from the earth, till the point of *glorie* be ſet right againe. The ſetting right of which point is the way to recover it. Let *heaven*, let GOD be well ſerved with their *part*, *peace* will not long be away. It is coupled to it (you ſee,) it followeth cloſe, *Et pax in terris*. So much for that *diviſion*.

Good will toward *men*.
1
Eſay 6.3.

To men a good will. For, beſides *Earths peace*, wherein they entercommon, *Men* have a part by themſelves, which is their *prerogative*. And firſt, I would have you to note, that here it is entered firſt into the *Muſique of heaven*. In the *Angels Hymne*, in *Eſay*, in the *Old Teſtament*, *Men* are out there: No mention at all, not a word of them, in that. *Heaven* is in, and *Earth*; but, no *Men*, there. In the *Angels Hymne*, here, in the New *Teſtament*, here, *Men* are in: that, all may know, that for this *Childs* ſake now made *man*, *Men* are now come into the *Angels ſong*; to be a part, and a principall part there, who before were left out.

2

A principall part (I ſay:) for, marke againe: They have never an *Et*, they ſtand by themſelves. For, both thoſe former reſolve into this of *Men*; They, the *Epitome* of *heaven* and *earth*; The parties, from whom this *glorie*, to whom this *peace* is principally intended to come. *Glorie* to GOD; *Glorie and peace*: Why both? For, GOD hath received *men* to *grace*: *Men* are now in favour againe.

But *heaven* and *earth* and *men* and al reſolve into the free *grace* and *goodwill* of GOD. How ſhall they performe either *peace* or *glorie*, but if there be *toward* them firſt; and ſecondly, but if there be *in them* this third of *good will*. Thence iſſues GODS *glorie*; thence the *Earths peace*. The fountaine of both, that: Nay, of CHRIST and all. For Him, this glorie; for CHRIST: Through Him, this peace; through CHRIST: But, CHRIST Himſelfe whence? Whence, but from the *good will of* GOD *toward men*. From whence alſo, the *good will* in men, to GOD, and one to another, if any be in them. That if we goe higher yet, even of this *Birth* GODS *good will* was the cauſe; and, becauſe His *will* was, men ſhould be reſtored, therefore His *will* was, CHRIST ſhould be *incarnate* & *borne*. Can we goe any higher? are we not *in altiſſimis*? Verily as we ſaid, the *humilitie* of the *Signe* was ſo deepe, we could not ſound it; ſo may wee now, that the *ſublimitie* of this point is ſo high, we cannot reach it. There is a part of *Divinitie* that dazles: if we looke too long on it, we may well loſe our ſight.

Toward men, and *in men*.

Then to ἐν ἀνθρώποις, laſt. It may be turned two waies, it will beare both: (and, for my part I wiſh no word ever narrowed by a tranſlation, but aſmuch as might be, left in the latitude of the Originall tongue.) 1 Ἐν ἀνθρώποις will beare εἰς ἀνθρώπους, *in homines*, to, or *toward men*. So we turne it, and we turne it well. 2 But ἐν ἀνθρώποις is alſo *in hominibus*, *in*, or *among men*; ἐν ἀνθρώποις, as well as ἐν ὑψίστοις, and no leſſe properly. And, no hurt, if wee turne it ſo, *in hominibus*; prouided, *in* or *erga homines* goe firſt, be ſung before it. *In hominibus* ſo ever, as comming from *in homines*. For then, *Donum magnum bonæ voluntatis Dei, bona voluntas in hominibus*; it is *Auguſtine*: Of the *good will* of GOD *towards men*, a ſpeciall gift it is: this *good will in men*, to GOD and man both. The beſt way is, where there are two, to take in both: So we ſhall be ſure, to leave out neither.

1 But *Toward men*, firſt.

Yet, in their ſequence. *To*, or *toward* men then firſt: But, *to*, or *toward them* for this *Childs* ſake. In whom He *is ſo well pleaſed*, as, for His ſake, He is pleaſed, firſt to receive men to pardon, though grievous ſinners, and ſo vtterly vnworthy of it.

Secondly, He is pleaſed to reward their workes alſo, otherwiſe (but for this *good will* in GOD, in accepting them) that might juſtly be excepted too, for their many imperfections: to take them well in worth, though they want worth; and to vouchſafe them a reward, and that a high reward; for, *it is your heavenly Fathers good pleaſure to give you a Kingdome*.

Chap. 12.32.

Thirdly, beyond both theſe, He is further pleaſed, in ſome caſe to accept even of this εὐδοκία, at our hands; and though *skill* and *power* both faile, and be wanting; yet a *willing minde* if there be, if there be but that, a *man is accepted, according to that, hee hath, not according to that, he hath not*. MARIE MAGDALEN'S *quod potuit fecit*; the poore *widowe's quod habuit dedit* (and GOD wot, it was but *two mites*) yet well taken

2.Cor. 8.12.
Mar.14 8.
Mar. 12.44.

though : One εὐδοκία by another. That He placeth not acceptance, neither in ἐυγνωσία deepe capacity of *wit*; nor in ἐυδυνασία, great habilitie of *power*; but in ἐυδοκία, readineſſe of *good will*, an honeſt true meaning, an vnfeigned hearty deſire : *Vt ſi ſit actionis infirmitas, at ſi ſit voluntatis integritas,* though there be *weakneſſe* in the *act*, yet if there be *ſoundneſſe* in the *will*, out of His *good will toward men,* He will accept this *good will in men.* [a] NEHEMIA'S *deſire* to feare Him; [b] EZEKIA'S *ſetting his heart to ſeek*; The [c] Servants but *preparing* to doe His *Maſters will :* And even in DAVIDS *ſecundùm cor meum,* his honeſt true heart was faireſt flower in his garland. a Neh.1.11. b 2 Reg.20.3. c Luk.11.42. 47. 1 Sam.13.14.

And this, if it were well weighed & digeſted aright; If CHRIST, if al that comes by CHRIST (and that is *all in all*) be by His free *grace* and *favour*; If men were but rightly conceited in this point, it would ſoone bring them out of conceit with their owne I wote not what; It would make them truely humble : And it is the humble man that gives GOD the true *glorie,* that ſings this ſong right, when all is done. The *glorie* that comes to GOD, is δόξα διʼ ἐυδοκίαν, the firſt word, for the laſt. With *glorie* it *begins*, with *good will* it ends; and with *good will* it beginnes, and with glorie ends : As the *firſt ſhall be laſt, and the laſt firſt.* Mat.19.30.

But, when we have fixed *bona voluntas in homines,* what hurt will it doe, to wiſh *bona voluntas in hominibus ?* Sure, none. *Bona voluntas in homines* is to worke this *bonam voluntatem in hominibus,* and that by very courſe of kind. For *Suum Simile,* grace to beget his owne like, is moſt naturall : *Bene placitum Dei,* to beget *Bene placitum Deo*; Who, out of His good pleaſure *worketh in us both to will and to do*; and whoſe only worke it is, *Vt reſpondeat bonæ voluntati Dei, bona voluntas hominis.* 2 Then, *In men.* Phil.2.13.

What harme then, if the *Angell* ſhould *wiſh* it or commend it to men, in whom if it be, it comes from that of GOD meerely, and from no other. Verily, what is praiſeworthy in GOD, cannot but be ſo in men too. *Summa Religionis eſt, aſſimilari Ei quem colis,* To become like to Him, we worſhip, is the pitch of all Religion.

Now, an εὐδοκία at the ſecond hand there is in men. The word it ſelfe is aſcribed to them of *Achaia,* towards the poore Saints at *Hieruſalem* (*Rom.* 15.) To Saint *Paul* towards the *Iewes* (*Rom.* 10.) To the *Philippians* towards Saint *Paul* (*Phil.* 1.) and in other places. Rom.15.26. 10.1. Phil.1.15.

To wiſh then in men this εὐδοκία toward GOD; which, where it is, makes men to δοκεῖν εὖ, have a good conceit or opinion of GOD; which will bring forth a good affection to GOD. It is well obſerved, it is not ἀγαθὴ θέλησις (which is properly *Greeke* for *good will*) but εὐδοκία, which is rather a *good thinking*, if we go to the very nature of the word : But, it will come all to one. Onely, the *affection* that beginnes in the *opinion*, is noted for good; and the *opinion*, that is bred in the *affection*, not ſo. 1 In men *towards* GOD.

From that good conceit of GOD, accepting well whatſoever it pleaſeth Him to ſend : If good, receiving it thankfully; if otherwiſe, taking it patiently; ever praiſing GOD for all. But, no waies entertaining, of Him, that opinion, for which they cannot but love him the worſe, if, as of a *Tyrant* ſentencing men to death, onely for His *pleaſure,* before they have offended Him at all. That would prove no εὐδοκία, as it may be handled. And the *Apoſtle* tels us, the εὐδοκία, that is in GOD, is εὐδοκία ἀγαθωσύνης; it is not, but regulate by His *goodneſſe* (2. *Theſſ.* 1,) for which ever may there be glorie aſcribed to Him. 2 Theſſ.1.11.

Then, to wiſh it in *men* towards *men :* An εὐδοκία, alſo, which, where it is, breeds an inclination to δοκεῖν εὖ, to take all in the better part; and if poſſibly we can, and *as much as in us lieth, to have peace with all men.* Which if it were on *earth,* would make *heaven* on *earth.* *Peace* is not ſaid (as *glorie*) to be ἐν, but ἐπὶ; and ἐπὶ is *over :* For, (indeed) it doth but hover aloft over the *earth,* would *light,* but cannot otherwhile. The *Raven* can, but the *Dove* cannot, for want of this *Bona voluntas in hominibus,* or theſe *homines bonæ voluntatis.* It finds them not well willing to *peace,* while every one ſtands more for his owne reputation, or other ends, then either for *Churches* or *Countries peace.* Baniſh the oppoſites of εὐδοκία, *Envy* (*Rom.* 10,) *Malice* (*Phil.* 1.) and *peace* wil be no ſtranger upon earth. It would then be ἐν γῇ where it is ἐπὶ γῆς; the ſame *Præpoſition* in both. All depends upon the *cadence* εὐδοκία : performe that well, and it will be *Muſike* for an *Angell.* 2 In men *towards men,* Rom.12.18. Rom.10.2. Phil.1.15.

And, now ye have heard all the parts, what ſhall we do with this *ſong?* Song it. But we have no *Angels* to ſing it, and it will be *Muſike* for an *Angell*. *Angels* it would be, as at firſt it was: But, when it is not, it will pleaſe them well, that *men* ſing it, whom it moſt concernes. But, if by *men*, of very congruitie, an *Angels* ſong would be, by men, when in ſome degree they drew ſomething neere to the *Angels* eſtate. At leaſt, when neerer than at other times.

And when is that, that men on earth come ſo? at what time? Sure, if ever men doe riſe above themſelves, and approach in any ſort neere to thoſe *bleſſed Spirits*; if ever they bee in ſtate with *Angels* and *Arch-angels* to *lawd* and magnifie His glorious name; if in all their lives they be in *peace* and *charity*, the bond of perfection, the *bona voluntas* we ſpeake of; if at any time it be in men, and they *homines bonæ voluntatis*; upon the taking of the *Sacrament* it is: At that time, then, or never, they lift up their hearts in true devotion. So, then in beſt caſe, that in all our lives, to ſing it: if CHRIST *dwell in our hearts* by faith; if we be *temples of the* HOLY GHOST.

And that we might be in that caſe, and ſo ſing it, the Church is never unprovided, this day, of this meanes of elevating our minds: And it is *operæ pretium* worth the while, if it were but for that; and there may be joy among the *Angels* in *heaven*, to heare their *Hymne* kept ſtill alive. Though, there is another congruitie for the *Sacrament*; That

1 Tim. 3 16. the *great Myſterie of Godlineſſe*, which is GOD *manifeſted in the fleſh*, might not be celebrated without the *Myſterie* of His *fleſh*: that, the day, He came among us to be partaker of *fleſh* and *bloud*, we alſo might be *partakers* of the *fleſh* and *bloud* which He tooke from us, to give them us againe.

But otherwiſe, this *Day*, in this *Hymne*, and this *hymne*, in this *Day* continually have a ſpeciall intereſt. *Time* in *Muſike* is much. And, if we will keepe *time* with the *Angels*, doe it when they doe it, this *day* they did it: And what fitter time to ſing it, then the day, it was firſt ſung, the day of the firſt ſinging of it, *Canticum diei, in die cantici?* When ſhould the *hymne* of CHRISTS *birth* be better ſung, than on CHRISTS *birth day*.

But, becauſe it is not *Vox* but *Votum*; the voice is not all, but the hearts deſire and wiſh it is that GOD chiefly reſpecteth; to add that. And, what ſhould we wiſh from our hearts, but, that the *Angels* may have their wiſh; Every one may have his due, as it is here ſet out.

And, for that *Nihil æquius eſt, quam ut pro quo quis oret, pro eo laboret*, what we wiſh for, we ſhould not ſtand *wiſhing* only, but endevour with-all, it may come to paſſe, that it be our labour too, with all our endevours, to procure the *glorie* of *heaven*, and the *peace* of the *earth*: To find *peace* in the *goodwill* of GOD, and to give Him all *glorie* for it, who hath appointed *peace* our portion here, and *glorie* our *hope* layd up there.

Aſſuring our ſelves, that the ſame εὐδοκία that was able to bring the SONNE *of* GOD from *heaven* into *earth*, ſhall have the like power to lift up the *Sonnes* of *men* from *earth* to the *glorie* of *heaven*: There with the *bleſſed Angels*, to ſing this *glorious Hymne* eternally. No more, of *wiſh* than, but of *fruition*, and ſo of everlaſting *Gratulation*.

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A SER-

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-hall*, on *Munday*, the XXV. of *December*, A. D. MDCXX. *being* CHRISTMAS day.

MATT. Chap. II. Verſ. I, II.

Cum ergo natus eſſet IESVS in Bethlehem Iudæ, in diebus Herodis Regis, Ecce Magi ab Oriente venerunt Ieroſolymam, dicentes,

Vbi eſt qui natus eſt Rex Iudæorum? Vidimus enim ſtellam Ejus in Oriente, & venimus adorare Eum.

When IESVS *then was borne at Bethlehem in Judæa, in the dayes of Herod the King, Behold, there came Wiſe men, from the Eaſt to Jeruſalem, ſaying,*

Where is the King of the Jewes that is borne? For we have ſeene His ſtarre in the Eaſt, and are come to worſhip Him.

WE paſſe now this yeare, from the *Shepherds*, and the *Angels*, to the *Wiſe men*, and their *Starre*. This *Starre*, and their comming no leſſe proper to this *Day*, than thoſe other were. For, though they came not to *Hieruſalem*, this *day*; yet, this *day*, *venerunt ab Oriente*, *from the Eaſt they came*: They ſet forth, this very day. For, they came when IESVS *was borne*; And, this day, was *He borne*. Howſoever the *Star* brought them not to their journeys end, till *twelve dayes* hence; yet, this *day* it firſt ſhewed it ſelfe: how ſoone IESVS was *borne*, *vidimus ſtellam*, it appeared ſtraight. For which very appearing, you ſhall find, the *Fathers* of the *Eaſt Church* doe call *this firſt day* τὰ ἐπιφάνια, aſwell as the laſt. This firſt, wherein *His Starre* appeared, and they began their journey. That laſt, wherin He appeared Himſelfe, and their journey was at an end. Firſt, and laſt, *an Appearing* there was. One beginnes, the other ends the *Feaſt*.

We paſſe from one of them, to the other; but, from the leſſe, to the greater:

For, of the twaine this is the *Greater*. Greater, in it ſelfe : Greater, to us. Two waies greater, in it ſelfe. Th'other (of the *Shepherds*) a *poore* one : *poore* and meane. This (of the *Wiſe men*) a *Signe* of ſome *State* : high and heavenly.

Eſay 7.11. GOD bade *Ahaz aske a Signe; Aske one from here below, or one from the height above:* He would aske neither, but GOD gave both. From below, *Hoc erit Signum, you ſhall finde*
Luk.2.12. *the Babe in a manger* : Low enough : (That we have done withall.) Now, from *above, Ecce vidimus ſtellam*, The *Signe from Heaven : His new Starre.*

Beſides (to ſpeake uprightly) one might in ſome ſort complaine, of the privateneſſe of the *Angels* appearing : Somewhat obſcure it was ; few privie to it : paſſed over in the night betweene the *Angels* and them. And, upon it, three or foure *Shepherds* got them into the *ſtable*; and, what there they did, no man could take notice of.

More famous, and more *Manifeſtation*-like was this here. A new Light kindled in heaven, A *Starre*, never ſeene before. The world could not but looke up at it, and aske
Pſal.19.4. what it meant. Nothing appeareth there, but, the *Sound of it goeth out into all lands*, and the *newes of it to the utmoſt parts of the earth.*

This made another manner *venerunt* : upon this came there to *Hieruſalem* (not a rout of *Shepherds*, but) a troope of *Great Perſons*. And not from a heath, or Sheep-common hard by ; but, from afarre, *from the East*, twelve dayes journey off. All *Hieruſalem* rang of it. The *King*, *Prieſts*, and *People* buſied with it. To this day, remem-
Acts 26.26. bred in all Stories. It cannot be forgotten : For *this was not done in a corner*. This was (indeed) a *Manifeſtation*. Better, in it ſelfe, thus.

And, for us, Better : For us all. For we (all) hold by this. It was a brack in the former ; The *Sermon* was made, and the *Antheme* ſung, and none at it but the
Iam.4.6. *Shepherds*. And what were they ? *Iewes* : What is that to us ? *This Scripture offereth more grace*. Theſe (here) that *came from the East*, firſt, they were *Gentiles*. *Gentiles* ; that concernes us, for ſo are we. We may then looke out, if we can ſee this *Starre*. It is ours, it is the *Gentiles Starre*. We may ſet our courſe by it, to *ſeeke*, and *finde*, and *worſhip Him*, as well as they.

This is for us all. But there is yet more *grace offered* to ſome in particular. The *Shepherds* were a ſort of poore ſimple men altogether unlearned ; But, here come a troope of men of *great Place*, high account in their countrey : And withall, of great *learned men* (their name gives them for no leſſe.) This (lo) falls ſomewhat proper to this Place and Preſence, that will be glad to heare it. It is *fauſtum & ſalutare Sydus* to ſuch ; that *wealth*, *worth*, or *wiſedome* ſhall hinder none, but they may have their parts in CHRISTS *Birth*, aswell as thoſe of low degree. It is not only *Stella Gentium*, but *Stella Magorum* : The *Great Mens*, the *Wiſe mens Starre*, this.

So, *quoad nos*, for us, it fitteth well. And, *quoad ſe*, of it ſelfe, it is fit every way.
Eſay 11.1. This *Starre* leads us to another *Starre* ; even the *Root and Generation of* DAVID, the
2 Pet.1.19. *bright morning Starre*. He of whom * *Zacharie* ſaith, in the Old Teſtament, *Ecce Vir,*
Pſal.110.3. *Oriens nomen Ejus* : Yea, *Oriens ab alto* (ſaith * *Zacharie*, in the New :) Viſits thoſe
* Zach.6.12. of the *Eaſt*, whence the day ſpringeth ; takes them that are neereſt Him ; and His ri-
* Luk.1.78. ſing works upon the place firſt, that beares His name. The *Wiſedome of* GOD the *begin-*
Pro.8.22. *ning of all His waies* is found by *Wiſe men*, of all other (becauſe they be *Wiſe*) moſt fit to finde Him.

The Diviſion

I. Two verſes I have read. In the former, after the *Matter* of the *Feaſt* firſt remembred, (*When* IESVS *was borne*,) accompanied with the two circumſtances of *Place* and *Time*, (The *Place* where, *Bethlehem Iuda* ; The *Time* when, the *dayes of Herod the King* :) There is a memorable accident (that then happened) ſet downe : A *Venerunt*, A *Comming* or arrivall at *Hieruſalem*. And they, that ſo came, were a companie of *Magi*, *from the East*. And this (lo) hath the *Ecce* on the head of it, *Ecce, venerunt Magi ab Oriente, Behold, there came, &c.* As the ſpeciall point, in the Text : and ſo, we to make it.

II. In the later, is ſet downe their *Errand*. Both the [1] *Occaſion*, and the [2] *End* : beſt expreſſed by themſelves, out of their owne *dicentes*. 1. The *Occaſion* : *Vidimus ſtellam,* *plam*; They had *ſeene His ſtarre*. 2. The *End, Venimus adorare,* They are *come to worſhip Him. Viderunt, venerunt, Adorârunt.*

That they may come to their *finis ultimus*, they muſt have a *medius finis*: That is, to *worſhip*, they muſt *finde* Him where *He* is.

So they aske, *Vbi eſt?* Not, *whether* He be *borne*; but *Where Hee is borne.* For, *borne He is*, they are ſure, by the ſame token they have ſeene *His Starre*: *His Starre* is up; that is *riſen*; therefore He is *riſen* too.

So the *Starre* in heaven kindled another *Starre* in earth, (S. *Peter* calls it the *Day-ſtarre which riſeth in the heart,* that is, *faith*) which ſhined, and manifeſted it ſelfe, by their labour in *comming*, diligence in *inquiring*, duty in *worſhipping*. 2 Pet.1.19.

CHRISTS *birth* made manifeſt, to them, by the *ſtarre* in heaven: Their *faith* (the *ſtarre in their hearts*) made manifeſt to CHRIST, and to all, by the travell of it, which ſhewed it manifeſtly.

That (upon the matter) there falls a three-fold *Manifeſtation*, (you may call them three *ſtarres*, if you pleaſe:) 1 The *ſtarre* in heaven: 2 the *day-ſtarre, in their hearts*: 3 and, CHRIST Himſelfe, the *bright morning ſtarre*, whom both the other guide us to: the *Starre* of this morning, which makes the *Day*, the greateſt *Day* in the yeare.

The ſumme of all riſeth to this: That GOD hath *opened a doore of faith to the Gentiles*: And, among them, to *Wiſe men* and *Great men*, as well as to the ſimpler ſort. But with this condition; that they ſay with them, *venite adoremus*: And ſo, *come*, and *ſeeke*, and *find*, and *worſhip Him*; that is, doe as theſe did. Act.14.27.

When IESVS *was borne*: That (*when*) is now. His *Birth* is the ground of the *Feaſt*, and the cauſe of our *Venimus*, our comming together. Where, this we note firſt; It is the verie firſt time, the firſt (*was borne*) in the *Bible*: *was borne*, never till now. Here, the tide turnes; the ſenſe changes, from *ſhall be* to *was*. A bleſſed change; and, the day is bleſſed, on which it happened. The *Matter*.

Before He was *borne*, it was ſo ſure He ſhould be *borne*, as ESAY ſayd, *Puer natus eſt nobis*. But for all that, there is ſome oddes betweene ESAI's *natus eſt*, and Saint MATTHEVVE's. That was but *virtually*; as good as borne: This, *actually borne* indeed. Eſa.9.6.

IESVS CHRIST *yeſterday, and to day, and the ſame for ever.* The *ſame*, yet not altogether after the *ſame manner*. There is as much betweene IESVS CHRIST, *yeſterday*, not come; and IESVS CHRIST, *to day, cum natus eſſet*; as is betweene a ſtate in reverſion, and one in being. Hebr.13.8.

The Fathers aptly reſemble their caſe, that were the *ante-nati* before CHRIST, and ours that came after, to the *two men* (Numb. 13.) *that carried the great cluſter of grapes, upon a ſtaffe betweene them.* Both carried; but, he that came behind ſaw that he carried: So did not he that went before. The *poſt-nati* (ſure) are of the ſurer hand: And ſo, for *cum natus eſſet* (the day and time) to hold a Feaſt: for *When* IESVS *was borne*. Num.13.24.

Weighty circumſtances are ever matter of moment; in a *ſtorie* ſpecially. Three there are in the firſt *Verſe*: 1 The *Place*: 2 the *Time*: 3 the *Perſons*. 4 I add a fourth (out of the *Second Verſe*) the *Occaſion*. The place (*Vbi,*) *Bethlehem Iuda*. The *time* (*Quando,*) *the dayes of* Herod *the King*. The *Perſons* (*Quibus,*) *Wiſe men from the Eaſt*. The *Occaſion,* (*whereupon*) *A new Starre appearing*; Every one of the foure having a ſeverall *Prophecie* running of it; and every *Prophecie*, a filling of it, in theſe words. The *Circumſtances*.

The *Place*: He was borne, in *Bethlehem Iuda*: *And thou Bethlehem Iuda* (ſaith the *Prophet Mica*) *out of thee ſhall He come*. And now, *come* He is. Mica 5.2.

The *Time*: the *dayes of Herod the King. The Scepter ſhall not quite depart from Iuda, till* SILO *come* (ſayd old Father *Iacob* in his *prophecie*:) SILO then is (now) come. For, the *Scepter* is in *Herods* hand: His Father, an *Edomite*; His mother, an *Iſmaelite*: *Iuda* cleane gone. Gen.49.10.

The

Pſal.72.10. Eſa.60.6. The *Perſons* : *Magi ab oriente, Kings from the Eaſt*. The *Kings of Arabia and Saba ſhall come and bring gifts* (ſaith *David* :) And *Eſai* ſpecifies them, *Gold, myrrh, incenſe*. Theſe *Kings* are come : Here they are; they, and their *Gifts*, both.

Numb.24.17. The *Occaſion*, whereupon : *A ſtarre riſen. A ſtarre ſhall riſe of* IACOB (ſaith *Balaam*, no very good man, yet a true *Prophet*, in this; and his prophecie true, and for ſuch recorded in the *Books* of *Moſes*.) This *Starre* is, this morning, up to be ſeene. *Prophecies of all* foure : and, all foure accompliſhed.

1 CHRISTS *Vbi*. Of the *Place*, of *Bethlehem*, *(out of* MICA) it hath formerly beene treated : I but touch it and paſſe it, now. It was the place, where DAVID himſelfe was *borne*. And, what place more meet for the *Sonne of* DAVID, to be borne in ? It was the place, where was heard the firſt newes of the *Temple* : And, where could the *Lord of the Temple* more fitly be heard of ? It interpreted *Domus panis*, the *Houſe of Bread* : What place more proper for Him, who is the *living bread, that came downe from heaven*, to give life to the world ? It is was the *leaſt*, and the loweſt, of all the *thouſands of Iuda* : What *little* and *low* is, in things naturall; that *lowlineſſe*, and *humilitie* is, in ſpirituall. This naturall *birth-place*, of His, ſheweth His *ſpirituall*. *Humilitie* is His *place*; *Humilitie* (as I may call it) the *Bethlehem* of *vertues* : Where you find it, *Lo, there is He borne*. So *borne in us*, as *borne for us*. Paſſe we CHRISTS *Vbi*; And now, to His *Quando*.

Ioh.6.51. Mica.5.2.

2 CHRISTS *Quando*. Of the Time : the *dayes of* HEROD *the King*. And thoſe were evill dayes; Dayes of great affliction, to that land. *Iuda's ſcepter* cleane broken : not a *lawgiver left between his feet*. *Edom* (that is HEROD the *Edomite*) *cried, downe with them, downe to the ground*. Not ſo much as a ſort of ſilly *babes*, but barbarouſly ſlaine in their mothers armes : enough, to make *Rachel mourne, as ſhe lay in her grave*. Diſmall dayes, certainly : Why, then comes SILO : *When mans help furtheſt off, then* GODS *neereſt* : When it is *darke*; then riſes the *Starre*.

Pſal.137.7. Ier.31.15.

Gen.49.10. Num 24.17. What one prophecie of *Him*, but came even ſo; even, at ſuch a time, when they were moſt out of heart, and needed comfort moſt. IACOBS, when they were in *Egypt, the houſe of bondage*. *Balaam's*, when in the waſt and barren wilderneſſe, *among firy Serpents*. *Eſai's*, when they were ready *to be over-runne with the two Kings of Syria and Iſrael*. *Daniel's*, when in *Babylon, the land of their captivitie*. *Agge's*, when *they built the wall with the trowell in one hand, and the ſword in the other*. As His *Prophecies* came (ſtill,) So came *He* : His *Prophecies* (ſaith *Peter*,) *as a candle* : *Himſelfe*, as a *ſtarre* : *in the darke*, both. For all the world, like the time of the yeare His *birth* fell in; in the ſharpeſt ſeaſon, in the deepe of *Winter*. As *humilitie*, *His place* : So, *affliction*, His *time*. The *time* and *place* fit well. For, the time of *affliction*, makes the place; makes *humilitie* : Which place CHRIST is borne in, I paſſe this alſo, and come to the third; of the *Perſons*.

Dan.9.25. Agg.2.9,10. 2 Pet.1.19.

3 CHRISTS *Quibus*. For, there ſtands the *Ecce*; upon it. Which *Ecce* points us to it, as to the chiefe point of all; As (indeed) it is. And our chiefe endevour, to include our ſelves, to have our parts, in this *Venerunt, in comming to* CHRIST.

Here is a *comming, Venerunt* : And they that come, *Magi*. In which *Commers* we conſider foure points : they ſuſtaine foure perſons : 1 Of *Gentiles*; 2 *Gentiles, from the Eaſt*; 3 *Great Perſons*, Great *Princes*, (for, ſo we may be bold to call them, as the *Prophecie* calls them, *Kings* :) 4 Of great *Learning and wiſdome*; So [*Magi*] their name gives them.

3 Gentiles. Act.14.27. To *Bethlehem came the Shepherds*. Nothing to us, they were *Iewes*. But, thither came theſe too, and they were *Gentiles* : and, in this *Gentiles*, we; So come we in. *Then hath* GOD *alſo, to the Gentiles ſet open a doore of faith*. At which doore we enter; Wee with them, and they with us : For, they and we *Gentiles* both. The *ſtarre* is *ſtella gentium*, the *Gentiles ſtarre* : And ſo, ours; and we to direct our courſe by it. All, that ever write, call them *Primitias Gentium*, the *firſt fruits*; *Anteſignanos*, the *ſtandard bearers*.

bearers, to all the *Gentiles*, that came in after. Vpon this, I beg leave to ſtand a little,
ſince it is our tenure, We hold by.

And, that GOD would thus doe, call the *Gentiles in*; there was ſome little *Ecce*
(ſtill) ſome ſmall *Star-light* from the beginning.

By way of *Promiſe*. So much promiſed, by the *Patriarchs*. NOE; that *Iaphet* 1
ſhould at the laſt dwell in the tents of Sem. ABRAHAM; that, *in his Seed* (not any Gen.9.27.
one Nation, but) *all the nations of the earth be bleſſed*. IACOB; that SHILO's *comming* 22.18.
ſhould be expectatio (ſay ſome, and ſome, *aggregatio*) *Gentium*: *All Nations looke for Him*; 49.10.
all be gathered to Him.

By way of *Figure*. Aſmuch was ſhadowed in the *Law*, the *Tabernacle*, and the 2 Heb.16.1.
Temple: all, *figures of things to come*. The *Lawe*: Where was it given? Was it Gal.4.25.
not *in Sinai*, *a mountaine in Arabia* (ſaith the *Apoſtle*,) and ſo upon *heathen ground?*
I truſt, wee may have leave to come upon our owne ground. And by whom? Was
it not by MOSES? And we claime to Him by alliance: His wife was the daughter of Exod.2.28.
the *Prieſt* of *Madian*: So, of a heathen woman; and his children, *heathen of halfe*
bloud.

The *Tabernacle*; Was not the *ſilke*, and *gold*, and *riches*, it was made of, the *ſpoyles* Exod.12.36. 25.2.&c.
of Egypt, and ſo heathen ſtuffe?

The *Temple*: Was it not founded upon the *threſhing floore of* ORNAN *the Iebuſite*, 1 Chro.21.18.
a heathen man? So, on heathen ſoile; and, *ædificium cedit ſolo*. The timber
and materialls of it, came they not from *Hirams* countrey, a Heathen King? And, the 1 Reg.5.10.7.13.&c.
chiefe workman, in it (*the ſonne of a man of Tyre*) Heathen alſo. So, the Heathen were
never wholly out. *Venerunt*, they came, they made their proffers. Some *Ecce*, ſome
little *ſtarre* ſtill.

Now the *Prophets*, when they came, had we not hold there, too? At the ſame time, 3
that GOD gave MOSES to the *Iewes*, who wrote of CHRIST, did he not likewiſe
give BALAAM, to the *Gentiles*, who, *in the mountaines of the Eaſt*, *propheſied of* Num.24.17.
CHRISTS *Starre*, here? Great odds (I know) betweene the men; None betweene
their *Prophecies*: Both, alike true: both their places alike, in the *Librarie* of the HOLY
GHOST. After that, IONAS: howſoever his Book ſtand in the volume of the *Prophets*;
yet (when time was) is was ſhewed, that, in time, he was the firſt of the ſixteene
Prophets; before, and ancient to them all. And this was a faire *Starre*, that His firſt
Prophet of all GOD ſent to *Ninive*, the great Citie of the *Gentiles*, then: And ſent him, Ion.1.2.
before He ſent any of the other fifteene to his owne people (then) in ſhew, the *People of*
the Iewes.

But, even of them He ſent to the Iewes, ſaith not *Eſay* directly, the *Root of* IESSE
ſhould be as a Standard, *all the Nations gather unto Him*? Saith not GOD there, *It was* Eſay 11.10.
too poore a ſervice for CHRIST *to doe to Him*, *to draw to Him a ſort of ſilly Shepheards*; *He*
would give Him, *as a Light to lighten the Gentiles*, *to bring them*, even the very beſt of them, Eſay 42.6.
from the ends of the earth. That *Light to lighten the Gentiles* was this *Starre* (here;) *Simeon*
had it revealed to him, whereto this *Starre* referred, and what it meant; For, it *lighted* 43.5. Luk.2.32.
them indeed. And this, ſtanding the *firſt Temple*. And, ſaith not *Aggee*, (ſtanding
the ſecond Temple) *The deſire of all Nations ſhould come*, (meaning CHRIST;) the Agg.2.8.
deſire, not of one Nation alone, but even of *all*. So, the *Prophets* will not be againſt
this *venerunt*: they are (all) for it.

And was not alſo this *venerunt* dayly ſung in their *Queer*? The *Pſalme of the*
Nativitie: *I will thinke upon Rahab* (that is *Aegypt*) *and Babylon*, *among ſuch as* 4
ſhall know mee. *Behold yee the Philiſtims alſo*, *and them of Tyre*, *with the Morians*; Pſal.87.4.5.
Lo, *there was Hee borne*. *Borne*, in all thoſe places; that is, His *birth* concernes
them all: all, their intereſt in it. In the Pſalme of His *Paſſion*: *All the ends of* Pſal.22.27.
the earth ſhall remember themſelves, *and ſhall turne unto the* LORD, *And all*
the kindreds of Nations ſhall worſhip before Him. In the *Pſalme* of the *Reſurrection*:
That, Hee ſhould then become the *Head-ſtone of the corner*, *and joyne both Iewes and*
Gentiles in one coine, *or angle*. And, in the *Pſalme* of His *Aſcenſion*: That the Pſal.118.22.
Princes of the Nations ſhould bee joyned to the People of the GOD *of* ABRAHAM. Pſal.47.10.

Pſal.72.11. And, in the *Pſalme* of His *Exaltation: That all Kings ſhould kneele before Him, all Nations doe Him ſervice.*

That which (then) was thus promiſed, to, and by the *Patriarchs*; ſhadowed forth, in the *figures* of the *Lawe*, the *Temple*, and the *Tabernacle*; That which was foreſayd by the *Prophets*, and foreſung of in the *Pſalmes*; that, was this day fulfilled: *Venerunt*, here they are come: And *Venimus*, *We*, in them, and with them. Who, not onely in their owne names, but in ours, make heere their entrie; *came*, and *ſought after*, and *found and worſhipped their* SAVIOVR, *and ours*, the SAVIOVR *of the whole World*.

A little wicket there was left open before, whereat divers *Gentiles* did come in.
[a] Iob.1.1. Many a *Venit* there was: *Venit* [a] *Iob*, in the *Patriarchs* dayes. [b] *Venit Iethro*, in *Moſes*:
[b] Exod.18.5 [c] *Rahab*, in *Ioſua's*: [d] *Ruth*, in the *Iudges* time: [e] *Ittai* (the King of *Gaths* ſonne,) in
[c] Ioſ.2. *Davids*: [f] The *Queene of Saba*, in *Salomons*: The [g] *Widow of Sarepta*, in *Elias*: [h] *Naa-*
[d] Ruth 1.4. *man (the Syrian)* in *Eliſa's time*. Each of theſe, in their times, had the favour to be let
[e] 2 Sam.18.2. in. This was but a *Venit*: a little *wicket*, for one or two. Now, a *venerunt*; the great
[f] 1 King.10.1. *Gate* ſet wide open, this day, for all: For theſe heere, with their Camells and Dromeda-
[g] 1 King.17.9. ries, to enter, and all their carriage.
[h] 2 King.5.15.

Matt.1.5. In the ſetting downe His *Genealogie* (the *Chapter* before) That *Salmon* eſpouſed *Rahab* the *Canaanite*; that *Booz* likewiſe, *Ruth* the *Moabite*; it is plaine, that CHRIST deſcended (according to the fleſh) of *Heathen*. Deſcending of *Heathen*, He will never *diſdaine* them, of whom He is deſcended; never ſhut them out, but invite them to His *Child-houſe*; As (we ſee) this day by His *Starre*, He did.

And (if you marke it) of His firſt *Sermon*, the *Widow of Sarepta*, and *Naaman* the *Sy-*
Luk.24.25.27 *rian* were the Theme; which made, His Sermon was not liked. Yet, that Theme He
Matt.12.42,41 choſe purpoſely. And the *Queen of the South*, and *the men of Ninive* much in his mouth:
Ioh.12.20. He mentioned them willingly. And (to end this point;) Hee that, at His *Birth* (now) received theſe of the *Eaſt*; a little before His *death*, in like ſort, *received Gracians* from the *Weſt*, to *See and to ſalute Him*: And, ſtraight upon it (upon the receiving them) brake
23. out and ſayd, *The houre is come now that the* SONNE *of man is glorified*; when *Eaſt* and *Weſt* are come in, both.

I have a little ſtood on this, becauſe it is the *Ecce* point. I concelude; The *Place*, He
Luk 2.7. was borne in, (*an Inne*, which is for all *paſſengers* of what country ſoever;) The Time,
Luk.2.1. He was borne in, (of the *Taxe*, when *all the world came up to be taxed*;) The very *Starre*, which (as the nature of *Starres* is) is common to all Coaſts and Climates, peculiar to none; All ſhew, that from all coaſts they may now come; that, the *Gentiles* are now
Epheſ.3.6. to be (as the *Apoſtle* in three pregnant termes delivers it) σύσσωμα, συμμέτοχα, συγκληρόνομα, *fellow-members*, *fellow-partners*, and *fellow-heires* of one body; *Co-partners* and *Co-heires* of CHRIST, and His *birth*. This, for *Stella Gentium*, the *Gentiles Starre*; So both theirs and ours.

2 There came *Gentiles*: And they came *from the Eaſt*. This may ſeeme to ſet us,
Gentiles, *from the Eaſt*. backe againe; for, we are of the *Weſt*, the contrary Climate. That is no matter. For, in that *they came from the Eaſt*, there lyeth yet further hope for us; even from that
Gal.2.15. point of the compaſſe. For, that is not onely *Gentiles*, but *ſinners of the Gentiles*: Sinners, and that *chiefe ſinners*. For, ſo were they of the *Eaſt*; greater, far greater ſinners than the reſt. For tell me, what ſinne was there, that came not from thence? There was
Gen.11.2. the *Tower ſet in hand, that ſhould have confronted* GOD: and of it came *Babel*, and from it, *confuſion*. [2] Thence came all tyrannie and oppreſſion among men, from *Nim-*
Gen.10.9. *rod*, that *hunted and ranged over men, as over beaſts in a Forreſt*. [3] Thence, all Idolatrie, and worſhip of falſe gods; both in earth, from *Belus* tombe, firſt: And, in Heaven,
Act.7.43. from the *Starre of their god Rempham* (which Saint *Stephen* ſpeakes of.) [4] Thence (*from*
Num.23.7. *the Mountaines of the Eaſt*) the poſteritie of *Balaam*, *falſe Prophets*, *that love the wages*
2 Pet.2.15. *of unrighteouſneſſe*; and, from them, all that naught is. And, if in all theſe it did, It cannot bee denied, but that the whole World received their infection that way, *from the Eaſt*.

And herein *appeared the grace of* GOD, *which bringeth ſalvation to all men, and to all* Tit.2.11.
ſinners, as faire and cleere, as the *Starre* it ſelfe; that, thence *(out of the mountaines of the*
Eaſt) GOD calleth theſe to *ſeeke,* and guided them to *find* CHRIST: that, whence
the *poyſon* firſt came, thence might come the *Triacle:* and that, as they were the firſt that
went out, ſo they ſhould be the firſt that came in.

So the *Eaſt* ſets us not further backe, but brings us neerer. For if the *Eaſt* may
come, which are the greater; much more may the *Weſt,* which are the leſſe: if the *Seducers,*
the *Seduced.* From the *Eaſt,* to the *Weſt,* is *a majore ad minus.* That, if *venerunt* Matt.8.11.
ab Oriente, venient ab Occidente: if the greater, much rather the leſſer. This, for
the *Starre* of the *Gentiles,* firſt: And now, the *Starre* of *Sinners,* and chiefe Sinners of the
Gentiles, even *Orientall Sinners.*

But, they ſuſtaine yet a third perſon, theſe: (to come neerer, and to make it come 3 *Great Perſons.*
neerer us, even to this place.) For *Great men* they were in their Countries, of the higheſt
place and account there, as all Stories teſtifie. The *Pſalme* calls them *Kings of Sheba* Pſal.72.10.
and Seba: and, ſo may wee. It may appeare, by *Herods* reſpect to them: His *calling a* Ver.3 4.11.
Synode to reſolve them; his privy conference, with them. So may it, by their *treaſures*
they opened, and by their *preſents* they offered (preſents, for a *King,*) which give them
for no leſſe. So, this is (now) thirdly, *Stella Magnatum,* the *Starre* of *Princes* and *Nobles*
alſo. Yea, *Stella Regia,* the *Starre Royall: Kings* themſelves have their hold and
claime by it.

CHRIST is not onely for ruſſet clokes, Shepherds and ſuch; ſhewes Himſelfe to
none but ſuch. But, even the *Grandez,* Great States, ſuch as theſe; *Venerunt, they came*
too: and, when they came, were welcome to *Him.* For they were ſent for, and invited
by this *Starre* (their *Starre* properly.)

Theſe, at *His Birth,* at His welcome into the world; And others ſuch as theſe, at His
death, at his going out of it. Then *Ioſeph of Arimathea; an honourable Counſellor, be-* Matt.27.60.
ſtowed on him a faire new Tombe: and others came, with their *hundred pound of ſweet odors.* Ioh.19.39.
So that, comming and going, He was beholden to ſuch. The Tribe, CHRIST
came of, was the *Royall Tribe,* to whom the *Scepter* belonged; And, in the *Prophecie* it
followes, *A ſtarre ſhall riſe out of* IACOB, *and a Scepter out of* ISRAEL. To *Kings,* Num.24.17.
to *Scepters* CHRIST cannot but be well inclined.

Among his prophets, I find AMOS, an *heardman:* True: but, I find ESAY, and Amos 1.1. Dan.1.6.
DANIEL, (both) *nobly deſcended,* and of the *blood Royall.*

In his deſcent, there are BOOZ, and IESSE, plaine countrie men; But there
are DAVID, and SALOMON too, and a *liſt of Kings* withall: that ſo, there Matt.1.6.
may bee a mixture of both. It is true, *Saint* PAVL ſaith: *You ſee your calling;* 1 Cor.1.26.
Not many mighty, not many noble after the fleſh: Not many, hee ſaith: *Not any,* hee
ſaith not: hee ſhould (then) have ſpoken contrarie to his owne knowledge. Some pertained
to this *Starre,* went by it. The [a] *Lord Deputie* of *Cyprus;* the great [b] *Iudge* a Act.13.7.
in *Areopago;* divers of the [c] *nobler ſort at Beræa;* And divers of [d] CÆSARS *houſhold* b Act.17.34.
came in, and had all their calling, by and from Him. c 11.

As likewiſe, the great [e] *Lord treaſurer,* by *Saint* PHILIP; and the [f] *Elect Ladie,* d Phil.5.22. c Act.8.27.
by *Saint* IOHN. Thoſe (all) were of this troope, here: Vnder this *Starre,* all of them, f 2. Ioh.1.
Stella Magnatum. To conclude, from our SAVIOVR CHRISTS owne mouth:
As there is in *Heaven, roome* for poore *Lazarus;* So, that roome was *in the boſome* of
one that was *rich* (that is) of ABRAHAM; a *great Man,* yea, a great *Prince* in his
time.

1 *Stella Gentium;* 2 *Stella Peccatorum de gentibus;* 3 *Stella Magnatum.* But yet 4 *Wiſe men.*
all this while, wee have not touched *Stella Magorum:* Not yet dealt with *Magi,*
the very word of the Text, and the chiefe perſon they repreſent. For, beſide
that they were *great States,* they were alſo great *Learned men;* And (being both)
they are ſtiled rather by the name of the skill and *Learning,* than by that
of

of their *Greatneſſe*; to point us, to the qualitie in them, wee are principally to regard.

You ſhall not need ſtartle, when you here the word *Magi*, as if they were ſuch as *Simon Magus* was. Of later times it ſounds not well (this name:) Of old, it was a name of great honour, as was the name of *Tyrannus*, and *Sophiſtes*; all, in the like caſe. Evill and unworthy men tooke them up after, and ſo, they loſt their firſt reputation. But, originally, *Magus* was a title of *high knowledge*.

I adde, of Heathen knowledge; and comprehend in it this very knowledge, that they were well ſeene in the courſe of *heaven*, in the *Starres* and bodies celeſtiall. Their *Vidimus Stellam* ſhewes as much. *The Starres* GOD *hath given, for Signes* (ſayth the Booke of *Geneſis*:) Even, the ordinarie. And, if them, the extraordinary (ſuch as this) much more. For, *Signes* they are, open the *Signature* who can.

Gen.1.14.

This Learning of theirs made them never the further from CHRIST (we ſee;) It did them no hurt, in their comming to CHRIST: No more than it did *Moſes*, that *he was well learned in all the Wiſedome of the Aegyptians* (ſayth Saint STEPHEN, *Acts* 7.22.) Nor no more than it did *Salomon*, that *he paſſed all the children of the Eaſt, in their owne learning*, (I *Reg*. IIII. XXX.) No more than it did *Daniel*, that *he was brought up and well ſeene, in the cunning of the Chaldeans* (*Dan*. I. IV.) No more theſe, than the *gold* and *ſpoyles* of *Aegypt*, did the *Tabernacle* hurt, that was hung all over with them.

They, that are ſeene in theſe Learnings of *Aegypt*, of *Chaldea*, of the *Eaſt*, are not thereby barred at all. This is their *Starre*, their guide; a guide apt and proper for them, that knew the *Starres*; for them that were learned. CHRIST applyeth Himſelfe to all; diſpoſes all things: what every one is given to, even by that, CHRIST calleth them. Saint PETER, ANDREVV, IAMES and IOHN, *Fiſhermen*, by a *draught of fiſh*. Theſe, that were ſtudious in the *Starres*, by a *Starre* for the purpoſe.

And note that the apparition to the Shepheards was no ſooner over, but this *Starre* appeared preſently, if not the very ſame houre: (that is) both at once. In like manner, CHRIST, at firſt (to ſhew the glorie of His greatneſſe) tooke and imployed *Fiſhermen*, ſuch as had no bringing up in Schooles. But, it was not long after, but *Learned men* came in apace: *Learned men* of all ſorts; [a] *Zenas*, in *Law*; [b] *Luke*, in *Phyſike*; [c] *Apollo*, with his *Eloquence*; [d] *Dionyſe*, with his *Philoſophie*; [e] *S. Paul*, with his πολλὰ γράμματα *much learning*, (which he had at *Tharſus*, as famous an Vniverſitie for *Aſia*, as *Athens* was for *Greece*.) Which *Learning* (for all *Feſtus* phanſie) *turned not his braines*, nor did them any hurt at all.

a Tit.3.13.
b 1 Tim.4.11.
c Act.18.24.
d Act.17.34.
e Act.26.24.

There is no *Starre*, or beame of it; There is no truth at all, in humane learning or *Philoſophie*, that thwarteth any truth in *Divinitie*; but ſorteth well with it, and ſerveth it, and all to honour *Him*, who ſaith of Himſelfe, *Ego ſum Veritas, I am the Truth*. None, that will hinder this *Venerunt*, keepe backe any Wiſe man, or make him leſſe fit for comming to CHRIST.

Iob.14.6.

So, you ſee your calling; all foure. 1 *Gentiles* may come, 2 *Sinners* of the *Gentiles* may come, (yea, though they be *peccatorum primi*, of the primer ſort:) 3 Men of place, 4 Men of Gifts, Learned and *Wiſe* may come. *In Magis inſunt omnes hii*, all are in *Venerunt Magi*: The *Starre* goes before them, guides them (all) to CHRIST.

The Application.

It remaineth, that, what we may doe, we will doe; that is, *come*. (For, further than *Venerunt*, we are not like to come, at this time.) And, though we goe no further, it skills not, ſo we doe but that; *come*; Even that will ſerve. For, it is all in all. We ſhall goe in the companie of *Wiſe men*, that is once. And, if the *Shepherds* were too homely to ſort with, theſe are company for the beſt; they were company for CYRVS, and DARIVS, and all the great *Monarchs* of *Perſia*.

Ecce Venerunt it is, in the Text: And (indeed,) not onely the *Perſons*, (*Ecce Magi*,) but their very *comming* deſerved an *Ecce*. It is an *Ecce Venerunt*, theirs (indeed) if wee weigh it well, *Whence* they came, and *Whither*. *Whence*; *from the Eaſt*, their owne countrie: *Whither*; to *Hieruſalem*, that was (to them) a ſtrange Land: That was ſomewhat. 2 They came a long journey, no leſſe than *twelve dayes* together. 3 They came an uneaſy journey, for their way lay through *Arabia Petræa*, and the craggy rockes of it. 4 And they came a dangerous journey, through *Arabia Deſerta* (too,) and the *black tents of Kedar* there, then famous for their robberies, and Pſal.120.5. even to this day. 5 And they came, now, at the worſt ſeaſon of the yeare. And all, but *to doe worſhip at* CHRISTS *birth*. So great account they made; So highly did they eſteeme their being at it, as they tooke all this great travell, and came all this long journey, and came it, at this time. Stayed not their comming, till the opening of the yeare, till they might have better weather and way, and have longer dayes, and ſo more ſeaſonable and fit to travell in. So deſirous were they to come with the firſt, and to be there, as ſoone as poſſibly they might: broke through all theſe dificulties, *Et ecce Venerunt*, *And, behold, come they did*.

And we, what excuſe ſhall we have, if we come not? if ſo ſhort and ſo eaſie a way we come not, as from our *chambers* hither, not to be called a *way* indeed? Shall not our owne *Venerunt* have an *Ecce*, Behold, it was but ſtepping ouer the threſhold, and yet they came not?

And theſe were *Wiſe men*; and never a whit the leſſe *Wiſe*, for ſo *comming*: Nay, never ſo truly *Wiſe*, in any thing they did, as in ſo *comming*. The HOLY GHOST recordeth them for *Wiſe*, *in capite libri*, even in the beginning of the New Teſtament. Of CHRIST, when He came into the world (that is, when He was borne) the *Pſalme* ſaith, *In the beginning of the Booke it was writ of Him, He ſaid, Ecce* Pſal.40.7. *venio, Lo I come*: Of theſe, in the ſame words, when they came to meet Him (ſo borne,) it is ſaid here, in the beginning of the *Goſpell*, *Ecce venerunt, Behold they came*.

And wee, if we beleeve this, that this was their *wiſdome*; if they and wee be *Wiſe* by one SPIRIT, by the ſame principles; wee will follow the ſame *Starre*, tread the ſame way, and ſo come (at laſt) whither they are happily gone before us.

Nay, not onely that [*come*;] but this withall; To thinke and ſet downe with our ſelves, That, to *come to* CHRIST, is one of the *wiſeſt* parts, that ever theſe *Wiſe men* did; or we, (or any elſe) can doe in all our lives.

And how ſhall wee that doe? I know not any more proper way left us, than to come to that, which *Himſelfe* by expreſſe order hath left us, as the moſt ſpeciall *Remembrance* of Himſelfe, to bee come to. When He came into the world (ſaith the *Pſalme*) that is, at His *birth* (now) He ſaid, *Ecce venio, Lo I come*: What then? *Sacrifice and burnt offerings thou wouldſt not have, but a bodie haſt thou ordained mee*: Marke (ſaith the *Apoſtle*) *Hee takes away the firſt, to eſtabliſh the* Ibid.ver.6. Heb.10 9. *ſecond*, (that is) to eſtabliſh His *bodie*, and the *comming* to it. By the *offe-* Heb.10.10. *ring*, *breaking*, and *partaking* of which *bodie*, *Wee are all ſanctified*, ſo many as ſhall come to it. For, *given it is*, *for the taking away of our ſinnes*. Nothing is more fit, than at Matt.26.28. the time, His *bodie* was ordained Him (and that is, to day,) to come to the *bodie* ſo ordained.

And in the *Old Rituall* of the Church wee finde, that the cover of the *Caniſter* (wherein was the *Sacrament* of His *Bodie*,) there was a *Starre* ingraven; to ſhew us, that (now) the *Starre* leades us thither; to His *Body*, there. Apoc.22.17.

And what ſhall I ſay now, but (according, as Saint *Iohn* ſaith) and the *Starre*, and the *Wiſe-men* ſay, *Come*. And Hee, whoſe the *Starre* is, and to whom the *Wiſe-men* Ioh.6.35. *came*, ſayth *Come*. And let them, that are diſpoſed, *Come*. And let, whoſoever will take of the *Bread of Life*, which *came downe from Heaven*, *this day*, *into Bethlehem the* *houſe of bread.* Of which *bread,* the Church is (this day) the *Houſe*; the true *Bethlehem,* and all the *Bethlehem,* wee have now leſt to *come* to, for the *bread of life*; of that *life,* which wee hope for in heaven. And this, our neereſt *comming* that (here) wee can *come,* till wee ſhall (by another *Venite*) come, unto *Him,* in His *heavenly Kingdome.* To which, *He* grant, we may *come,* that (this day) *came* to us in *earth,* that wee thereby might come to Him, and remaine with Him for ever, Iesvs Christ *the* Righteovs.

[⁂]

A SER-

A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-hall*,
on *Wedneſday*, the XXV. of *December*, A. D. MDCXXII.
being CHRISTMAS day.

MATT. Chap. II. Verſ. I, II.

Behold there came VVISE MEN, from the Eaſt to Hieruſalem;

Saying, Where is the KING OF THE IEVVES, *that is borne? For, we have ſeene His ſtarre in the Eaſt, and are come to worſhip Him.*

THere be, in theſe two *Verſes*, two principall Points, (as was obſerved, when time was,) 1 The *Perſons*, that arrived at *Hieruſalem*: 2 And their *Errand*. The *Perſons*, in the former *Verſe*: whereof hath been treated heretofore. Their *Errand*, in the latter: wherewith we are now to deale.

Their *Errand* we may beſt learne from themſelves, out of their *Dicentes* &c. Which (in a word) is, *To worſhip Him*. Their *Errand*, our *Errand*, and the *Errand* of this *Day*.

This TEXT may ſeeme to come a little too ſoone, before the time; and ſhould have ſtaied ſtill the day, it was ſpoken on, rather than on this day. But, if you marke them well, there are (in the *Verſe*) foure *Words*, that be *Verba Diei hujus*, proper and peculiar to this very *Day*. 1 For firſt, *Natus eſt* is moſt proper to this Day of all daies, the Day of His *Nativitie*. 2 Secondly, *Vidimus Stellam*: For, this Day, it was firſt ſeene; appeared firſt. 3 Thirdly, *Venimus*: For, this Day, they ſet forth, began their iourney. 4 And laſt, *Adorare eum*: For when *He brought His onely begotten Sonne into the World, He gave in charge, Let all the Angels of* GOD *worſhip Him*: And when the *Angels* to doe it, no time more proper for Vs to doe it, as then. So theſe foure appropriate it to this *Day*, and none but this.

Heb.1.6.

The maine Heads of their *Errand* are 1 *Vidimus ſtellam*, the *Occaſion*: 2 And *Veni-*

The Diviſion

mus adorare, the *End* of their *Comming*. But for the better conceiving it, I will take another courſe, to ſet forth theſe points to be handled.

I. Their *Faith* firſt: *Faith*; in that they never aske, *Whether* He be; but, *Where* He is *borne*: For, that *Borne He is*, that, they ſtedfaſtly beleeve.

II. Then, the *Worke*, or *Service* of this Faith, (as *Saint Paul* calleth it;) the *Touch*, or
Phil.2.17. *triall*, δοκίμιον (as S. *Peter*;) the *Oſtende mihi* as (Saint *Iames*) of this their faith in theſe
1 Pet.1.7. five: 1 Their *Confeſſing* of it, in *venerunt dicentes*. *Venerunt*, they were no ſooner come,
Iam.2.18. but *dicentes*, they tell it out: Confeſſe Him and His *Birth* to be the cauſe of their comming.
1 2 Secondly, As confeſſe their *Faith*, So, the *Ground* of their *Faith*; *Vidimus enim*,
2 *For*, they had *ſeene His ſtarre*: And, *His ſtarre* being *riſen*, by it they knew, He muſt
3 be *riſen* too. 3 Thirdly, (as Saint *Paul* calls them, in *Abraham's*) *Veſtigia fidei*, the *ſteps*
Rom.4.12. of their *faith*, in *venimus*, their *comming*; *Comming*, ſuch a *journey*; at ſuch a *time*; with
ſuch *ſpeed*. 4 Fourthly, When they were come, their *Diligent inquiring Him out* by *Vbi*
4 *eſt?* (For, here, is the place of it:) asking after Him, to find where He was. 5 And laſt,
5 when they had found Him, the *End* of their *ſeeing*, *comming*, *ſeeking*; and all, for no other end, but to *Worſhip Him*. Here, they ſay it: At the XI. *Verſe*, they doe it, in theſe two Acts, 1 *Procidentes*, their *Falling downe*: 2 And, *Obtulerunt*, their *offering* to Him. *Worſhip* Him with their *Bodies*; *Worſhip* Him with their *Goods*: Their *Worſhip*, and ours; the true *Worſhip* of CHRIST.

The Text is of a *ſtarre*: And we may make all runne on a *ſtarre*; that ſo, the *Text*
2 Pet.1.9. and *Day* may be ſuitable, and Heaven & Earth hold a correſpondence. S. *Peter* call faith, *the Day-ſtarre riſing in our hearts*: Which ſorts well with the *ſtarre*, in the *Text*, riſing in the *Skie*. That, in the skie, manifeſting it ſelfe from above, to them: This, in their hearts, manifeſting it ſelfe from below, to Him, to CHRIST. Manifeſting it ſelfe, by
[a] Rom.10.10. theſe five: 1 By [a] *Ore fit confeſſio*, the Confeſſing of it: 2 By [b] *Fides eſt ſubſtantia*, the
[b] Heb.11.1. Ground of it: 3 By [c] *Veſtigia fidei*, the Stepps of it, in their painefull comming: 4 By
[c] Rom.4.12. their *Vbi eſt?* Carefull Enquiring: 5 And laſt, by *Adorare Eum*, their devout Worſhipping. Theſe five, as ſo many *beames* of *Faith*, the *day-ſtarre* riſen in their hearts. To take notice of them. For, every one of them is of the nature of a *Condition*; So as, if we faile in them, *non lucet nobis ſtella hæc*, we have no part in the light, or conduct of this *Starre*. Neither, in *Stellam*, the *Starre* it ſelfe; Nor, in *Ejus*, in *Him* whoſe the *ſtarre* is; that is, not in CHRIST neither.

We have now got us a *ſtarre* on *earth*, for that in *heaven*: And theſe (both) lead us to a third. So as, upon the matter, three *ſtarrs* we have; and each, his proper manife-
1 ſtation. 1. The firſt, in the *firmament*: That appeared unto them, and in them, to us:
Tit.2.11. (A figure of Saint *Pauls* Επεφάνη χάρις, the *Grace of* GOD *appearing, and bringing ſalvation*
2 *on to all men*; *Iewes*, and *Gentiles* and all.) 2. The ſecond, here on *earth*, is Saint *Peter's Lucifer*
2 Pet.1.9. *in cordibus*: And, this appeared in them, and ſo muſt, in us. Appeared, 1 in their Eyes, *Vidimus*: 2 in their Feet, *Venimus*: 3 in their Lipps, *Dicentes*: *ubi eſt*: 4 in
3 their knees, *Procidentes*, Falling downe: 5 in their Hands, *Obtulerunt*, by Offering. Theſe five, every one a *beame* of this *ſtarre*. 3. The third in CHRIST Himſelfe (Saint *Iohn's ſtarre*,) *The generation and root of* DAVID, *the bright morning ſtarre*, CHRIST. And He, His double appearing: 1 One, at this time, now, when He appeared in great *humilitie*; and we ſee, and come to Him, by *faith*. 2 The other, which we waite for; e-
Tit.2.13. ven, *the bleſſed hope, and appearing of the Great* GOD, *and our* SAVIOVR, *in the Majeſtie of His Glorie*.

Theſe three: 1 The firſt, that manifeſted CHRIST to them: 2 The ſecond, that manifeſted them to CHRIST: 3 The third, CHRIST Himſelfe, in whom, both theſe were (as it were) in *conjunction*. CHRIST the bright *Morning ſtarre* of that *Day*, which ſhall have no *night*; The *Beatifica viſio*, the bleſſed ſight of which *Day*, is the *Conſummatum eſt* of our Hope, and happineſſe for ever.

Of theſe three *ſtarrs*, the firſt is *gone*; the third *yet to come*; the ſecond only is *preſent*. We, to looke to that; and to the five *beames* of it. That is it, muſt doe us all the good, and bring us to the third.

I.
Their *Faith.*
* Act.14.27.

SAint *Luke* calleth Faith, the * *Doore* of *Faith* : At this Doore let us enter. Here is a *comming* : And *He that commeth to* GOD (and ſo, Hee that, to CHRIST) *muſt beleeve, that* CHRIST *is:* ſo doe theſe. They never aske, *An ſit*; but, *Vbi ſit?* Not, *Whether*, but *Where He is borne*. They that aske *Vbi, qui natus?* take *natus* for granted: preſuppoſe, that *borne* He is. Herein is *faith* : Faith, of CHRIST'S being *borne*, the third *Article* of the *Chriſtian Creed*.

And, what beleeve they of Him? Out of their owne words here: 1 Firſt, that *Natus*, that *Borne* He is; and ſo, *Man* He is: His *Humane Nature*. 2 And, a His *Nature*, ſo His *Office*, in *natus eſt* REX, Borne a *King* : They beleeve that too. 3 But, *Iudæorum* may ſeeme to be a *Barre* : For then, what have they to do with the *King of the* IEVVES? They be *Gentiles*, none of His *Lieges*; No relation to Him, at all; What do they *ſeeking*, or *worſhipping* Him? But, weigh it well, and it is no *Barre*. For, this they ſeeme to beleeve: He is ſo *Rex Iudæorum, King* of the *Iewes*, as He is *adorandus a Gentibus*, the *Gentiles* to *adore* Him. And, though borne in *Iewry*, yet, whoſe *Birth* concerned them, though *Gentiles*, though borne farre off in the *Mountaines of the Eaſt* : They, to have ſome benefit by Him and His Birth; and for that, to doe Him *worſhip*, ſeeing *officium fundatur in Beneficio* ever. 4 As thus borne in earth, ſo a *ſtarre* He hath in heaven of His owne: *ſtellam Ejus*, His ſtarre; He the owner of it. Now we know, the *ſtarrs* are the *ſtarrs of Heaven*; and He, that *Lord* of *them, Lord* of *Heaven* too; And ſo, to be adored of them, of us, and of all. *Saint Iohn* puts them together: *The Root and Generation of* DAVID, His *Earthly*; and, *The bright Morning ſtarre*, His *Heavenly* or *Divine generation*. *Hæc eſt fides Magorum*, this is the Myſterie of their *faith*. In *Natus eſt*, Man; In *ſtellam Ejus*, GOD: In *Rex, a King*, (though of the *Iewes*, yet) the good of whoſe Kingdome ſhould extend, and ſtretch it ſelfe far and wide, to *Gentiles* and all; and He, of all to be *adored*. This, for *Corde creditur*, the *day-ſtarre* it ſelfe in their *hearts*. Now, to the *Beames* of this *ſtarre*. Rev.22.16.

II.
The *Worke* of their *Faith.*
1 Their *Confeſſion, Dicentes.*

Next to *Corde creditur* is *Ore fit Confeſſio*, the *Confeſſion* of this *Faith*. It is in *venerunt dicentes*, they came with it in their mouthes. *Venerunt*, they were uo ſooner come, but they ſpake of it ſo freely, to ſo many, as it came to *Herod's* eare, and troubled him not a little that any *King of the Iewes* ſhould be *worſhipped*, beſide himſelfe. So then, their faith is no *boſome-faith*, kept to themſelves, without ever a *dicentes*, without ſaying any thing of it to any body. No: *Credidi, propter quod locutus ſum*; They *beleeved*, and *therefore they ſpake*. The *ſtarre* in their *hearts* caſt one *beame* out at their *mouthes*. And though *Herod*, who was but *Rex factus*, could evill brooke to heare of *Rex natus*, muſt needs bee offended at it; yet they were not afraid to *ſay* it. And, though they came from the *Eaſt* (thoſe parts, to whom and their *King* the *Iewes* had long time beene captives and underlings,) they were not aſhamed neither, to tell, that, One of the *Iewes* Race they came to ſeeke; and to ſeeke Him to the end to *worſhip Him*. So, neither afraid of *Herod*, nor aſhamed of CHRIST: but profeſſed their *Errand*, and cared not who knew it. This for their *confeſſing* Him boldly. Pſal.116.10.

2
Their *Ground*:
Vidimus enim.
*Heb.11.1.
Pro.14.15.

But, Faith is ſaid (by the * *Apoſtle*) to be ὑπόστασις, and ſo, their is a good *Ground*; and ἔλεγχος and ſo, hath a good *Reaſon* for it. This, puts the difference between *Fidelis*, and *Credulus*, or (as *Salomon* termes him) *fatuus, qui credit omni verbo* : between *Faith*, and *Lightneſſe of beleefe* : *Faith* hath (ever) a *Ground*; *Vidimus enim*, an *Enim*, a *Reaſon* for it; and is ready to render it. How came you to beleeve? *Audivimus enim*; *For*, we have *heard* an *Angell* (ſay the Shepherds:) *Vidimus enim*, for we have *ſeene* a *Starre*, (ſay the *Magi*:) And this is a *well-grounded* Faith. We came not of our owne heads; We came not, before we *ſaw* ſome reaſon for it; *ſaw* that, which ſet us on comming; *Vidimus enim Stellam Ejus*. Luc.2.20.

Vidimus

Stellam Ejus. *Vidimus ſtellam* : We can well conceive that : Any, that will but looke up, may ſee a *ſtarre*. But, how could they ſee the [*Ejus*] of it, that it was His? Either, that it belonged to any; Or that, He it was, it belonged to. This paſſeth all *Perſpective* : No *Aſtronomie* could ſhew them this. What, by courſe of *Nature*, the ſtarrs can produce, that they, by courſe of *Art* or *Obſervation*, may diſcover. But, this *Birth* was above *Nature*. No *Trigon, Triplicitie, Exaltation* could bring it forth. They are but idle, that ſet figures for it. The *ſtarre* ſhould not have been *His*, but He, the *ſtarr's*, if it had gone that way. Some other *light* then, they ſaw this [*Ejus*] by.

Now (with us, in Divinitie) there be but two in all: [1] *Veſpertina*, and [2] *Matutina lux*. *Veſpertina*, the *Owle-light* of our *Reaſon*, or *skill*, is too dimme to ſee it by. No remedie then, but it muſt be (as ESAY cals it) *Matutina lux* : The *Morning-light*, the Light of GODS *Law* muſt certifie them of the *Ejus* of it. There, or not at all, to be had, whom this *ſtarre* did portend.

And in the *Law*, there we find it (in the XXIV. of *Numbers*.) One of their owne Prophets, that came (from whence they came) *from the Mountaines of the Eaſt*, was raviſhed in ſpirit, fell in a traunce, had *his eyes opened*, & ſaw the *Ejus* of it many an hundred yeares, before it roſe. Num.24.17. Saw *Orietur in* IACOB, that there it ſhould *riſe*; Which is as much, as *Natus eſt*, here. Ibid. Saw *ſtella*, that He ſhould be the *bright Morning-ſtarre*; and ſo, might well have a *ſtarre* to repreſent Him. Saw *Sceptrum in* ISRAEL (which is juſt as much as *Rex* IVDÆORVM,) that it ſhould portend a *King* there: Ibid. Such a *King*, as ſhould not only *ſmite the corners of Moab* (that is) *Balac* their enemie, for the preſent; but, ſhould reduce and *bring under* Him *all the ſonnes of* SETH (that is) all the World : For, all are now SETH'S *ſonnes*; CAIN'S were all drowned in the *Floud*. Here now is the *Ejus* of it, cleer. A *Prophets* eye might diſcerne this: Never a *Chaldean* of them all could take it with his *Aſtrolabe*. BALAAM'S eyes were *opened* to ſee it: and he helped to open their eyes, by leaving behind him this *Prophecie*, to direct them how to apply it (when it ſhould ariſe) to the right *Ejus* of it.

But, theſe had not the LAVV : It is hard to ſay, that the *Chaldee Paraphraſe* was extant long before this. They might have had it. Say, they had it not : If MOSES were ſo carefull to record this *Prophecie* in his Booke, it may well be thought, that ſome memorie of this ſo memorable a *Prediction* was left remaining among them of the *Eaſt*, his owne Country where he was borne and brought up. And, ſome helpe they might have from DANIEL too, who lived all his time in *Chaldæa*, and *Perſia*, and propheſied among them of ſuch a KING, and ſet the juſt time of it.

And this (as it is conceived) put the difference between the *Eaſt*, and the *Weſt*. For I aske, Was it *vidimus in Oriente*, with them; Was it not *vidimus in Occidente*? In the *Weſt*, ſuch a *ſtarre*, it or the fellow of it was ſeene, nigh about that time, or the *Roman Stories deceive* us. Toward the end of AVGVSTVS reigne, ſuch a *ſtarre* was ſeene, and much ſcanning there was about it. *Plinie* ſaith it was generally holden, that *ſtarre* to be *Fauſtum Sydus*, a Lucky Comet; and portended good to the World, which, few or no Comets doe. And *Virgil* (who then lived) would needs take upon him, to ſet downe the *Ejus* of it,----*Ecce Dionæi, &c* : Entitled *Cæſar* to it. And verily, there is no man, that can (without admiration) read his *ſixth Eglogue*, of a *Birth*, that time expected, that ſhould be the *Offſpring of the Gods*, and that ſhould *take away their ſinnes*. Where-upon it hath gone for current, the *Eaſt* and *Weſt*, *Vidimus*, both.

But, by the light of their *Prophecie*, the *Eaſt*, they went ſtraight to the right *Ejus*. And, for want of this *Light*, the *Weſt* wandered, and gave it a wrong *Ejus* : As *Virgil*, applying it to little *Salonine*; and (as evill hap was) while he was making his Verſes, the poore Child died; and ſo, his *ſtarre* ſhot, vaniſhed, and came to nothing. Their *vidimus* never came to a *venimus* : they neither went, nor *worſhipped* Him, as theſe (here) did.

But, by this we ſee, When all is done, hither we muſt come, for our *Morning-light*; to this *Booke*, to the *Word of Prophecie*. All our *vidimus ſtellam* is as good as nothing, without it. That *ſtarre* is paſt and gone, long ſince : *Heaven and earth ſhall paſſe, but*

this

2 Pet.1.17.
Verſe 19.

this Word ſhall not paſſe. Here, on this, wee to fix our eye, and to ground our faith. Having this, though we neither heare *Angell*, nor ſee *ſtarre*, we may (by the Grace of GOD) doe full well. For, even they, that have had both thoſe, have been faine to reſolve into this, as their laſt, beſt, and chiefeſt point of all. Witneſſe Saint *Peter*: He ſaith he, (and they with him) *ſaw* CHRISTS *Glorie, and heard the voice from Heaven, in the Holy Mount*: What then? After both theſe, *Audivimus* and *vidimus* (both ſenſes) he comes to this, *Habemus autem firmiorem, &c. We have a more ſure Word of Prophecie* than both theſe: *Firmiorem*, a *more ſure*, a *more cleere*, than them both. And, *Si hîc legimus* (for, *legimus* is *vidimus*,) If here we read it written, it is enough to ground our faith, and let the *ſtarre* goe.

And yet (to end this point;) Both theſe, the *ſtarre*, and the *Prophecie*, they are but *circumfuſa Lux*: Without, both. Beſides theſe, there muſt be a *Light Within*, in the eye: Elſe, (we know for all them, nothing will be ſeene. And, that muſt come from Him, and the enlightening of His *Spirit*. Take this for a *Rule*: No knowing of *Ejus, abſque Eo*; of His, without *Him*, whoſe it is. Neither, of the *ſtarre*, without Him, that *created* it; Nor, of the *Prophecie*, without Him, that *inſpired* it. But, this third comming too; He ſending the light of His *Spirit*, within, into their minds; they then ſaw cleerely, This, the *ſtarre*; now the Time; He the Child, that this day was *borne*.

He, that ſent theſe two *without*, ſent alſo this third *within*: and then, it was *Vidimus* indeed. The *light* of the *ſtarre*, in their *eyes*, the *Word of Prophecie* in their *eares*, the *Beame* of His *Spirit* in their *hearts*; theſe three made up a full *vidimus*. And, ſo much for *vidimus ſtellam Ejus*, the Occaſion of their *Comming*.

3
Their Comming: Venimus

Now, to *Venimus*, their *comming* it ſelfe. And it followes well. For, it is not a *ſtarre* only, but a *Load-ſtarre*: And, whither ſhould *ſtella Ejus ducere*, but *ad Eum*? whither lead us, but to *Him*, whoſe the *ſtarre* is? The *ſtarre*, to the *Starr's Maſter*.

Iam.2.18.
Rom.4.12.

All this while we have beene at *dicentes*, ſaying and ſeeing: Now we ſhall come to *Facientes*, ſee them doe ſome-what upon it. It is not *ſaying*, nor *ſeeing* will ſerve Saint *Iames*: He will call, and be ſtill calling for *Oſtende mihi*, *ſhew me* thy Faith by ſome Worke. And, well may he be allowed to call for it, this *Day*: It is the day of *Vidimus*, Appearing, Being ſeene. You have ſeene His ſtarre; Let Him now ſee your ſtarre, another while. And, ſo they doe. Make your Faith to be ſeene: So it is: Their *Faith*, in the *ſtepps* of their *Faith*. And, ſo was *Abraham's*, firſt, by *comming* forth of his Countrey; As, theſe here doe, and ſo *walke in the ſtepps of the faith of Abraham*; doe his firſt worke.

Acts 1.11.
Cant.1.4.

It is not commended, to ſtand *gazing up into Heaven* too long, Not on CHRIST *Himſelfe aſcending*: Much leſſe on His *ſtarre*. For, they ſate not ſtill gazing on the *ſtarre*. Their *Vidimus* begat *Venimus*; their *ſeeing* made them *come*; come a great journey. *Venimus* is ſoone ſayd; but a *ſhort Word*: But, many a wide and weary ſteppe they made, before they could come to ſay *Venimus*, Lo, here *we are come*; *Come*, and at our journeys end. To looke a little on it. In this their *Comming*, we conſider, 1. Firſt, the *diſtance* of the Place, they came from. It was not hard by, as the *ſhepherds* (but a ſtep to *Bethlehem*, over the fields:) This was riding many a hundred miles, and coſt them many a dayes journey. 2. Secondly, we conſider the *Way*, that they came: If it be *pleaſant*, or plaine and *eaſy*: For, if it be, it is ſo much the better. 1 This was nothing *pleaſant*; for, through *deſarts*: all the way waſte and deſolate. 2 Nor (ſecondly) *eaſy* neither: For, over the Rocks & craggs of both *Arabies* (ſpecially *Petræa*) their journy lay. 3. Yet, if *ſafe*: But it was not; but exceeding dangerous, as lying through the middeſt of the *Black Tents of Kedar*, a Nation of *Theeves* and Cut-throats; To paſſe over the *hills* of *Robbers*; Infamous then, and infamous to this day. No paſſing, without great troop, or Convoy. 4. Laſt we conſider the *time* of their comming, the ſeaſon of the yeare. It was no *ſummer Progreſſe*. A cold comming they had of it, at this time of the yeare; juſt the worſt time of the yeare, to take a journey, and ſpecially a long journey, in. The waies deep, the weather ſharp, the dayes ſhort, the ſun fartheſt off *in ſolſtitio brumali*, the very dead of *Winter*. *Venimus*, We are come, if that be one; *Venimus*, We are (now) come, come at this time, that (ſure) is another.

And theſe difficulties they overcame, of a *weariſome, irkſome, troubleſome, dangerous, unſeaſonable* journey: And for all this, they *came*. And, came it cheerefully, and quickly; As appeareth, by the ſpeed they made. It was but *Vidimus, Venimus*, with them; They *ſaw*, and they *came*: No ſooner *ſaw*, but they ſet out preſently. So, as upon the firſt appearing of the *Starre* (as it might be, laſt night) they knew, it was *Balaam's ſtarre*; it called them away, they made ready ſtraight to begin their journey this morning. A ſigne, they were highly conceited of His *Birth*, beleeved ſome great matter of it, that they tooke all theſe paines, made all this haſte, that they might be there to *worſhip Him*, with all the poſſible ſpeed they could. Sorrie for nothing ſo much, as that they could not be there ſoone enough, with the very firſt, to doe it even this *day*, the *day* of His *Birth*. All conſidered, there is more in *Venimus* than ſhewes at the firſt ſight. It was not for nothing, it was ſaid (in the firſt Verſe) *Ecce Venerunt*; their *comming* hath an *Ecce* on it: it well deſerves it.

And wee, what ſhould wee have done? Sure, theſe men of the *Eaſt* ſhall *riſe in Judgement againſt the men of the Weſt*, that is, us: and their *faith*, againſt ours, in this point. With them, it was but *Vidimus, Venimus*: With us, it would have beene but *Veniemus* at moſt. Our faſhion is, to ſee and ſee againe, before we ſtirre a foot: Specially, if it be to the worſhip of CHRIST. Come ſuch a Iourney, at ſuch a time? No: but fairely have put it off to the Spring of the yeare, *till* the dayes longer, and the waies fairer, and the weather warmer; till better travelling to CHRIST. Our *Epiphanie* would (ſure) have fallen in *Eaſter-weeke* at the ſooneſt.

Mat. 8. 11.

But then, for the *diſtance, deſolateneſſe, tediouſneſſe*, and the reſt, any of them were enough to marre our *Venimus* quite. It muſt be no great way (firſt) we muſt come: we love not that. Well fare the *Shepherds* yet, they came but hard by: Rather like them than the *Magi*. Nay, not like them neither. For, with us, *the neerer* (lightly) *the further off*: Our Proverbe is (you know) *The neerer the Church the further from* GOD.

Nor, it muſt not be through no *Deſart*, over no *Petræa*. If rugged, or uneven the way; if the weather ill diſpoſed; If any never ſo little danger, it is enough to ſtay us. To CHRIST we cannot travell, but weather and way and all muſt be faire. If not, no journey, but ſit ſtill and ſee further. As indeed, all our Religion is rather *Vidimus*, a *Contemplation*, than *Venimus*, a *Motion*, or ſtirring to doe ought.

But when we doe it, we muſt be allowed leaſure. Ever, *Veniemus*; never *Venimus*: Ever, *comming*; never, come. We love to make no very great haſte. To other things, perhaps: Not to *Adorare*, the Place of the worſhip of GOD. Why ſhould we? CHRIST, is no wild-cat. What talke you of *twelve* dayes? And it be *fortie* dayes hence, ye ſhall be ſure to finde His *Mother* and *Him*; She cannot be *churched* till then: What needs ſuch haſte? The truth is, wee conceipt Him and His *Birth* but ſlenderly, and our haſte is even thereafter. But, if we be at that point, we muſt be out of this *Venimus*: they like enough to leave us behind. Beſt, get us a new *Chriſt-maſſe* in *September*: we are not like to come to CHRIST at this Feaſt. Enough, for *venimus*.

4
Their *Enquiry*.
Vbi eſt?

But, what is *Venimus* without *Invenimus*? And, when they come, they hit not on Him, at firſt. No more muſt we thinke, as ſoone as ever we be come, to find Him ſtraight. They are faigne to come to their *Vbi eſt*? We muſt now looke backe to that. For, though it ſtand before in the *Verſe*, here is the right place of it. They *ſaw* before they *came*; and *came*, before they *asked*: Asked, before they *found*; and *found*, before they *worſhipped*. Betweene *Venimus* (their *comming*) and *Adorare* (their *worſhipping*) there, is the true place of [*Dicentes, Vbi eſt?*]

Where (firſt) we note a double uſe of their *Dicentes*, theſe *Wiſe men* had: 1 As to manifeſt what they knew, *Natus eſt*, that He is borne; ſo, to confeſſe and aske what they knew not, the Place, *Where*. We, to have the like.

2 Secondly, ſet downe this: That, to find where He is, we muſt learne of theſe,

to aske *Where* He is: Which we full little ſet our ſelves to do. If we ſtumble on Him, ſo it is: But, for any asking we trouble not our ſelves: but ſit ſtill (as we ſay) and let *Nature worke*; And ſo let *Grace* too; and ſo, for us, it ſhall. I wote well, it is ſaid (in a place of *Eſai*) He was found *à non quærentibus*, of ſome that *ſought Him not*, never Eſa.65.1. asked, *Vbi eſt?* But, it is no good holding by that place. It was their good hap that ſo did. But, truſt not to it: it is not every bodies caſe, that. It is better advice, you ſhall read in the *Pſalme, Hæc eſt generatio quærentium:* There is a *Generation* of them that *ſeeke* Pſal.20.6. *Him.* Of which, theſe were: And, of that *Generation* let us be. Regularly, there is no Promiſe of *Invenietis*, but to *quærite*; of *Finding*, but to ſuch as *ſeek*. It is not ſafe, to preſume, to find Him otherwiſe.

I thought there had been ſmall uſe (now) of [*Vbi eſt?*] Yet there is: Except wee hold the *ubiquitie*, That CHRIST is *ubi non?* any where. But, He is not ſo. CHRIST hath his *ubi*, His proper *Place*, where He is to bee found: And if you miſſe of that, you miſſe of Him. And well may we miſſe (ſaith CHRIST Himſelfe) there are ſo *many* will take upon them, to tell us *Where:* And tell us of ſo many *ubi's: Ecce hic*, Look you *Here* Mat.24.23. *He is*; *Ecce illic*, Nay then, *there. In deſerto*, in the *deſart:* Nay, *In penetralibus*, in ſuch a *privie Conventicle*, you ſhall be ſure of Him. And yet, He (ſaith He Himſelfe) in none of them all. There is then (yet) place for [*ubi eſt?*] I ſpeake not of His *Naturall* body, but of His *Myſticall:* That, is CHRIST too.

How ſhall we then do? Where ſhall we get this [*Where*] reſolved? Where theſe did. They ſaid it to many, and oft, but gat no anſwer, till they had got together a *Convocation* of *Scribes*; and they reſolved them of CHRIST's *ubi*. For, they (in the *Eaſt*) were nothing ſo wiſe, or well ſeen, as wee (in the *Weſt*) are now growen. Wee need call no *Scribes* together, and get them tell us, *Where:* Every *Artiſan* hath a whole *Synode* of *Scribes* in his braine, and can tell *Where* CHRIST is, better than any learned man of them all. Yet, theſe were *Wiſe men:* Beſt, learne, where they did.

And how did the *Scribes* reſolve it them? Out of *Mica*. As before, to the *ſtar* they joyne *Balaam's Prophecie:* So now againe, to His *Orietur* (that ſuch a one ſhould be borne) they had put *Mica's* [*et tu Bethlehem*,] the *Place* of His Birth. Still helping, and giving *light* (as it were) to the *Light* of Heaven, by a more cleere *light*, the *Light* of the *Sanctuarie*.

Thus then, to doe. And, to doe it our ſelves: and not ſeeke CHRIST, *per alium*; Set others about it (as *Herod* did theſe) and ſit ſtill our ſelves. For ſo, we may hap never find Him, no more than he did.

And now we have found *Where*, what then? It is neither in ſeeking nor finding, *Venimus* nor *Invenimus:* the *End* of all, the *Cauſe* of all is, in the laſt words, *Adorare Eum*, 5 Their **End**: *Adorare eum.* to *Worſhip Him*. That, is all in all: And without it, all our *ſeeing, comming, ſeeking*, and *finding* is to no purpoſe. The *Scribes*, they could tell, and did tell, *Where* Hee was; but, were never the neerer for it: For, they *worſhipped* Him not. For this *End*, to ſeeke Him.

This is acknowledged: *Herod* (in effect) ſaid as much. He would know, where He were (faine;) and, if they will bring him word *where*, he will come too and worſhip Him, Ver.16. that he will. None of that *worſhip*. If he find Him, his *Worſhipping* will prove *Worrying:* As did appeare, by a ſort of ſilly poore Lambes, that he worryed, when he could not have his will on CHRIST. Thus he, at His *Birth*.

And, at His *death*, the other *Herod*, he *ſought* Him too: but it was, that he and his Soldiers might *make them-ſelves ſport* with Him. Such *ſeeking* there is other while. And ſuch *worſhipping*; As they, in the *Iudgment Hall*, worſhipped Him, with *Ave Rex*, and Luc.23.11. then gave Him a *bob blind-fold*. The Worlds *worſhip* of Him, for the moſt part. Ioh.19.3.

But, we may be bold to ſay, *Herod* was a *fox*. Theſe meane as they ſay: To *wor-* Luc.13.32. *ſhip Him* they come, and worſhip Him they will. Will they ſo? Be they well adviſed, what they promiſe, before they know, whether they ſhall find Him in a *worſhipfull* taking, or no? For, full little know they, Where, and in what caſe, they ſhall find Him. What if in a *ſtable*, layd there in a *manger*, and the reſt ſuitable to it; in as poore and pitifull a plight as ever was any: More like to be *abhorred* than *adored* of ſuch Perſons? Will they be as good as their word(trow?) Will they not ſtep back at the ſight, repent themſelves of their journey, and wiſh themſelves at home againe? But, ſo find Him, and ſo finding Him, *worſhip* Him for all that? If they will, verily then, *Great is their Faith*. This, the cleereſt *beame* of all.

Mat. 12.42. The *Queene of the South*, (who was a figure of theſe *Kings of the Eaſt*) ſhe came as great a journey, as theſe. But when ſhe came, ſhe found a *King* indeed, *King Salomon* in all his Royaltie. *Saw* a *Glorious King*, and a *Glorious Court* about him. *Saw* him, and *heard* him: Tried him, with many hard queſtions, received ſatisfaction of them all. This, was worth her comming. Weigh, what ſhe found, and what theſe here: As poore and unlikely a *birth*, as could be, ever to prove a *King*, or any great matter. No *ſight*, to comfort them; Nor a *word*, for which they any whit the wiſer: Nothing worth their travell. Weigh theſe together, and great odds will be found betweene her *faith*, and theirs. Theirs, the greater farre.

Well, they will take Him, as they find Him: And, all this notwithſtanding, *worſhip Him* for all that. The *ſtarre* ſhall make amends for the *Manger*: And, for *ſtella Ejus*, they will diſpenſe with *Eum*.

And, what is it to *Worſhip?* Some great matter (ſure,) it is, that *Heaven* and *Earth*, the *ſtarres* and the *Prophets* (thus)do but ſerve to lead them, and conduct us to. For, all (we ſee) ends in *Adorare: Scriptura & Mundus ad hoc ſunt, ut colatur qui creavit, & adoretur qui inſpiravit*; The *Scripture* and *World* are but *to this end*, that He, that *created* the one, and *inſpired* the other, might be but *worſhipped*. Such reckoning did theſe ſeeme to make of it, here. And ſuch, the Great *Treaſurer* of the *Queen Candace*. Theſe came from the *Mountaines in the Eaſt*; He, from the uttermoſt part of *Æthiopia* came, and came for no other end, but only this, *To worſhip*: and, when they had done that, home againe. *Tanti eſt Adorare*. Worth the while, worth our comming, if (comming)we doe but that; but *worſhip*, and nothing elſe. And ſo I would have men accompt of it.

Act.8.27.

To tell you, what it is in particular, I muſt put you over to the XI. *Verſe*, where it is ſet downe, what they did, when they *worſhipped*. It is ſet downe in two acts Προσκυνεῖν, and Προσφέρειν; *Falling downe*, and *Offering*. Thus did they; thus wee to doe: Wee to doe the like, when wee will *Worſhip*. Theſe two are all: and more than theſe, we find not.

We can worſhip GOD but three wayes: We have but three *things*, to *worſhip Him* withall: 1 The *Soule*, He hath inſpired; 2 The *Body*, He hath ordained us; 3 And, the *Worldly Goods*, He hath vouchſafed to bleſſe us withall. We, to worſhip Him, with all, ſeeing there is but one reaſon for all.

If He breathed into us our *Soule*, but framed not our *Body* (but ſome other did that) Neither *bow* your *knee*, nor *uncover* your *head*, but keepe on your hatts, and ſit even as you doe hardly. But, if he have framed that *Body* of yours, and every member of it, let him have the honour both of *head*, and *knee*, and every *member* elſe.

Againe, if it be not He, that gave us our *worldly goods*, but ſome bodie elſe; what He gave not, that with-hold from Him, and ſpare not. But, if all come from Him, all to returne to Him: If He ſend all, to be worſhipped withall. And this(in good ſooth)is but *Rationabile obſequium* (as the Apoſtle calleth it.) No more, than Reaſon would, wee ſhould worſhip Him withall.

Rom 12.1,

Elſe, if all our *worſhip* be *inward* onely; with our *hearts*, and not our *hatts* (as ſome fondly imagine;) wee give Him but *one* of *three*: Wee put Him to His *Thirds*; Bid Him, Be content with that, He gets no more but *inward worſhip*. That is out of the *Text*, quite. For, though (I doubt not, but) theſe here performed that alſo; yet, here it is not. Saint *Matthew* mentions it not: It is not to bee ſeene: No *Vidimus* on it. And the Text is a *Vidimus*; and, of a *Starre*; that is, of an Outward *viſible worſhip*, to bee ſeene of all. There is a *Vidimus* upon the *worſhip* of the *Bodie*, it may be ſeene: *Procidentes*. Let us ſee you *fall downe*. So is there, upon the *worſhip* with our *worldly goods*, that may bee ſeene and felt: *Offerentes*. Let us ſee, whether, and what you *offer*.

With both which (no leſſe, than with the ſoule) GOD is to be *worſhipped. Glorifie GOD with your bodies*, for *they are* GOD'*s* (ſaith the *Apoſtle.*) *Honour* GOD *with your ſubſtance, for He hath bleſſed your ſtore* (ſaith SALOMON.) It is the *Precept* of a *Wiſe King*; of one, there: It is the *Practice* of more than one, of theſe *three*, here. Specially, now: For, CHRIST hath now a bodie; for which, to doe Him *worſhip* with our *bodies*. And, now, He was made *poore*, to make us *rich*: and ſo, *offerentes* will doe well, comes very fit. 1 Cor.6.20. Pro. 3.9.

To enter further into theſe two, would be too long; (and indeed, they be not in our *Verſe* here;) And ſo, for ſome other treatiſe, at ſome other time.

There now remaines nothing, but to include our ſelves, and beare our part with them, and with the *Angels*, and all who this day *adored* Him.

This was the *Load-ſtar* of the *Magi*: And, what were they? *Gentiles*: So are we. But, if it muſt be ours, then we are to goe with them: *Vade, & fac ſimiliter*, Go, and do likewiſe. It is *Stella Gentium*; but *idem agentium*: The *Gentiles ſtarre*; but ſuch *Gentiles*, as overtake theſe and keep company with them. In their [*Dicentes,*] *Confeſſing* their *faith freely*: In their [*Vidimus,*] *Grounding* it *throughly*: in their [*Venimus,*] *Haſting* to come to Him *ſpeedily*: In their [*Vbi eſt?*] *Enquiring* Him out *diligently*: And in their [*Adorare Eum*] *worſhipping* Him *devoutly*. *Per omnia* doing as theſe did: *Worſhipping*, and *thus* worſhipping; *Celebrating*, and *thus* celebrating the *Feaſt* of His BIRTH. The *Application.* Luc.10.37.

We cannot ſay, *Vidimus ſtellam*: The *ſtarre* is gone long ſince; Not (now) to bee ſeene. Yet (I hope) for all that, that *Venimus adorare*, we be *come* thither *to worſhip*. It will be the more acceptable, if not ſeeing it, we worſhip (though.) It is enough, we read of it in the Text; wee ſee it, there. And indeed (as I ſaid;) It kills not for the *ſtarre* in the *firmament*, if the ſame *Day-ſtarre* be riſen in our *hearts*, that was in theirs; and the ſame *beames* of it to be ſeene, all five. For then, we have our part in it, no leſſe; nay, full out as much as they: And, it will bring us, whither it brought them, to CHRIST. Who, at His ſecond appearing in *glorie*, ſhall call forth theſe *Wiſe men*, and all that have enſued the ſteppes of their *Faith*; and that upon the reaſon ſpecified in the *Text*: *For, I have ſeene* their *Starre* ſhining and ſhewing forth it ſelfe by the like *beames*: And, as they *came* to *worſhip* me, ſo am I come to doe them *worſhip*. A *Venite*, then; for a *Venimus*, now. *Their ſtarre I have ſeene*, and give them a place above, among the *ſtarres*. They *fell downe*: I will *lift them up*, and exalt them. And, as they *offered* to me; ſo am I come to *beſtow* on them, and to *reward* them, with the endleſſe joy, and bliſſe, of my *Heavenly Kingdome*. To which, &c.

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A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-hall*,
on *Thurſday*, the XXV. of *December*, A. D. MDCXXIII.
being CHRISTMAS day.

EPHES. I. Ver. X.

In diſpenſatione plenitudinis temporum, inſtaurare omnia, in CHRISTO, quæ in cœlis, & quæ in terra ſunt, in Ipſo.

That in the diſpenſation of the fulneſſe of the times, He might gather together into one all things, both which are in heaven, and which are in earth, even *in* CHRIST.

Ioh.7.6.

SEeing the Text is of *Seaſons*, it would not be out of ſeaſon it ſelfe. And though it be never out of ſeaſon to ſpeake of CHRIST, yet even CHRIST hath His ſeaſons. *Your time is alwaies* (ſaith He, *Iohn* VII.) So is not mine; I have my ſeaſons. One of which ſeaſons is this, the ſeaſon of His *Birth*, wherby all were *recapitulate in heaven and earth :* Which is the ſeaſon of the Text. And ſo, this, a Text of the ſeaſon.

There is (for the moſt part) in each Text ſome one Predominant word. That word (in this) is the word ἀνακεφαλαιώσασθαι, heere turned *gathering together into one againe*. To know the nature and full force of it, we may conſider it three waies : 1 As it is properly taken : 2 As it is extended : 3 As it is derived.

Pſal.40.7.

1. As it is taken properly. So, it ſignifies to *make the foot of an account*. Wee call it *the foot*, becauſe we write it below at the foot : They of old writ theirs above over the head, and ſo called it κεφαλίδι : *In capite libri Scriptum eſt de me :* the Summe in the top.

2. As it is extended. So, it is the ſhort *recapitulation* of a long Chapter; the *compendium* of a booke or of ſome diſcourſe. Theſe are all like the foot of an Account, and are uſually called, the *Summe* of all that hath beene ſaid.

3 As it is derived : So ſhall we have the native ſenſe of it. It comes of κεφάλαιον, and that of κεφαλὴ (*Greeke* for a *head.*) Beſt expreſſed in the word *recapitulate*; that is, to reduce all to a *head*. Each of theſe is a *gathering together into one* (as, we read.) Which of the three, you take; nay, take them all three, you cannot doe amiſſe. They be all true : all tend to edifie. CHRIST is the 1 *Summe of our account*; 2 The *Shutting up of our diſcourſe*; 3 The *Head* of the *body myſticall*, whereto this *gathering* (here) is. We ſhall make no good *audit* without Him : no, nor good *Apologie*. Whatſoever be the premiſſes, with CHRIST we muſt conclude: As we doe the yeare with *Chriſtmaſſe*, ſo conclude all with *in* CHRISTO. Coloſ.1.28. Epheſ.4.15.16

The old Diviſion is---- *Vt res, ita tempora rerum*. Here it holds: Here are both *Seaſons*, and *Things* : *Things*, for *ſeaſons*; and *Seaſons*, for *things*. *The Diviſion*

Two parts heere be : 1 *Seaſons*, firſt; *Seaſons*, more than one. 2 Heere is a *fulneſſe* of them : 3 Heere is a *diſpenſation* of that *fulneſſe* : 4 And that by GOD : *That Hee* (that is, GOD) *That in the diſpenſation of the fulneſſe of times, He might*. This is the firſt part. I.

The *Things*. For firſt, here are *all things* : *Things in heaven*, *Things on earth*; *All*, in both. 2. Of theſe, a *Collection* or *gathering* them all *together* : or rather a *Recollection* or *gathering them together againe*. 3. A gathering them all *into one* : All into one κεφάλαιον, one *Summe*; Or all to one κεφαλὴ one *head* : And theſe two are one; and that one is CHRIST. II.

You obſerve, that as *the things* anſwer the *ſeaſons*, and the *Seaſons* them; So doth the *fulneſſe* anſwer the *gathering*, and the *gathering*, it. 1. To *fill* the *ſeaſons*, to make a *fulneſſe* of them, here is a *gathering*. 2. A *gathering*, whereof? Of *all* in *heaven*, and *all* on *earth* (a great *gathering* ſure, and able to fill the *ſeaſons* full up to the brimme.) 3. But, this is not a *gathering* at the firſt hand, but a *gathering againe*; that is, a new, at ſecond hand. 4. A *gathering*, whereto? To *one* : One, either one *ſumme*, or one *head* (both are in the body of the word :) and theſe two are one, and that one is CHRIST. 5. A *gathering*, how? (that is in the word too:) By way of *contracting* or *recapitulation*. 6. And when? When GOD *diſpenſed* it; and that is at CHRISTS *Birth*. 7. Now laſt, what we are the better by this *gathering*, what fruit we *gather* by or from it, what our ſhare is in this *Summe*, which is *Summa dividenda*. 8. And then how we may be the better for it: if we divide, *as* GOD, and *when* GOD did it. 9. *As* GOD; gather things in *heaven*, firſt: 10. *When* GOD; and that is, this ſeaſon of the yeare, the *gathering* time, with GOD, and with us. So ſhall we *diſpenſe* the *ſeaſon* well.

Find the *things*, they will bring you to the *ſeaſon* : find the *fulneſſe of things*, you ſhall find the *fulneſſe of Seaſons*. Find the *gathering*, you ſhall find the *fulneſſe* : find CHRIST, and you ſhall find the *gathering* (for, the *gathering* is full and whole, *in* CHRIST.) So, upon the point find CHRIST, and find all. And this is the firſt *day*, we can find Him; for this day, was He *borne*, and ſo firſt to be found by us.

WE have heretofore dealt with the * *fulneſſe of time* : and now are we to deale with the *fulneſſe of Seaſon*. *Time* and *ſeaſon* are two, and have in all tongues, two different words to ſhew, they differ. In *Hebrew* : זמן & עת, In *Greeke*, χρόνος, and καιρὸς: In *Latine*, *Tempus* and *tempeſtivum*. I. 1 *Tempora*, the *Seaſons*. * At Chriſtmaſſe. *A.D.* 1609.

And, differ they doe as much, as a *time*, and a *good time*. It is *time* alway, all the yeare long : So is it not *Seaſon*, but when the *good time* is. *Time* is taken at large, any time: *Seaſon*, not ſo; but is applied to that with which it ſuites, or for which it ſerves beſt. Here, it is applied to *gathering* : the *Seaſon* of *gathering*.

Theſe *ſeaſons* be καιρῶν in the plurall : for, --- *Vt res, ita tempora rerum*; as the *things* to be *gathered* are many, ſo are the *Seaſons*, wherein they are to be gathered, many likewiſe. Each, his *ſeverall ſeaſon*, to be *gathered* in.

2 Their *ful-neſſe.*

Now, as the *things (Res)* have their *Autumne* of *maturitie:* So *(tempora)* the *Seaſons* have their *fulneſſe:* And, when the *things* are *ripe*, and ready to be *gathered,* then is the *Seaſon full.*

3 The *Diſpenſation.*

Now, of theſe *ſeaſons* and their *fulneſſe*, there is a *diſpenſation*, an *Oeconomia* (the word in the Text) which is a word of *Husbandry*; a great part wherof conſiſteth in the *skill* of *Seaſons*; of taking them, when they come, allotting the *thing* to the *ſeaſon*, and the *ſeaſon* to it.

4 The *Diſpenſer*, GOD. Pſal.104.27,28 Pſa.145.15,16

Which *diſpenſation* is here aſcribed to GOD: *That He,* (that is) that GOD *in whoſe hands our times are* (ſaith the *Pſalme)* and *our ſeaſons*, both. He that can make them full, by giving us kindly *ſeaſons*; or *empty*, by making them *unſeaſonable*: and having made them full, is to diſpoſe of them of very right. There is none of theſe but is ſenſible in the courſe of the yeare, in things upon earth.

But, are there *ſeaſons* for the *things* on *earth* and their *fulneſſe*, and are there not alſo *ſeaſons* for the *things* in *heaven*, and for the *filling* of them? All, for releefe of the *bodily wants* here below; none, for the ſupplie of *Spirituall* neceſſities above? All, for the body, and never a ſeaſon for the *Soule?* If we allow them to the *World*, ſhall we not to the *Church*, the ἀνακεφαλαίωσις or *abridgement* of the world? If it be ſenſible in the naturall things; (though not ſo eaſily diſcerned, yet) it is as certaine in the maine revolution of *Annus magnus*, the great *periodicall* yeare of the worlds endurance.

Eccle.3.1.

It can never enter into any man, to thinke, that the great *Oeconomus* or *Steward* of this great houſhold (the world) ſhould ſo farre forget Himſelfe, but, if for all matters He *had appointed a ſeaſon*, then for the greateſt matter: If, for *every purpoſe* under heaven; then, for the *higheſt purpoſe* of all, that (as we ſee) concerneth al the things in *heaven*, and *earth*, both. Above *Salus populi* (this) *Salus mundi,* the ſaving the whole world. Shall not theſe have their *ſeaſons*, and the *ſeaſons* their *fulneſſe* there, and that *fulneſſe* the due *diſpenſation* (of all other) moſt worthy of GOD, the *greateſt worke*, of the *greateſt perſon?* Set this downe then (to beginne with:) There are *ſeaſons*; as in our common yeare (of twelve moneths:) So, in the great yeare, whereof, every *day* is *a yeare* (by *Daniel's)* nay, a *thouſand yeare* (by *Saint Peter's* calculation.)

2 Pet.3.8.

Mar.4.28.

And, which be the *ſeaſons*, and when, in the common yeare? Our SAVIOVR ſets them downe (*Mar.* IV.) 1. The *ſeaſon,* when the earth bringeth forth the *blade*; 2. When, the *ſtalke*; 3. When, the *eare*; 4. When, the *full corne*, in the eare. And, when the *eare* is *full*, and full *ripe*, the *ſeaſon* is full: then, is the *ſeaſon* of *fulneſſe*, the *fulneſſe* of *Seaſon.* Then, *the reaper fills his hand, and he that bindeth up the ſheaves, his boſome*: *Then, are the Barnes filled with plenty; and the Preſſes run over with new wine.* And, when all is full, then, to *gathering* we goe.

Pſal.129.7.

Pro.3.10.

Such like ſeaſons doe we finde *in Anno magno*: 1 The time of *Nature*, all in the *blade*: 2 Of *Moſes*, in the *Stalke*: 3 Of the *Prophets*, in the *eare*: 4 And, when the *full corne?* When, but at this great *gathering* here mentioned. When *all in heaven*, and *all in earth gathered,* that (I thinke) was the *fulneſſe* of *things (Plenitudo rerum;)* and the *fulneſſe of Seaſons (Plenitudo temporum)* may be allowed for it.

II.

1 *Res*: *the things.*

This ſets us over to the ſecond part, from the *Seaſons* to the *things*; from the *fulneſſe* of *Seaſons*, to the *gathering* of *things*. And firſt, whereof, of what things? Of τὰ πάντα, even all. *All*: And (to ſhew the extent of it) ſubdivided, into *all in heaven, all in earth*: and that (I trow) is *All*. It was not amiſſe, he ſhould thus ſever them, and expreſſe things *in heaven* by name: Elſe, we ſhould little have thought of gathering *things* there ſo high. No farther than earth, we: There, is all our *gathering*; and there onely. The *Apoſtle* points up to Heaven (*Surſum corda*) to *lift up our hearts*, to ſet our *affections* on things there, above; to *gather* them. There is a *gathering* of *them*, alſo.

Coloſ.3.1,2.

Of which *gathering into one*, I know not, what the *things in heaven* have; the things in earth (I am ſure) have good cauſe to be *glad*. In *heaven* is all good, and nothing but good. In *earth*, to ſay the leaſt, there is *much evill*. Yet, upon the reckoning, *Heaven* is like to come by the loſſe: we (on earth) are ſenſibly gainers by it. It is a good hearing for us, that both theſe ſhall be thus *gathered together.* For, if *heaven* and *earth* be ſo *gathered,* it is, that *heaven* may advance *earth* higher; and no meaning, that *earth* ſhould draw it downe hither. *Magis dignum ſemper ad ſe trahit minus dignum,* is the old rule.

But well: betweene them both, here is a great *gathering* toward; well expreſſed by the *Apoſtle,* in the termes of a *Summe.* For, it is *Summa Summarum,* a ſumme indeed; *Heaven* and *earth,* and the *fulneſſe* of them both. 2 *The gathering*

All theſe to be *gathered:* and well. *Gathering,* GOD favours: for it ends in *Vnitie, To gather into one:* And *Vnitie* GOD loves, Himſelfe being *principalis Vnitas.* GOD favours it ſure; Himſelfe is the *Gatherer. Scattering* GOD favours not: that tends to *diviſion,* and *diviſion* upon *diviſion. Gathering* is good for us: *Vnitie* preſerves; *diviſion* deſtroyes. *Diviſum eſt* (be it *houſe,* or be it *kingdome*) ever ends in *deſolabitur.* Mat.12.25. GOD delights not in *deſtruction,* would have none to *periſh.* Ezek.33.11. 2 Pet.3.9. The *kite,* he ſcatters: The *hen,* how faine would ſhe *gather!*

But ſtay a while, and take with us what kinde of *gathering?* It is not κεφαλαίωσις, a *gathering*; but ἀνακεφαλαίωσις, a *gathering together againe:* (We muſt not loſe ἀνὰ, there is force in it.) It is not a *Collection,* but a *Recollection. Re* imports, it is a *new Collection againe*; the ſecond time. You ſee it, in *re-call, re-turne, re-duce*; that is, to *call, turne, bring back againe.* 3 *Gathering againe.*

Now our Rule is: Ἀνὰ ever preſuppoſeth ἀπὸ; ἀνακεφαλαίωσις preſuppoſeth ἀποκεφαλαίωσις: that is, a *returning to,* implies a *departing from:* a *gathering together againe,* a *ſcattering in ſunder* before: a *diſpenſation,* a *diſſipation.* So, a *diſſipation,* a *departure,* a *ſcattering* there had beene.

Yet one degree more, ἀπὸ (that is, *from*) ever implies Σὺν, that is, a former *being with.* One cannot be ſaid to be *gone from,* that was never *with*; or to *fall out,* that was never *in:* One cannot be ſaid to be ſo *againe,* that was never ſo *before.* So then, *together* we were firſt, and *in ſunder* wee fell after. Which falling *in ſunder* required an ἀνὰ, to bring us *together* againe; to reſtore us to that the ſecond time, that we had before loſt, to our former eſtate. It is *Saint Peter's* word [*reſtoring*] the ſame with *S. Paul's* [*gathering together againe*] here. Act.3.21.

Now theſe three ſet forth unto us our threefold eſtate: 1 *Together* (σὺν) our firſt *Originall,* which we had in *Adam,* while he ſtood with GOD *together.* 2 *In ſunder* (ἀπὸ) there came our miſerie, by *Adam's* not keeping his firſt eſtate, but *Scattering* from GOD. 3 But then comes ἀνὰ about, and makes all well againe, by bringing us where we were at the firſt. There was a former *Capitulation*; The articles were *broken:* Then came this *Recapitulation* (here) anew: An *account* was caſt, but it was *miſ-caſt*; and ſo it is here caſt new over againe.

But, when all is done, Ἀνὰ is it, we muſt hold by. The firſt is gone: All periſhed, by being *Scattered* from. All muſt be recovered, by being *gathered* to *againe.* Our *Separation,* our *ruine*; Our *Reparation,* our Ἀνὰ, our *gathering againe:* And not ours alone, but *Salus mundi,* of *all in heaven, all in earth.*

But this we may ſee (by the way) 1 what caſe, all *were* in: 2 what caſe, all *are* in ſtill, that lie looſe and *ungathered,* and whom Ἀνὰ hath not *recollected againe.*

We ſee, what, and how *gathered:* Now (*quo?*) the next point is, *whereto? Into one.* Everie thing, that is *gathered,* is ſo. But, there is more *ones,* than *one.* One *heape,* as of *ſtones:* One *flock,* as of *ſheepe:* One *pile,* as of the *materials* of a *building.* All are good: but to take the word in the native ſenſe, the gathering, here, is either to one κεφάλαιον, one *Summe* (as, many *numbers*:) Or (to go neerer) to one κεφαλὴ, one *Head* (as many *members*;) and, that is it, the *Apoſtle* purſueth to the *Chapters* end. Both theſe (*Summe,* and *Head*) are in the body of the word κεφάλαιον; and they both ſerve, and ſuit well. The body: the *Head* is (as it were) the *Summe* of all; all 1 *ſenſe,* 2 *mo-* 4 *Into one.*

tion, 3 *ſpeech*, 4 *underſtanding*, all *recapitulate* into the *Head*. This (of *Head*, or *Summe*) fitteth it beſt. For, (to ſpeake properly) many *heapes*, *flockes*, *piles* there may bee: *Head* there can be but one. *De ratione capitis eſt, unum eſſe*. And ſo, of a *Summe*: but *one true Summe*, were there never ſo many, ſo diverſe waies caſt.

So then, *into one*, that is not enough: It is not *co-adunation* will ſerve. It is *recapitulation*, and, in that word, there is *caput*: It is ἀνακεφαλαίωσις, and in that word there is κεφαλή, ſuch a reducing all to one, as that, one be the *Head*. A *headleſſe gathering*, the *Apoſtle* cannot skill of. And indeed, ſay there were an intire *body*, and every member in his right place, and all ſtrictly knit together; yet, if the *head* ſhould hap to bee away, as good the members all in ſunder, for, all were to no purpoſe. So; a *Head*, or nothing.

This *gathering* then (you ſee) is to the chiefe Member; to the Member, that weares the *Crowne*. Thither, upward, the true gathering goes. There is an *Vnion* down-
Iud.15.4. wards; (as, of *Samſon's Foxes*, that were together by the tailes;) That, is not the
right: but, by the *head*. The *oxen*, that plough, are joyned together by the *head*: The *foxes*, that are tied by the *tailes*, they *ſet all on fire*. The Vnitie of the *head* GOD ſend us: That, is the true *Vnitie*.

And yet are we not where we ſhould. We may *gather* upward too, and make a *head*, and not the *right head*. That, to a *head*, is not enough, if it fall out to be a wrong
Eſay 7.9. head (ſuppoſe *Romelie's Sonne*.) *Humano capiti, &c.* doe but paint (ſaith the *Poet*) any
body, with a wrong head, it will but move laughter and ſcorne. The right, the owne head it would be. A ſtrange *head* will not ſuite, nor doe us any ſtead. The right *head*, then.

And, which is the *right head?* He adds: *Recapitulati, in* CHRISTO: It is CHRIST. There (lo) is the right *head*, now. To that, let all *gather*.

And now we are arrived at CHRIST, we are, where we ſhould; our *gathering* is at the beſt. *All in heaven*; All in *earth*: *gathered together*: together *againe*: Againe *into one*: One *Summe*, whereof CHRIST is the *Foot*: One bodie wherof CHRIST is the *Head*. *Gather* then, and be *gathered to Him*: *Gather* then, and be *gathered with*
Luk.11.23. *Him: He that gathereth not with Him, ſcattereth*.

And ſo were all, all ſcattered without CHRIST; till He came with his ἀνά, and got them againe together. The *ſeaſons* were (all) empty; The *things*, all on heapes.

Gen.3.24. *Things* in *heaven*, from *things* in *earth*; *Angells*, with *drawne ſwords at men*: *Things* on
earth, from *things* in *heaven*; *Men*, at but the ſight of an *Angell*, ready to fall downe
Iud.13.22. dead. The members, from the *head*; the head, from the *members*: The *members* one
from another: Neither union with the *head*, nor among themſelves. *Peccata veſtra*, it
Ier.5.25. was ſinne, that divided betweene GOD and *them*; and, divided once and divided ever,
divided *in ſemper diviſibilia*, till they were quite paſt all diviſion: No longer *divided* (now) but even *ſcattered*. The caſe of the world, then.

Ier.2.28. *Scattered*, in point of *Religion*: *Gods* ſcattered all over; *as many Gods as Cities*: *All*
the hoſtes of heaven; all the *beaſts* and *creeping things* of the earth.

Scattered, in point of moralitie, or morall *Philoſophie*: I know not, how many ſcattered opinions *Auguſtine* reckons, *de Summo Bono*, the chiefe poynt of all.

The *Iewes* ſcattered from the *Gentiles*, and the *Gentiles* from the *Iewes*: A maine
Epheſ.2.14. *Wall* betweene.

The *Gentiles* ſcattered from themſelves groſſely; all, in *fractions*, they. Nothing of a *body*; Never a *head*: And yet many *heads*, but never a *right* one among them all.

No, not the *Iewes* themſelves: For, the *Tabernacle of* DAVID was then downe
Amos 9.11. and the ruines of it ſcattered into many Sects (as the Prophet AMOS complaines.)
Act.15.16. And *Saint* IAMES alleageth it out of him, (*Act*.XV.) In a word: the whole world
תהו בהו then was but a *maſſe of errours*, *a Chaos of confuſion*, *Tohu*, and *Bohu*: *empty* and *voide* of
Gen.1.2. all ſaving *grace* or *truth*. Well likened, to them that were *ſcattered* at the *tower* of
Gen.11.8.

Babel, where no *man underſtood another* : Or to the people that were *ſcatttered all over the land of Egypt*, to *gather ſtubble*, to pick up *Strawes*. All (then) wandering hither and thither, and *ſeeking death, in the error of their life*. By all which, you ſee, what need their was of this *gathering*, this ἀνακεφαλαίωσις. Exod. 5.12 Wiſd. 1.12.

Now then, if, for the *diviſions of Reuben, there were great thoughts of heart* (as it is in *Debora's* ſong) for but one *Tribe ſcattered* from the reſt; ſhall there be no thought or courſe taken for theſe; ſuch, ſo generall, ſo many (not *diviſions*, but plaine *diſperſions*) *ſcatterings* all abroad? Great pitie, that all theſe ſhould lie thus looſe and *ungathered*, as if they were not worth the taking up. He that (in *Ioan*. VI.) tooke order for the *broken meat*, for the *fragments*, willed them to be *gathered*, ἵνα μή τι ἀπόληται, that *nothing might be loſt*, no not of them; He (certainely) were no good *Oeconomus*, if He would let all theſe be loſt for lack of *gathering*. Iud. 5.15. Ioh. 6.12.

But could not this *gathering* be *abſque* CHRISTO, in ſome other? It appeares, no. *Seaſons* there were more than one, but all *empty* : proffers were made in them, but nothing *full*, nor any thing neere full. A *ſeaſon* of the *Law unwritten* : Then came the *Patriarchs*. But, they had much adoe, to keepe themſelves from *ſcattering* : they *gathered* none.

A *ſeaſon* of the *Law written*. Then, the *Prieſts* and *Levites* : but, the *gathering* little the *fuller*, for them.

Then came all the *Prophets* : To no great purpoſe they neither: Some few *Proſelytes* they made; that was all. But in the end, all theſe (as they in the Parable of the *wounded man*) *paſſed by, looked on him*, but let him lie: Little was done, till the good *Samaritane* came. The *things in heaven* and *earth* (the *generalitie* of them, ſo) in not much better caſe for all theſe, could not be *recapitulate*, in the *Patriarchs*, MOSES, the *Prophets*. So that, to this plunge it was come, that the *Pſalmiſt* even asked GOD, *Wherefore haſt thou made all men for nought?* It was time for Him to come, *qui venturus erat*. Luk. 10.31,32. Pſal. 89.47. Heb. 10.37.

It was time; More than time, when that which was the onely knowne way (when one was ſcattered from GOD; how to *gather* him to GOD againe, which was, *Let him ſmell a ſacrifice*;) when that grew out of *ſeaſon*, when that failed. And that it did. *Sacrifice*; *burnt offering*; *burnt offerings for ſinne* (*ſinne*, that made all the *Scattering*) *noluiſti* (that is plaine) *thou wouldſt not*; (It is CHRIST now ſpeaketh) *then ſaid I, lo I come*. I, of whom it is written, ἐν κεφαλίδι, in the *top* or *front of the book, that I ſhould fulfill thy will*, and *gather* theſe together againe. *Lo, I come to doe it*. 1 Sam. 26.19. Pſal. 40 6.

By this *Ecce venio* of His, a way was found, thoſe that were thus *diſtracted* and *ſcattered* before, how to bring them together *againe*. What way was that? It followes in the ſame place, what He meant by *Ecce venio*. He goes it over againe; *No ſacrifice thou wouldſt*; No: *Corpus autem aptaſti*, *But, a body haſt thou ordained mee*. The *incorporating* CHRIST; *the ordaining Him a body*; that, is the *new* and *living way, through the veile, that is His fleſh*. With that Hee comes this *day*, and *gathers* all *againe*. Pſal 40.6. Heb. 10.20.

How, or in what manner, that? The manner is ſet downe in the word: by way of *Recapitulation*. We are not to conceive, there was ſuch a great *Sheet*, as Saint *Peter ſaw let downe from Heaven* (*Act*. X.) and that all theſe were put into it, and ſo *gathered*. No: it was *recapitulando*, by reducing to leſſe roome (as wee do many diffuſed matters, to a few *heads*) as wee contract great *mapps* to a ſmall *compaſſe*; as great *plots*, to a ſmall *module* : for, that is (properly) to *recapitulate*. There are two words in the *verſe*, ſet it out well: 1 πλήρωμα, 2 and κεφάλαιον. Πλήρωμα, this *fulneſſe* will come into a little κεφάλαιον, as the particulars of many leaves come into a *Totall* of not halfe a line. 5 The maner, *Recapitulando*. Act. 10.11.

If then we be to proceed by way of *recapitulation*, then are we to reduce all to *heads*. So let us reduce theſe *things* to theſe two *heads* : 1 Firſt, *Heaven*, and *all* in it, to GOD; *Earth*, and *all* in it, to *Man*. Gather theſe two into one, and there is the ἀνακεφαλαίωσις in ſhort. To conceive it the better, you ſhall underſtand, this was on a good way onward, before. You have heard *man* cal'd *the litle world*, the ἀνακεφαλαίωσις, of the great one, a *compendium* of all the *creatures*. And ſo he is, of both. He participates with the *Angels*, and ſo with *things in heaven*, by His *ſoule:* He participates with the *elements*, and ſo with *things on earth*, by His *body*. The Poet had it by the end: *Fertur Prometheus, &c.* That to the making of mans body, there went a peece of every of the *creatures*. So, there was in *man*, a kind of *recapitulation*, before.

But, that was not *full:* yet lacked there one thing. *All in heaven* were not *gathered* into *Man*. Of GOD we ſay, *Qui es in cœlis:* He was one of the *things in heaven*, and He was out all the while. But, if He could be gathered in too, then were it a full *gathering* indeed. *All, in heaven, recapitulate into one*; that is, GOD: *All, in earth recapitulate into one*; that is, *Man. Gather* theſe two now, and all are *gathered*; *all the things*, in either. And now, at this laſt and great *Recollection* of GOD and *Man*; and in them, of *heaven* and *earth*; and in them, of *all in heaven*, and *earth*; are all *recapitulate* into the *unitie* of *one intire Perſon*. And how? Not ſo, as they were gathered at firſt; Not, as the κεφαλαίωσις (the *firſt gathering*) ſo the ἀνακεφαλαίωσις (the *ſecond gathering*.) When things were at the beſt, GOD and *Man* were two in number: Now, GOD and *Man* are but *one* CHRIST. So the *gathering, neerer* than before: So, *ſurer* than before: So, every way better than before.

In *Man*, there was onward an *abridgement* of all the reſt. Gather GOD and *him* into *one*, and ſo you have all. There is nothing, not any thing, in *Heaven* or *earth*, left out. *Heaven* is in, and *earth:* the *creatures* in *heaven* and *earth*; the *Creator* of *heaven* and *earth*. All are in now: All reconciled (as it were) in one maſſe, all caſt into one *ſumme: Recapitulate* (indeed) truly and properly.

Herein is the fulneſſe, that GOD Himſelfe comes into this κεφάλαιον. The Apoſtle 1 Cor.15.27. (I Cor. XV.) where the *Pſalme* ſaith [*He hath put all things in ſubjection under His feet;*] *It is manifeſt* (ſaith the *Apoſtle*) *that He was excepted, that ſo put them under:* But, here, *it is manifeſt* (ſay we) that *He is not excepted*, that did *gather*; but, He (the very *collector*) is, in this *collection*, *Himſelfe* and all.

2 Cor.5.19. For, GOD *was, in* CHRIST, *reconciling the world: The world*, that is, *all things*; Col.2.9. All *in heaven*, all in *earth*. And, in CHRIST *did dwell the fulneſſe of the God-head bodi-* 1.21. *ly*, when He did ſo *reconcile them*; 22. *in the body* of His fleſh. In a word: certaine it is, that, by vertue of this *recapitulation*, we are *one* with CHRIST; CHRIST as *Man:* GOD is one with CHRIST; CHRIST, as GOD. So, in CHRIST, GOD and *Man* are one. And, there is good hope, they that are *one*, will ſoone be *at one:* where *unitie* is, *union* will be had with no great adoe.

And even beſides this, there is yet another *Recapitulation*; that, well might it have that name. For (if you marke it) it is not *Recapitation*, but *Recapitulation*; and that comes of *Capitulum*; which is a *Diminutive*. So was it: *verbum in principio*, the *eternall, migh-* Rom.10.28. *ty, great Word* became *verbum abbreviatum*, as the *Apoſtle* ſaith (*Rom.* X.) to bring Eſay 40.12. this to paſſe. He, that the *heavens are but His ſpanne*, abbreviate into a *child* of a *ſpanne* long: He, that *Caput* the *Head* of *men* and *Angels, principalities and powers*, became *capitulum:* He, that κεφαλὴ, κεφαλαῖον, a little diminutive head. *Head?* Nay, became the *foot*, *Pes computi* (the Text is) the *foot*, the loweſt part of the *accompt*; and of the *loweſt accompt*.

6 The *Seaſon* when. And now (becauſe we are in *ſeaſons*, we ſpeake of *ſeaſons*.) When was this, at what *ſeaſon* of the yeare? when was it, that He was ſo *capite minutus?* Sure, never leſſe, never ſo little, never ſo minorated, ſo *minimated* (I am ſure) as now. When was *Ecce venio* fullfilled? we may know that, by all the foure Sundayes in *Advent* now paſt, that, to day, Pſal.40.7. it is *Ecce venio*. His *comming*, the *Pſalme* expounds, by *ordaining Him a body:* A *body* there was *ordained Him in the wombe:* But, to us, things are, when they *appeare*. That, Ioh.1.14. though the *Word* were *made fleſh* before, yet GOD was not *manifeſted in the fleſh*; came not and *dwelt among us* viſibly to bee ſeene, till this day. So that, if you aske [of *In* CHRISTO] what, or when? *In* CHRISTO *nato*, then, was this *gathering* of *things in heaven, and earth*.

And, in ſigne it was then, looke there comes a *Queer* of *Angels* downe, there comes a new *Starre* forth to repreſent the *things* in *heaven* : There comes together a ſort of *Shepherds*, and there is *gathering* to them a *troope of great Princes from the Eaſt*, to repreſent the *things on earth*, which conſiſt (as theſe do) of *high* and *low*, *noble* and *baſe*, *wiſe* and *ſimple* : All, to celebrate, and make ſhew of this *gathering*, of this great πλήρωμα into this ſmall κεφάλαιον. And, in their heavenly *Hymne*, there is mention of this *gathering* : *In excelſis*, and *in terris* ſet together ; as if, all (in both) were now in *full* and *perfect harmonie*. Luk.2.13. Mat.2.1. Luk.14.

Now, when the *ſeaſons* had travelled with, at laſt brought forth *Him*, that was the beſt thing, they had, or ſhould ever bring forth, then were they at the beſt. When *Him*, in whom it pleaſed the FATHER, all *fulneſſe* ſhould *dwell*, then were they at the *full*. The *gathering* of the *things*, ſo *full*, as it made *plenitudo rerum* : The *gathering* of the *ſeaſons*, ſo *full*, as it made *plenitudo temporum*. And ſo have we brought both parts (*ſeaſons*, and *things*) together.

The *Summe* is at the *foot* ; the *Oration*, at the *periode* ; the *Building*, at the *head-ſtone* ; the *Tide*, at the *full* : the *fulneſſe of th Gentiles* are come into His *Church*, which is His *body*, the *fulneſſe of Him that filleth all in all*. Rom.11.25. Verſe 23.

But, why GOD, in the *diſpenſation* of the *ſeaſons*, did ſo order, that at ſuch a *yeare* of the *world*, ſuch a *moneth* of the *yeare*, ſuch a day of the *moneth*, this ſhould fall out juſt, this is more, than I dare take upon me to define. But, this I may : that the *Chriſtian world* hath ever obſerved diverſe good congruities of this *Feaſt*, with this *Text*. The *Application* of the Text to the *time*, and to *us*. In *earthly things*.

1 The *Text* is of a *Recapitulation* : The *feaſt* is ſo. *Twelve moneths* recapitulate to *twelve daies*. *Sixe*, for the *old* ; In *ſixe daies* was the creation of the old. And, when *the old things are paſt*, as many for the *new* ; For, *behold all things are new* ; And, *if any bee in* CHRIST, *he is a new creature*. Both theſe *recapitulate* in one *ſeaſon equally divided*. Equally divided between both ; yet ſo, as the *daies* of the *laſt* are ſet before the *firſt*, that ſo *erunt noviſsimi primi* is verified even of the *ſeaſon*, and the *laſt*, *firſt*, there alſo. 2 Cor.5.17. Mat.19.30.

2 The Text is of a *gathering* : and that falls fit with the *ſeaſon* ; and giveth us great cauſe to admire the high wiſdome of GOD, in the diſpenſation of *ſeaſons* ; That, now at this ſeaſon, when wee gather nothing, when nothing groweth to bee *gathered*, there ſhould be a *gathering* (yet) and a great one : nay, the greateſt gathering, that ever was, or will bee : And ſo by that meanes, the *pooreſt* and *emptieſt ſeaſon* in *natures*, become the *fulleſt* and *richeſt* in *grace*.

Now we doe, our ſelves (in effect) expreſſe as much as this comes to. For, we alſo make it a *ſeaſon* of *gathering together* ; of *neighbourly meetings*, and *invitations*. Wherin we come together, and both (our ſelves) have, and we make each other partakers of what we have *gathered*, all the yeare before.

In which ſenſe alſo, wee may call it the *ſeaſon* of *diſpenſation* ; in that wee then *diſpenſe* the *bleſsings*, GOD hath ſent us ; and that is, in good *houſe keeping*, and *hoſpitalitie*.

4 And (if you will) of *fulneſſe* too. For, the moſt part do then uſe to be better *filled*, and with better fare, that are not ſo full againe, all the yeare beſide. That one may truly ſay, there is more *fulneſſe* in this *ſeaſon*, than any other. And ſo it is the ſeaſon of fulneſſe then ; For, the *hungry are* then *filled with good things* ; then, of all the *ſeaſons* of the yeare. Pſal.107.9.

5 And laſt, there is in the Text (and it is the maine word in the Text) ἀνακεφαλαίωσις, which (in the Primitive ſenſe) is the making the foot of an *accompt* : which agreeth well with the *foot* of the *yeare*, for, at the foot of the leafe *Summes* uſe to be ſet. Set it at the *head*, or ſet it at the *foot* ; it is the *foot* of the *Old*, and the *head* of the *New* : and ſo, the fitteſt *ſeaſon*, to celebrate it in. For, be it *head*, or be it *foot*, CHRIST it is. So, *recapitulation*, or *gathering*, *fulneſſe*, or *diſpenſation*, or *Summing all up*, the Text is *ſeaſonable*.

But, theſe (I have ſpoke of) are of things on *earth*. Were it not to bee wiſhed, wee would In *heavenly things*.

would endevour to have ſome fruition, and to gather ſome fruit, for the *heavenly* part, from this *gathering*, this ſumming up of CHRIST'*s*?

Cant.6.13.

CHRIST is but κεφαλαῖον, a *ſhort ſumme*; but there is in Him πλήρωμα, a *fulneſſe* of *all*: CHRIST is but the *Contents* of a *Chapter*, ſome three or foure lines; but a great long *Chapter* followes, long and large. For, what ſhall you ſee in this *Shulamite*, but *Choros caſtrorum*, legions whole *armies* of good things, to gather. Such, ſo great a *ſumme*, as twelve daies will not ſerve to caſt them up. But yet, ſomewhat let us *gather*, that, the *ſeaſons* being *full*, we our ſelves be not ſent empty away.

Our *Accompting.*

Luc.16 2.

The time failes: I will therefore name but one; and that (the maine word of the Text) ἀνακεφαλαίωσις, which referreth properly to the *making up an ac compt*. The *Fathers*, taking the Verſe into their conſiderations pitch upon it: (As Saint *Ierome*; who thinks it choſen of purpoſe to that end.) But, the word and thing both, we may have good uſe of, ſeeing we all are to be *Accomptants* (*Redde rationem*, ſaid to us all:) ſeeing, to an *accompt* we muſt all come.

And thus he followeth it, goes no further than the Text, for the particulars of our *accompt*; makes them conſiſt of *quæ in cœlis*, and *quæ in terris*. Which two, as they are principally taken for the *creatures* in both; So may they alſo (and not amiſſe) bee taken, for the things done in them both: Specially, our *gatherings* in them referring to either.

1 For *quæ in cœlis*.
Act.10.4.

Things in Heaven to ſtand for our *good Deeds*, our *Almes*, *Faſts*, and *Prayers*, that *aſcend up thither*, (the *Angell* tells *Cornelius* ſo,) and will receive us up thither into *everlaſting Tabernacles*. Of which, *gather* we as many as we can all our life long.

2 For *quæ in terris*.

As for theſe on *earth*, we *gather* but too faſt; meaning our *evill deeds*, which ſmell of the *Earth*, whence they are, and where they were done.

Now, when we come to give up our *accompt*, it ſhould ſeeme, by the word Ἀνὰ we had caſt them once before, and caſt them falſe; that we muſt to it againe, and ſee, if we can find our ſummes right. There is no danger, but in caſting our *quæ in cœlis* (our good) leſt we caſt them over; and our *quæ in terris* (our bad) leſt them we caſt under. The other way, the error is nothing ſo perillous.

Our *quæ in cœlis* (our good) howſoever our new *Auditors* caſt them ſo, as they find GOD in their *debt*, for that we have *layd out more* than ever GOD required; I doubt, will not prove ſo at the *Audit*. But, of our *quæ in terris*, our evill, there is no great feare of *overcaſting* them; their ſumme will riſe but too *high*, if we deceive not our ſelves.

Both to be, *in* CHRISTO

Luc.17.10.

Rom.8.18.
Luc.3 16.
7 4.

But whether it bee of both; wee ſhall find our ſelves wrong in both, if they be not *recapitulate in Chriſto*. For our *quæ in cœlis*; Having *done* all we can, CHRIST bids us ſay, *ſervi inutiles ſumus*: and ſo wee muſt ſay then: (And what accompt can bee made of *inutile*?) Having *ſuffered* all we can, *Non ſunt condignæ* (ſaith Saint *Paul*:) So, both come not home. The good *Centurion*, he that *built the Synagogue*; Nay then, Saint *Iohn Baptiſt* himſelfe, both caſt themſelves to a *Non ſum dignus*; Even the beſt of our nature. That, when wee have done, wee muſt begin againe, and caſt and caſt till wee bee weary, unleſſe we caſt in CHRIST; faile ſtill, unleſſe our *Totall* of *quæ in cœlis*, be *recapitulate in* CHRISTO.

Mat.16.24.

Iob 9.3.
Ioh 15.5.

But then come to the other accompt of *quæ in terris*: to that, there is our *fulneſſe*, and the *fulneſſe* of our *ſeaſons*. Many a broken reckoning ſhall we find there ſuch ſurd numbers, ſuch fractions we ſhall meet with, wee ſhall not tell how or when to get through, we ſhall want *compters*. They are ſo *infinite* and *intricate* with-all, that (I feare) we ſhalbe found in a mighty *arrear*, a huge debt of *thouſands* and *ten thouſands of talents*: we ſhall not tell, which way to turne us, nor which way to ſatisfie it, though all we have were *ſold*, and wee our ſelves too. To ballance this accompt, CHRIST is moſt needfull; For, *Summis conjunctis* caſt both theſe together, and *Iob* being our *auditor*, hee finds, wee ſhall not be able to anſwer GOD *one for a thouſand*, that He can charge us with. *Sine Me nihil poteſtis facere* (if ever) we ſhall find, in this, moſt true. For *gather heaven* and *earth*, and *all* that is in them, all *together*, and leave *Him* out, they will never be able to make our *diſcharge*: Not the beſt *Auditor* of them all.

But He, out of the *fulneſſe* of His *ſatisfactions*, can releeve us that way, to take off (or ſtrike off) a great part of our *Onus*. And He can caſt in, of the *fulneſſe* of His *merits*, to make up that, is found *minus habens*, or defective, in ours that way. For, the ſhort is, He is both *Pes*, and *Caput computi*, the κεφαλὴ, and the κεφάλαιον; He is called both, in the Text. His ἀνακεφαλαίωσις muſt helpe us, if ever we come to our *Audit*.

Yet not, to hinder our *ga-thering*.
Gal. 6. 10.

But foreſeene, that this be no hinderance to our *gathering*. No: *gathering* wee muſt be ſtill, thoſe of *heaven* (*Spirituall*;) and turne as much of our *earthly* as we can *into them*. And ſtill order the matter ſo, as *while we have time*, we be *doing good*. We ſhall but evill ſumme up all, *in* CHRIST, if we have no particulars to raiſe our *ſumme* of; if we have nothing, but what is out of CHRIST, to *recapitulate, in* CHRIST. To *gather*, I ſay; Elſe are we like to have but an empty *ſeaſon* of it.

Mat. 9. 33.

And even to beginne, now: to imitate GOD, in His *time, when*; and in His *order, how*. His *time*: this is the *time*, GOD made His in; Now, we to take the ſame time, to fall on *gathering*. His *order*: this is the order, GOD made His by; He beganne with *heavenly things*; we to keepe the ſame order, follow His methode, beginne, where He beginnes: Beginne with the things, that have the prioritie of place in the Text; beginne with them: Make *Regnum ejus*, our *primum quærite*, and the things that pertaine to it. And not pervert GODS order, and be ſo wholy given to the *fulneſſe* of the *things on earth*, that we fall to them, firſt. Nay, I pray GOD, it be not *firſt*, and *laſt*, and all. We ſhall the better *diſpenſe* the *ſeaſon*, if we *gather*, to *Prayers*, to GODS *Word*: If we beginne with them: If with the *diſpenſation* of His holy *myſteries*: *Gather* to that, ſpecially.

The applicati-on to the *Eu-chariſt*.

For, there, wee doe not *gather* to CHRIST, or of CHRIST; but, wee gather CHRIST Himſelfe: and, *gathering* Him, we ſhall gather the *tree*, and *fruit*, and all upon it. For, as there is a *recapitulation* of all in *heaven* and *earth*, in CHRIST: So, there is a *recapitulation* of all in CHRIST, in the *holy Sacrament*. You may ſee it cleerely: 1 There is in CHRIST, the *Word eternall*, for *things in heaven*; There is alſo *Fleſh*, for *things on earth*. Semblably, the *Sacrament* conſiſteth, of a *Heavenly*, and of a *Terrene* part; (It is *Irenæus* owne words:) the *Heavenly*, there the *Word* too (the abſtract of the other;) the *Earthly*, the *Element*.

2 And in the *Elements*, you may obſerve, there is a *fulneſſe* of the *Seaſons* of the naturall *yeare*; Of the *corne-floure* (or *harveſt*) in the one, *Bread*: Of the *wine-preſſe* (or *vintage*) in the other, *Wine*. And, in the *heavenly*, of the *wheate corne*, whereto He compareth Himſelfe (*Io.* XII.) *Bread*, even the *living bread* (or *bread of life*) *that came downe from heaven*; the true *Manna*, whereof we may gather each his *Gomer*. And againe, of Him, the *true Vine* (as He calls Himſelfe;) the *bloud* of the *grapes* of that *Vine*. Both theſe iſſuing out of this daies *recapitulation*; Both, in *corpus autem aptaſti mihi*, of this day.

Ioh. 12. 24
6. 51.
49.
Ioh. 15. 1.
Pſal. 40. 6.

3 And the *gathering* or *Vintage* of theſe two, in the bleſſed *Euchariſt*, is (as I may ſay) a kind of *hypoſtaticall union* of the *Signe*, and the *thing ſignified*, ſo united together, as are the *two natures* of CHRIST. And, even from this *ſacramentall union*, do the Fathers borrow their reſemblance, to illuſtrate, by it, the *perſonall union* in CHRIST: I name *Theodoret* for the *Greeke*, and *Gelaſius* for the *Latine Church*, that inſiſt upon it (both) and preſſe it againſt *Eutyches*. That even as, in the *Euchariſt*, neither part is *evacuate* or *turned* into the other, but abide each ſtill in his former *nature* and *ſubſtance*; No more is either of CHRISTS *natures annulled*, or one them *converted into the other* (as *Eutyches* held;) but, each *nature* remaineth (ſtill) full and whole, in his owne kind. And backwards: As the two *Natures* in CHRIST, ſo the *Signum* and *Signatum* in the *Sacrament*, *è converſo*. And this later device, of the *ſubſtance* of the *bread* and *wine*, to be flowen away and gone, and in the roome of it, a remainder of nothing elſe but *Accidents* to ſtay behind, was to them not knowen; And (had it beene true) had made for *Eutyches*, and againſt them. And this for the likeneſſe of *Vnion* in both.

4 Now, for the word *gathering together in one*. It is well knowne, the *holy Euchariſt* it ſelfe is called *Synaxis* (by no name more uſuall, in all Antiquitie) that is, a *Collection*

or *gathering*. For ſo it is, in it ſelfe: For, at the celebration of it (though we gather to Prayer, and to Preaching, yet) that is the principall *gathering*, the *Church* hath, which is Heb.10.25. (it ſelfe) called a *Collection* too (*Heb.* X.) by the ſame name, from the Chiefe: For, Luk.17.37. *where the body is,* there the *Eagles will be gathered*: And ſo, one *Synaxis* begets another.

5 And laſt, there is a *Diſpenſation*: that word, in it, too: That, moſt cleerely. For, 1 Cor.4.1. it is our *Office*, we are ſtyled (by the *Apoſtle*) *Diſpenſers of the myſteries of* God; and, in and by them, of all the benefits that came to mankind, by this *diſpenſation in the fulneſſe of ſeaſon*, of all that are *recapitulate* in Christ.

1 Which benefits are too many to deale with. One ſhall ſerve, as the Summe of all: That the very end of the *Sacrament* is, to *gather againe* to God and His, favour if it happen (as oft it doth) we *ſcatter*, and ſtray from Him. And to gather us, as cloſe and neere, as *alimentum alito*, (that is) as neere, as neere may be.

2 And as, to gather us to God; ſo likewiſe, *each to other* mutually: Expreſſed lively, in the Symboles, of many *graines* into the one, and many *grapes* into the other. The *Apoſtle* 1 Cor.10.17. is plaine, that we are all *one bread,* and *one body, ſo many as are partakers of one bread*: So, *molding* us (as it were) into one loafe all together. The gathering to God referrs ſtill to *things in heaven*: This other, *to men*, to the *things in earth here*. All under one *Head*, by the common *faith*: All into one *Bodie myſticall*, by *mutuall charitie*. So ſhall we well enter into the *diſpenſing* of this *ſeaſon*, to beginne with.

And, even thus to be *recollected* at this Feaſt, by the holy *Communion*, into that bleſſed *Vnion*, is the higheſt perfection, we can in this life aſpire unto. We (then) are at the higheſt pitch; at the very beſt we ſhall ever attaine to on earth; what time we newly come from it: Gathered to Christ; and, by Christ, to God; ſtated in all whatſoever He hath *gathered*, and layd up againſt His next comming. With which *gathering* here in this world we muſt content and ſtay our ſelves, and wait for Apoc.22.12. the *conſummation* of all, at His comming againe. For, there is an *Ecce venio*, yet to come.

This *gathering* thus here begun, it is to take end and to have the full accompliſh- Mat.25.32. ment, at the laſt and great *gathering* of all, which ſhall be of the *quick* and of the *dead*. 24.31. When He ſhall *ſend His Angels*, and they *ſhall gather His Elect* from all the corners of Mat.13.30. *the earth*: ſhall *gather* the *wheat* into the *barne*, and the *tares* to the *fire*. And then (and never till then) ſhall be the *fulneſſe* indeed, when God ſhall be, not (as now He 1 Cor.15.28. Apoc.10.6. is) ſomewhat in every one, but *all in all*. *Et tempus non erit amplius*, and there ſhall be neither *time*, nor *ſeaſon* any more. No *fulneſſe* then, but the *fulneſſe of eternitie*, and in it the *fulneſſe* of all *joy*. To which, in the ſeverall *ſeaſons* of our being *gathered to our fathers*, He vouchſafe to bring us; that (as the yeare, ſo) the *fulneſſe* of our *lives* may end in a *Chriſtmaſſe*, a merry joyfull *Feaſt*, as that is. And ſo God make this to us, in *Him*, &c.

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A
SERMON PREACHED
before the KINGS MAIESTIE, at *White-hall*,
on *Saturday*, the XXV. of *December*, A. D. MDCXXIIII.
being CHRISTMAS day.

PSAL. II. Ver. VII.

Prædicabo Legem, de quā dixit ad me DOMINUS: Filius meus tu, hodie genui te.

I will preach the Law, whereof the LORD *ſaid to mee: Thou art my Sonne, this day have I begotten thee.*

THIS Text, the firſt word of it is *Prædicabo, I will preach*. So, here is a Sermon toward. And it is of *Filius*; *Filius meus genui te*; of the *begetting*, or bringing forth a child. And that, *Hodiè, this verie day*.

And let not this trouble you, that it is *(begotten)* in the Text, and *(borne)* on the *day*. In all the three Tongues, one word ſerves for both. In *Latine*, *Alma Venus genuit : Venus* did but beare *AEneas*; yet it is ſaid, *genuit*. In Greeke, γεννηθέντα ἐκ Μαρίας: Hee was but *borne* of the *Virgin*; yet Hee was ſaid γεννηθεὶς, *genitus*. And I report me to the Maſters of the *Hebrew* tongue, whether the originall word in the Text, beare not, be not as full, nay doe not more pro- ילדתיך
perly import His *Birth*, than His *begetting*. It is ſure, it doth. So, it may be uſed; and ſo, we will uſe it indifferently. And let this ſerve once for all. Wee returne to our Sermon.

Prædicabo: Here is one ſaith, *he will preach*. Hath he a licence? Yes: *Dixit ad me*, 1
he was ſpoken to, or (indeed) he was commanded. (*Amar* is to *command*.) *Com-* אמר
manded: by whom? By him, that hath lawfull authoritie ſo to doe, *Dixit dominus*. He ſtept not up of his owne head; He came to it orderly: made no ſuite for the place; was appointed for it.

What will he preach of? Whence will he take his Text? Out of *Dixit Dominus*, 2
out of the *Word of* GOD. And that is right. So doe we take, ours; for, ſo did he take his. To *Dixit Dominus* he held him; preached not voluntarie: but, as he preached the law, ſo, he had a law to preach by (the *Word of* GOD.) *Dixit Dominus*.

And

3 And what was His Text? *Filius meus tu, hodiè genui te.* This Text He preached on: As it might be, at the bringing forth of a *Sonne.* And that (as it ſhould ſeeme by the word, *Hodiè*) this very *day*. This *day*, the *Birth*; this *day*, the *Sermon*. And, if ſo: by the ſame equitie, the ſame Text may well be preached on againe, whenſoever that *day* comes about, by the circling of the yeare.

4 It uſeth to be the firſt queſtion (I kept it laſt) Who *preacheth?* (For, if we like him we will heare him, elſe not.) Sure, He, to whom this is ſpoken, *Filius meus tu*, He it is, that ſaith, *Prædicabo.* And Hee to whom it is ſaid, *Filius meus tu*, is CHRIST. CHRIST then preacheth. And CHRIST is worth the hearing. There will lie no exception to the *Preacher*, that, I am ſure of.

And indeed, ſo it was moſt meet, that Hee ſhould. He, that was the *Law-giver*, moſt meet to reade upon his owne *law*; He, that the *Sonne*, moſt meet to preach upon *Filius meus tu*; He, that was *borne*, upon his owne *Birth*.

Vpon His owne *Birth*. And if upon it, any *day*, that day eſpecially, whereon He was borne. So is the Text. The *day* He preach't on, He was *borne:* The *day* He was *borne*, He *preach't* on. No time ſo kindly to preach *de Filio hodiè genito*, as *Hodiè*. So ſhall you have CHRIST *preach*; of CHRISTS *Nativitie*; and that, upon the very *day* of his *Nativitie*; (which, according to the Chriſtian account, is this *day* of all the dayes of the yeare.)

The applying to this Birth. And, firſt I muſt tell you, this ſame *Hodiè* (here) is ſaid *Signanter*, that CHRIST was *begotten* to *day*. For, He was *begotten* beſides this: had more *Begettings*, than one. Two *natures* He had, and ſo, two *Nativities*. One *eternall*, as the *Sonne of* GOD: the other *temporall*, as the *Sonne of Man*. And, as it falls out, this very place (here) I find vouched for both. Vouched for His *begetting*, as the *Sonne* of GOD, by the *Apoſtle* (*Heb.* 1.5.) *For to which of the Angells ſaid He at any time, thou art my* SONNE, *This day have I begotten thee?* Alleaging this place to prove His *Deitie*: as one, whoſe nature was farre above, *farre more excellent*, than the *Angels*.

But, of the twaine, more properly we apply it to this *daies birth:* (His *Birth*, as the *Sonne* of *Man.*) And for our ſo applying it, we have the waraant, not of one, but of all the *Apoſtles* at once; and, even of the whole *Church* aſſembled in prayer (*Acts* IV. 27.) Where, to GOD Himſelfe they ſay, that the *Prophecie* of this *Pſalme* was fulfilled, *when Herod, the High Prieſts, and the reſt tooke counſell againſt His Holy Child* IESUS: And, that (we know) was at this *Birth*. So, applying it to this *Birth*, ſure wee are, we apply it aright.

And indeed, it cannot be otherwiſe. For, in the very next words, GOD bidds Him, *Aske*, and Hee *will give Him the Heathen, and the uttermoſt parts of the earth.* This muſt needs be ſaid to Him, as the *Sonne of Man*; and can no waies be ſaid to Him, as the *Sonne of* GOD. As the *Sonne of* GOD, He asked not; He needed not aske; Hee had all: All *æquo jure* with His father, as *being in forme of* GOD. Phil. 2. 6. Nothing was; nothing could be given to Him: Hee was not a perſon capable of any gift: All was His owne. So, it was ſpoken, as to the *Sonne of Man*, this *day* borne. And ſo, to the *Sonne of Man*, this *day borne* we apply it.

The Diviſion I. Of this Sermon, theſe bee the parts. The *matter* of it at large, or in generall: That it is a *Law* firſt. Then, what *manner* of *Law*, or how qualified: 1. A *Law* to be *preached*, as other *lawes* uſe not to be. 2. A *Law de quâ dixit* DEUS, where other lawes are, *de quâ dixit homo:* Which is the reaſon, why it is to be *preached*. 3. And then (out of the very bodie of the word in the Text) that it is not a *Law* at large, but a *Statute Law* (for ſo is *Elchok*) אל־חק which, but by publiſhing, none can take notice of. A ſecond reaſon, why it is to be *preached*. And this is the firſt part.

II. The ſecond, is the very Text it ſelfe, or the bodie of the *Law* in theſe words, *Thou art my Sonne, this day have I begotten thee.* The points in it are five: 1 Of a *Sonne*. 2 Of *my Sonne* (that is) the *Sonne of* GOD. 3 *Genui, the Sonne of* GOD *begotten*. 4 *Hodiè*, the *Sonne of* GOD, *this day* begotten. 5 And *Dixit genui* (that is) is) *dicendo genuit, begotten* onely by *ſaying*; onely ſaid the *word*, and it was done, and the *Word became fleſh*. This is the ſecond part.

Ioh.1.14. III. The third is the hardeſt. For it would make one ſtudie (*Filius meus tu*) how this ſhould bee a *Law*, as heere it is called. It lookes not like one. But, Said it muſt bee, which CHRIST hath ſaid: A *Law* He calls it, and a *Law* wee muſt find it. Now, there be but two *Lawes* (as the *Apoſtle* tells us, *Rom.* III. 27.) *Lex fidei*, and *Lex factorum*: if, both theſe waies, a *Law* it be, a *Law* we ſhall find it. And both theſe waies a *Law* it is.

1 *Lex fidei*. A Law limiting what to *beleeve* of Him. Of Him (that is) of His *Perſon*: His *Natures*: and His *Offices*. His *Perſon*, out of the words, *Ego*, and *Tu*. His Natures, out of *Hodiè*, and *Genui*. His *Offices*, out of *Prædicabo*, and *Legem*.

2 Then *Lex factorum*. Setting out firſt, what He doth for us; and then what we are to doe for Him. What Hee doth for us (*Filius meus tu*) to us Hee conveyeth all *Filiall rights*. What we to doe for Him (*Filius meus tu*) we to returne to Him all *Filiall duties*. Which duties are compriſed in *Prædicabo legem*. And *legem*, that law is no more, than *Filius meus tu*: for, *Filius meus tu* goes through all, and is all in all. Theſe are the parts. Of theſe, &c.

I. *Legem.* P*Rædicabo Legem* (ſaith CHRIST.) And we like it well, that He will *preach*. But He hath not choſen ſo good a Text: *Legem* were a fitter Text for MOSES to preach on. Wee had well hoped, CHRIST would have preached no *law*; all *Goſpell*, He. That He would have *preach't* downe the *old law*, but not have preach't up any *new*. We ſee, it is otherwiſe. A *law* He hath to *preach*, and *preach* it He will: He ſaith it Himſelfe, *Prædicabo Legem*. 1

So, if we will be His Auditors, He tells us plainely, we muſt receive a *Law* from His mouth. If we love not to heare of a *law*, we muſt goe to ſome other *Church*: For in CHRISTS *Church* (there) a law is preached. CHRIST began, we muſt follow, and ſay, every one of us (as He ſaith) *Prædicabo Legem*.

2 Nay, there is another point yet more ſtrange. Theſe very words here [*Filius meus tu, &c.*] are as good *Goſpell* as any in the *New Teſtament*; yet are here (as we ſee) delivered by Him under the terme of a *Law*. And we may not change His *word*: we may not learne CHRIST how to uſe His termes. The words are plaine, there is no avoiding them: a *law* He calls it, and a *law* it is.

First then, to take notice of both theſe. 1. That CHRIST will preach a *law*; 1 and that they that are not for the *law*, are not for CHRIST. It was their quarrell above (at the third *verſe*) they would none of CHRIST, for this very cauſe, that *Chriſt* comes preaching the *law*, and they would live *lawleſſe*: they would endure no yoke: that were the *Sonnes* of *Belial*; *Belial* (that is) *no yoke*: *But what agreement hath Chriſt with Belial?* 2 Cor.6.15.

2 And then: that theſe words *Filius meus tu*, are a *law*; and ſo as a *law* by *Chriſt* preached. So as in the very *Goſpell* it ſelfe, all is not *Goſpell*: ſome *law* among it. The very *Goſpell* hath her *law*. A *law Evangelicall* there is, which *Chriſt* preached: and, as he did, we to doe the like. (Whereof, more is to be ſaid by and by.)

In the meane time, it is not without danger to let any ſuch conceit take head, as though *Chriſtian Religion* had no *law*-points in it, conſiſted onely of pure narratives: *beleeve them, and all is well*: Had but certaine *Theſes* to be held, *dogmaticall* points, matters of opinion. And true it is, ſuch points there be; but they be not all. There is a *law* beſides, and it hath precepts, and they to be preached, learned, and (as a *law*) to be obeyed of all.

Looke but into the *Grand Commiſſion* (by which we all preach) which *Chriſt* gave at His going out of the world: *Go*, (ſaith He) *preach the Goſpell to all nations teaching* Mat.28.19.

them, What ? to *obſerve the things that I have commanded you.* Lo, here is *commanding*, and here is *obſerving*. So,the *Goſpell* conſiſts,not only of certaine *Articles* to be beleeved: But of certaine *Commandements* alſo,and they to be obſerved. And what is that,but *Prædicabo legem ?*

Now (I know not how,but) we are fallen cleane from the terme, *Law*; nay, we are even fallen out with it. Nothing but *Goſpell* now. The name of *Law* we looke ſtrangely at: we ſhun it in our common talke. To this it is come, while men ſeeke to live, as they *liſt*. *Preach them Goſpell* as much as you will : but (heare ye) no *Prædicabo legem*, no *law*, to be *preached*, to hold or keepe them in. And, we have *goſpelled* it ſo long,that the *Chriſtian Law* is cleane gone with us; we have loſt it; if *Prædicabo Legem* (here) get it us not againe. But,got it muſt be: for as CHRIST preacheth, ſo muſt we; and *Law* it is,that CHRIST preacheth.

I ſhall tell you, what is come by the drowning of the terme, *Law*. *Religion* is even come to be counted *res precaria*; No *law*, no, no : but a matter of faire entreaty, gentle, perſwaſion, neither *jura*, nor *leges*, but onely *Conſulta Patrum*, good fatherly counſell, and nothing, elſe. *Conſilia Evangelica* were a while laid aſide : now there be none elſe. All are *Evangelicall counſells*, now. The reverend regard, the legall vigor, and power, the penalties of it are not ſet by. The rules, no reckoning made of them, as of *Law writs*, none; but onely, as of *Phyſike bills*, if you like them, you may uſe them : if not, lay them by. And this comes of drowning the terme, *Law*. And all, for lack of *Prædicabo Legem*.

I ſpeake it to this end: to have the one terme retained, as well as the other, to have neither terme aboliſhed; but with equall regard, both kept on foot. They are not ſo well adviſed, that ſeeke to ſuppreſſe either name. If the *name* once be loſt, the thing it ſelfe will not long ſtay; but goe after it, and be loſt too.

They that take them to the one terme onely, are confuted once a moneth. For, every moneth, every firſt day of every moneth, this verſe failes not, but is read in our eares. And here, a *law* it is. And ſo was the *Chriſtian Religion* called in the very beſt times of it, *Chriſtiana lex*, the Chriſtian law; and the *Biſhops*, *Chriſtianæ legis Epiſcopi*, the *Biſhops of the Chriſtian law*. And all the ancient *Fathers* liked the terme well; and tooke it upon them.

Heb.8.13.
7.18.

To conclude. *Goſpell* it how wee will : if the *Goſpell* hath not the *legalia* of it acknowledged, allowed, and preſerved to it : if once it loſe the force, and vigor of a *law*; it is a *Signe* it *declines*, it *growes weake* and *unprofitable* : and, that is a ſigne, it will not long laſte. Wee muſt goe look our ſalvation by ſome other way, than by *Filius meus tu* : if *Filius meus tu*. (I ſay not, be not *preached*, but) be not ſo *preached*, as CHRIST *preached* it; and CHRIST *preach't* it, as a *Law*. And ſo much for *Legem*.

1
Prædicabo Legem.

Now, of this law, three things are here ſaid: Firſt, *Legem* turnes back upon *Prædicabo*. And this priviledge it hath, that it is *materia predicabilis*, a *law* which may; nay, a *law* which is to be *preached*. And that, *Lawes* uſe not to be: Not to be *preached*. To be read upon at times privately : but, to be *preached*, not any *law*, but this. But, this is: and it ſerves for a ſpeciall difference, to ſever it from other *lawes*, and make it a kind by it ſelfe. Even this, that it is to be preached.

To be preached : and that even to *Kings* themſelves, that make *lawes* : to *Iudges* themſelves, that are preſumed to be beſt ſeene in the *law* : yet they to learne, they to be learned, in this *law*. *Erudimini* (is the word) *qui judicatis terram*, in the X. verſe after.

2
De quâ dixit Dominus.

אמר

And the reaſon is: for this is a law, *de quâ dixit Deus*. And ſo is none elſe. And that is a ſecond difference. There is a *law de quâ dixit homo, quam ſanxerunt homines*, which men among themſelves make for themſelves (as by-lawes are made.) This is of a higher nature. This, GOD Himſelfe made; is a *Law* of His owne making. *De quâ dixit*, or rather *edixit*, for ſo is (*Amar*;) which GOD enacted firſt, and then gave commandement, it ſhould be preached.

And to whom ? *Dixit ad me*, Who is that ? CHRIST. Firſt, and before all others to be preached by his *Sonne*. His preaching, He thought it worth, and gave it Him in charge, and accordingly (we ſee) He performed it, and profeſſed *Prædicabo*, that He will preach it.

3. *Dixit* or *edixit* But, the third is a reaſon, why it could not be otherwiſe; why it could not, but be *preached*. Becauſe (as I told you, out of the very bodie of the word) it is not a *law* at large: but a *Statute law*. And the nature of that *law* is, without publiſhing, it cannot be knowne.

GOD hath His *Law* in the ſame diviſion that man hath his: His *Statute*, and his *Common Law*. *The Law of Nature, which is written in the hearts of all men,* that, is the *Common law* of the world. Rom. 2 14. Of that, every man is to take notice at his perill. But this *law*, here, is no part of that *law*: *Filius meus tu*, is not written in the heart; it muſt be *preached* to the eare. No light of Nature could reveale it, from within; *Preached* from without, it muſt be. And ſo, and no otherwiſe, come we to the knowledge of it. The very words gives it for ſuch, which is properly a *Statute* (as this is) enacted, and decreed in the high Court of GODS Counſell above, and reſerved to be revealed in the latter times; And of *that wee cannot heare without a Preacher*: and the *preaching* thereof was committed to CHRIST. Epheſ. 3.5. Rom. 10. 14. He began, and we follow. And ſo much for *Prædicabo Legem, de quâ dixit Dominus ad me*. (The matter at large.) And now to His Text, wherein is the letter of the *Law* it ſelfe.

II. I reckoned up to you five particulars in this *Law*. 1. *Filius*, a *Sonne*. 2. *Filius meus, my Sonne* (that is) the *Sonne of* GOD. 3. *Filius meus genui*; the *Sonne of* GOD *begotten*. 4. *Hodiè genui*, the *Sonne of* GOD *begotten this day*. 5. And fifthly, *Dixit genui*, (that is) *dicendo genuit, begotten by ſaying*, as the WORD ſhould be.

1. *Filius*. Of a *Sonne*, firſt. Which plainly ſheweth, it is not the old; it is a new *law* (this.) The old runs, *Ego ſum Dominus*, which muſt needs imply, *Servus meus tu*. This is, *Filius meus tu* (in another ſtyle) which neceſſarily doth imply, *Ego ſum Pater tuus*. A FATHER to be the giver of it. According to the former, He ſaith, *Ego ſum Dominus*, and we ſay, *Dominus meus tu*. According to this latter, He ſaith, *Filius meus tu*, and wee ſay, *Pater meus tu*. This, the better by farre: as farre as the condition of a *Sonne* is better, than that of a *ſervant*. And indeed, the maine difference betweene the two *lawes*, is but this: *Doe it* (ſaith the one) *Servus meus tu*, the unperfect *law* of *feare*, and *ſervitude*. Doe it (ſaith the other) *Filius meus tu*, the *perfect law of love and libertie*. 1. Ioh.4.18. Heb.7 9. Iam.1.15.

2. *Filius meus*. Of a *Sonne*. Whoſe *Sonne*? *Filius meus*. And He that ſpeakes it, that ſaith *meus*, is GOD; and ſo, He, to whom it is ſpoken, *the Sonne of* GOD. And the *Sonne of* GOD is a high title, and of a ſpeciall accompt. *Salomon*, before his Crowne or Scepter prized that ſpeech of GOD; *I will be His Father, and He ſhall be my Sonne*. 2. Sam.7.14.

But nothing makes it more cleare, than this place. The laſt verſe, He ſaith, *Poſui te Regem, I have ſet thee a King*: that, He ſpeakes not of, thinks it not fit. But here, now, *Filius meus tu*, this (loe) *preach* Hee will; this Hee thinks worth the *preaching*. *Filius meus tu*, rather than *Poſui te Regem*, to be the *Sonne of* GOD, than to be *a Prince in Sion*.

3. *Genui*. The *Sonne of* GOD: and *the Sonne of* GOD *begotten*. For, *Sonnes* of GOD there bee, that are not *begotten*; that come in another way, that come by *adoption*. To *beget*, is an act of *nature*, and is ever determined, in the *identitie* of the *ſame nature* with him, that did *beget*. And this putteth the difference.

Otherwiſe, GOD ſpeakes of *Angels*, as of His *Sonnes*: *When all the Sonnes of* GOD *praiſed Him*. Iob.38 7. Speakes it of *Iſrael*, his people: *Out of Ægypt have I called my Sonne*. Hoſ.11.1. Speakes it of *Rulers* and *Governors*: *Yee are all the Sonnes of the moſt High*. Pſal.82.6 To every of theſe, as much in effect is ſaid, as *Filius meus tu*. But to which of them all, to which of the Angels ſaid Hee at any time, *Genui te, I have begotten thee*? Not to any. *Filii* they were, but not *geniti*, none of them all. So, *Filius meus tu* is communicated to others; but *Genui te*, to no creature, either in heaven or earth. Of none, is

Genui to bee verified in proper termes, but of CHRIST, and of CHRIST only.

Hodie Genui. *Begotten*; and *this day begotten*: *Genui*, and *Hodiè genui*: for, *begotten* Hee had beene before. Another *begetting* beſides this, Two *Genui's*. A *Genui* before *Hodiè*: *Ex utero ante Luciferum genui te*, ſaid the LORD to my LORD, in the CX. *Pſalme*. *Twice* Pſal.9.11.3. *begotten* He was. *This day begotten*, and *begotten ante Luciferum*, before there was any morning ſtarre; and ſo, before there was any day at all; and ſo, before any, *quod cognominatur Hodiè*, any time, that is called, *To day*.

We are to take notice of both theſe *generations*,[1] Of CHRISTVS *ante Luciferum*, and of [2] *Lucifer ante* CHRISTVM. To take notice of both: but, to take hold of this latter. For, that, *ante Luciferum* was not for us, His ſecond *begetting*, His *Hodiè genui*, Mic.5.2. His this dayes *begetting* is for us, is it we hold by. Not, *by His going out from everlaſting*: not by His *olim, ante Luciferum, ante ſecula genitus*: None of theſe. *Hodiè genitus* is the *law*, that we are to *preach*: (that is) not His *eternall*, but His *hodiernall generation*, Not as GOD, of the ſubſtance of his *Father*, *begotten before all worlds*: but as Gal.4.4. *Man*, *of the ſubſtance of his Mother*, *borne in the world*: *when in the fulneſſe of time* GOD *ſent His* SONNE, *made of a woman*. And that, was the *Hodiè genui* of this day.

5 *Dixit genui.* Now the ſpeculative *Divine* pierceth yet deeper, he finds a further myſterie in theſe two words, *Dixit genui* (that is, ſaith he) *dicendo genuit*. He ſayd He *begat* (that is) by His very *ſaying*, He *begat*. Wherin the very manner of His *begetting*, is ſet forth unto us.

There is a very neere reſemblance betwixt *Dixit*, and *Genui*; betwixt *begetting*, and *ſpeaking*. To *beget*, is to *bring forth*: ſo, is to *ſpeake*, to *bring forth* alſo. To bring forth a word, and CHRIST (you know) is called the *Word*. Now, when we ſpeake, either we doe it *within*, to our ſelves, or *without*, to others. Either of which two, may well be compared to a like ſeverall *begetting*.

1 When we thinke a *word* in our thought, and ſpeake it there, within, to our ſelves (as it were in ſilence) and never utter it: this (if you marke it well) is a kind of *conceiving* or *generation*: the *mind*, within of it ſelfe *ingendring* a *word*, while (yet) it is but in notion, kept in, and knowne to none, but to our ſelves. And ſuch was the *generation* of the *Eternall Word*, the SONNE *of* GOD, in the mind of His *Father* before all worlds; and even to that doth the *Apoſtle* apply the *Genui* of this verſe. And this is Heb.5.1. the firſt *begetting*, or *ſpeaking*.

2 Now, as the word, yet within us in our thought, when time comes that we will utter it, doth take to it ſelfe an *aierie body* (our breath by the vocall inſtruments being framed into a voice) and becommeth audible to the outward ſenſe: (And this we call the ſecond *begetting*, or *ſpeaking*.) Right ſo, the *eternall* WORD *of* GOD, by DOMINVS *dixit*, by the very breath of GOD, the *Holy Spirit* (which hath His name of *Spiro*, to Heb.10.5. *breath*) *corpus autem aptaſti mihi*, had a *body framed Him*, and with that body was brought forth, and came into the world. And ſo, theſe words *Genui te*, this very day, the ſecond time, verified of Him. *Genui*, and *Dixit genui*; *ſayd*, and *by ſaying*, *begot Him*: For, how ſoone the *Angells voice ſounded in the bleſſed Virgins eare*, inſtantly was He incarnate in the wombe of His *Mother*.

1 Of both which words, *Dixit* and *Genui*, we can ſpare neither. There is good uſe of both. Of *Genui*: to ſhew the truth of the *identitie* of His *nature* and *ſubſtance*, with His FATHER that *begat* Him, and with His *mother* that *bare* Him. For, to *beget*, is when one living thing bringeth forth another living thing, of the ſame *nature*, and *kind*, it ſelfe is.

2 But (I know not how) the terme of *begetting*, the very mention of that word, carryeth our conceit to a matter of *carnalitie*: therefore, is the word [*Dixit*] well ſet before it, to ſhew, this *Genui*, was not by any fleſhly way; to abſtract it from any mixture of carnall uncleaneſſe. That the manner of it was, onely, as the word is purely and ſpiritually conceived in the mind. The one word [*Genui*] noting the *truth*: The other word [*Dixit*] the, no way carnall, but pure, and inconcrete manner of His generation. And ſo I have gone over, the five termes of this *Law*, or (if you pleaſe) the five *points* of His Text.

The

III. The hardeſt is yet behinde : For it will not ſinke into our heads, how this ſhould be called a *Law*. It ſeemes nothing leſſe : rather a *Dialogue* between a *Father* and his *Sonne*. But a *law* (ſure) it cannot be. A *law* runnes in the *Imperative*; this is meerly *Narrative* : declares ſome-what, injoynes nothing; gives not any thing in charge, as *lawes* uſe to doe.

Ioh.10.35. Ro.3.4. *Sed non poteſt ſolvi Scriptura*, GOD *muſt be true in all His ſayings*, CHRIST may not *preach* falſe doctrine. A *law* Hee hath called it; and wee may not give it any other name.

There be that thinke, this verſe is but the *preamble*, and that the body of the *law* doth follow, and reacheth to the end of the *Pſalme*.

But, the better ſort are of mind, that even this verſe, taken by it ſelfe, containes in it a *law* full and whole. Let us ſee then, whether we can find it ſo.

We pich't upon the *Apoſtle's* diviſion of the *law*, into *Lex fidei*, and *Lex factorum*. If both theſe be found in it, we may well allow it for a *law*.

We will begin with *Lex fidei* : what wee are to beleeve of *Him*. Of *Him* (that is) of theſe three : 1 Of His *Perſon*. 2 His *Natures*. 3 and His *Offices*.

And then come to *Lex factorum*. 1 Firſt, what He doth for us, the *benefit* of this *law*. 2 And then, what we are to doe for Him againe, our *dutie* out of this *law*. The former of which (the *benefit*) is the *Goſpell* of this *law*. The latter (the *dutie*) is the *law* of this *Goſpell*.

1 *Lex fidei.* 1 Of His *perſon.* Of His *perſon* firſt. That He is, of *Himſelfe*, a *perſon ſubſiſting*. Plaine, by the two *perſons* that are in the Text, *Ego* and *Tu*; the firſt, and ſecond perſon in *Grammar* : and the ſame, the firſt and ſecond *perſon* in *Trinitie*. Here is, *Ego genui*, the *perſon* of the *Father*; and *Filius meus tu*, the *perſon* of the *Sonne*. Here is one *begets* : And (ſure it is) *nemo generat Seipſum*, none *begets* himſelfe; but he, whom he *begets*, is a *perſon* actually diſtinguiſhed from him, that begets Him.

Ioh.14.6. But, of theſe two *perſons*, this you will marke. That, the firſt that is *named*, is *Filius meus tu*. He ſtands firſt in the verſe before *Genui te*. We heare of *Filius*, before ever we heare of *Genui* : For, that is the *Perſon* we hold by. By *Nature*; *Genui te* ſhould goe before *Filius meus* but *quoad Nos*, *Filius meus* is before *Genui* : To ſhew, there is no comming to the FATHER, but by *Him*; no intereſt in the *Father*, but from, and through *Him*. This for His *perſon*.

2 Of His *Natures.* And, in His *perſon*, we beleeve *two Natures*, ſet downe here in the two words, *Hodiè* and *Genui*. If you doe obſerve, there is ſome-what a ſtrange conjunction of theſe two words. One is *preſent*, *Hodiè* : the other is *perfectly paſt*, *Genui*. In proprietie of ſpeech it would be a preſent act, for a preſent time: or it would be an act paſt with an adverbe of the time paſt : and not joyne a time in being (*Hodie*) with an action ended and done (*Genui*.)

The joyning of theſe two together, the verifying them both, of one and the ſame *perſon*, muſt needs ſeeme ſtrange. And indeed, could not bee made good, but that in that one partie, there are two diſtinct *Natures*. To either of which, in a different reſpect, both may agree, and be true, both. Some little difference there wilbe about the ſorting of the two words : which to referre to which. But, that will eaſily be accorded, for they will both meet in the end.

There be, that, becauſe *Hodiè* (the *preſent*) is yet in *Fieri*, and ſo not come to be perfect; underſtand by it, His *temporall generation* (as Man) which is the leſſe perfect, as ſubject to the manifold imperfections of our humane nature, and condition. And then, by *Genui*, which is in *factum eſſe* (and ſo, done and perfect) underſtand His *eternall generation* (as the SONNE *of* GOD) in whom are abſolutely all the *perfections* of the *Deitie*.

There bee other, and they fly a higher pitch, and are of a contrary mind : For, whatſoever is *paſt*, is in *time* (ſay they) and ſo *Genui* is temporall : and, that *Hodiè* (that) doth beſt expreſſe His *eternall generation* : For that, nothing is ſo properly affirmed of *eternitie* it ſelfe, as is *Hodiè*. Why? For, there, all is *Hodiè*: there, is neither *Heri*, nor *Cras*; no *yeſterday*, nor to *morrow*. All is, *To day*, there. Nothing paſt; nothing to come: all preſent. Preſent (as it were) in one inſtant, or center; ſo in the *Hodiè* of *Eternitie*. *Paſt*, and *to come*, argue *time*; But, if it be *eternall*, it is neither: All there is *Preſent*. *To day* then, ſets forth *eternitie* beſt (ſay they) which is ſtill preſent, and in being. But, *Genui* (that, being paſt) cannot be His *eternall* at any hand, but muſt needs ſtand for His *temporall*.

But whether of theſe it be; *Genui*, His *eternall* (as perfect) and *Hodiè* (as not yet perfect) His *temporall*; Or, *vice verſa*, *Hodiè* repreſent *eternitie* beſt, and *Genui*, *time*, as being ſpent and gone: Betweene them both, one way or other, they will ſhew His *begettings*. You may weave *Hodiè* with *Genui*, or *Genui* with *Hodiè*, and betweene them both, they will make up the two *Natures* of Him, that was the *Hodiè genitus* of this *day*. Concerning whom, wee beleeve; as firſt, that He is one intire *perſon*, and ſubſiſts by Himſelfe; So, ſecond, that He conſiſts of *two* diſtinct *Natures*, *eternall*, and *temporall*. The one, as *perfect* GOD: the other, as *perfect man*.

3. Of His *Offices*.

Now, for His *Offices*. Them, we have likewiſe in the two words, *Prædicabo*, and *Legem*. *Prædicabo*: By that, it is plaine, He doth *preach*. And that ſeemes ſtrange: for the laſt newes we heard of Him (in the verſe before) was, that He was ſet a *King in Sion*. And the word *legem* imports as much: For, *lawes* (with us) are the *Kings lawes*.

Deut.33.11.

A *King* to *preach?* Let that alone for the *Prieſts*. That, is their *Office*; *they ſhall teach Iacob His judgements, and preach to Iſrael His law*. But, *preach* He will (as he ſaith.) So, *meus Filius* will prove a *Prieſt* (as it ſeemes:) A *Prieſt*, indeed. And, which is yet more ſtrange, by vertue of theſe very words: *Filius meus tu*. No words (one would thinke) to prove Him a *Prieſt* by; and we ſhould hardly beleeve it, but that (in *Heb*. 5.4.) the *Apoſtle* deduceth His *Prieſt-hood* from theſe very words: *No man* (ſaith he) *taketh unto him this honour*, (that is, the honour of the *Prieſt-hood*) *but he, that was called of* GOD, *as was Aaron*. And then he adds, *No more did* CHRIST, *He tooke not this honour upon Him, to be our high Prieſt: but He, that ſaid to Him* [*Filius meus tu, hodiè genui te*] *He gave it Him*. So, that by vertue of theſe words, CHRIST was conſecrate a *Prieſt*; as by vertue of the other [*Poſui te Regem*] He was ſet a *King* in *Sion*.

And the place (*Sion*) ſuits well with both. For *Mount Sion* had two *topps*. On the one was the *Temple* built: on the other was the *Kings Palace* ſituate. The one for *Prædicabo*: the other for *Legem*. In the one (as *King*) he makes a *law*: in the other (as *Prieſt*) *preacheth* it. Firſt, *Poſui Regem*; and then *Prædicabo Legem*.

And indeed, the *Kings*, that were his types, were mixt of both. *Melchiſedek*; him, the Apoſtle ſtands on at large, in *Heb*. 7. And, if this *Pſalme* be *David's* (as queſtionleſſe it is, for, his it is avowed to be *Acts*. 4.25.) why then, he *preach't* too. And for *Salomon*, it is too evident; we have his booke of the *Preacher*. The like, may be ſaid of *Ezekias*, and the reſt, by whom, this *King* (here) was in any ſort repreſented. And, by vertue thereof, they all had a greater care of publiſhing this *law*, here, than of any of their owne *lawes*: as, on the contrarie, *Ahab*, and his race *had more care of the keeping the Statutes of Omri*, than they had of the *lawes* of GOD.

Mic.6.16.

We beleeve then, for His *Offices*; that, He is both *King*, and *Prieſt*. Hath a *Kingdome* to rule: Hath a *Diœceſe* to *preach* in. His *Kingdome*, the *Heathen*, *to the uttermoſt parts of the earth*: His *Diœceſe*, as large. His *Auditorie*, all *States*, even the *higheſt*, *Kings*, and *Iudges*: for *Prædicabo Legem* concernes them all. And this, for *lex fidei*: what it binds us to beleeve of Him.

2
Lex factorum.
1 What he doth for us.
The benefit.

Now, for *Lex factorum*. Firſt, what ſhall be done to them, that live by and under this *law*. They ſpeake of *lawes* of *grace*: This is indeed, a *law* of *grace*; nay, it is, *The Law* of *grace*: not onely as it is oppoſite to the *law* of *nature*; but even, becauſe it offereth *grace*, the greateſt *grace*, that ever was. For, what greater *grace*, or favour can be done to any, than to have theſe words [*Filius meus tu*] ſayd unto *him?* This *law* doth it: *for, to them, that receive it, it giveth power to be made the Sonnes of* GOD.

Ioh.1.12.

The words ſeeme to be ſpoken to one *perſon* onely: but (as *lawes* of *grace* uſe to be) are to receive ampliation, and to be extended, to the moſt benefit.

1 *Dixit ad me.* Said He it to *Him*, and ſaid He it, to *Him* alone, and ſaid He it to no other, but to *Him?* No: for, He gave it *Him* in charge to *preach* it; and to *preach* it, is to ſay it to *others*. Therefore it is, *Dixit ad me, vt ad alios, per me:* it was ſo ſaid to *Him*, as that by *Him*, it might be ſaid to *others*. *Prædicabo* makes it plaine.

2 *Prædicabo.* When CHRIST doth *preach*, He is not to be underſtood to *preach* to Himſelfe: no man doth ſo at any time; but to others more or leſſe, that may be, or ſhould be the better for His *preaching*. For, what needed it be *preached*, if it concerne none, but Him? if none to have benefit, but He? if they, that heare it *preached* ſhall receive no benefit by it?

3 So ſay we, of *Legem*. This *law* was not made for CHRIST: it needed not for *Him* (any *law*.) He was *Filius meus tu* φύσει, ϗ ου νόμῳ, needed no *law* to make Him that, which by *nature* He was. The *law* was for *others*, which, by this *law*, were to be made that, which, by nature, they were not (that is) the *Sonnes of* GOD.

4 Take the very words. You ſee, His Text is not in the firſt *perſon, Filius tuus ego:* His Text is, *Filius meus tu*. And, who is that, *Tu?* It cannot be CHRIST Himſelfe by common intendment. The *Father* ſaith to Him, *Thou art my Sonne:* But, to whom is it, that CHRIST ſaith, *Thou art my Sonne?* For *Filius meus tu*, is His Text; that, He muſt *preach* on: He may not goe from the words, or change the tenour of His Text. Who is then, that *Sonne?* To whom applieth Hee His Text? To ſome other certainely.

Heb.2.10. The *Apoſtle* ſaith, *He was ſet and ſent, that He might bring many Sonnes unto* GOD; to whom GOD alſo might ſay, *Filius meus tu*. And Himſelfe likewiſe ſaith of Himſelfe in the *Prophet: Behold, here am I, and the children which* GOD *hath given me.* Eſay 8.18.

The Birth. And who be thoſe *Children?* Thoſe, whom He ſhall regenerate, and beget anew by His *Prædicabo Legem*, the *immortall Seed:* 1 Pet.1.23. For, *of His owne good will begat He us, by the Word of truth, that We might be the firſt fruits of His creatures.* Iam.1.18. Theſe are the *children*, that are here meant. Of whom it ſhall be ſaid, *quòd, per filium, filii*, that in and by this *Sonne*, they ſhall be His *Sonnes*, all. And, what was ſaid to CHRIST, ſhall be ſaid to them, and every of them, *Filius meus tu*.

Pſal.87.4. Of *Sion* ſaith the LXXXVII. Pſalme, *It ſhall be ſaid, He was borne in her.* And that is true, for ſo He was. But he goes on further, and ſaith, *He did remember Himſelfe of Rahab, and Babylon, the Philiſtims, and the Morians land, for, loe, there He was borne. Borne* there? How can that be? Yes, *borne* there, and here, and every where; where, by this *Prædicabo Legem*, He *begets children to* GOD. The power, and vertue of His *Birth* reacheth even thither. Every place that receiveth His *law* (where ever it bee) even there He is *borne*. This for His *Birth*.

The Birth- To this *Birth* there belongs a *Birth-right*. They talke much of the *law*, as of a *Birth-right:* but (loe) this here, is a *Birth-right*, indeed; and that, *veri nominis*; and amounts to more, than a *Childs part*. And it growes out of the double title, or intereſt, which He hath to all that is given Him. For, as He is twice a *Sonne*, twice *begotten*, [1] *Ante luciferum*, and [2] *Hodiè:* ſo hath He a double right growes to Him, expreſſed in two diſtinct words (in the next verſe) [1] one of *inheritance*, [2] the other of *poſſeſſion*, or *purchaſe*; for, *Ahuzza* is true *Hebrew* for a *purchaſe*. אחזה Of which two, One contents Him: His title, as Heire. The other He tranſcribes and ſets over to us, which is that of His *purchaſe*, as *Hodiè genitus*.

But we need not ſo much as to goe to the next verſe for it. *Filius meus tu* will ſerve; Which was ſaid twice to Him. [1] Once at His *Baptiſme, Hic eſt Filius meus*. Matt.3.17. And ſo it is likewiſe at ours, to us; for, *therein we are made members of* CHRIST, *and the children of* GOD. [2] And againe, *Hic eſt Filius meus*, at His *Transfiguration* in the *Mount*. Matt.17.5. And we keeping the *law* of our *Baptiſme*, the ſame ſhall be ſaid to us likewiſe, the ſecond time; and when time comes, we ſhall alſo be *transfigured* into the *glorious Image of the Sonne of* GOD. Phil.3.21. And this is, *Lex factorum* on His part: this ſhall be done for us by Him. This we called the *Goſpell* of this *Law*.

What we to do for Him: The *dutie*.

And what ſhall be done for us by Him? Which is the *law* of *dutie* on our part required; and which we called the *law* of this *Goſpell*: implyed in the two firſt words, *Prædicabo*, and *legem*. Either *word* hath his condition. Firſt, if he *preach*, that we beſtow the hearing of Him. And then *Legem*, that we know it is a *law* He preacheth: and therefore ſo, and no otherwiſe than ſo, to heare it.

1 *Prædicabo.*

Heare Him *preach*? That we will be intreated to, eaſily. If that be all, we will never ſtick with Him for that. Nay, *Gods* bleſſing on his heart, for (as the world goes) we are now, all, for *preaching*.

2 *Legem.*

But take *Legem* with you too. It is ſo *Prædicabo*, as it is *Legem*. *Preached*, and ſo *preached*, as it is *Law*, His *Sermons* are ſo many *Law-lectures*: His *preaching* is our *law* to live by; And *law* binds, and leaves us not to live, as we liſt. And, if that which is *preached* be *law*, it is to be *heard*, as a *law*; *kept*, as a *law*; to be made our *Lex factorum*, as well as *Lex fidei*. If we heare it otherwiſe, if we heare it not ſo, if we loſe *Legem*; we may let goe *Prædicabo* too, and all.

Pſal.90.9.

And here now, we breake. As a *law*? Nay, none of that. The *hearing* we will give Him: but ſoft, no *law* (by your leave.) Our caſe is this; So long as it is but *Prædicabo*, but *Preaching*, we care not greatly, though we heare it: but, if it once come to *Legem*, to be preſſed upon us, as a *law*; farewell our parts: we give Him over: for *law* binds, and we will not be bound. Vpon the point, we are *faſt* at *Prædicabo*, and *looſe* at *Legem*. Leave CHRIST His *booke* to *preach* by; but keepe the *law* in our owne hands. But (to be ſhort) if we heare it, not as a *law*; heare it not, but as *newes*; if we bring our Sermons to an *end*, *as a tale, that is told*; if that be all: we forfeit all that followes, all our part and portion in *Filius meus*, and *Hodiè genui* and all.

By *Legem*, what *law is meant.*

Now, if you aske, what *law* it is, is here meant? No other, but the *law*, of theſe words, *Filius meus tu*: For, *Filius meus tu*, in the body of it, carrieth the *law*; That containes all *filiall duties*, which is the perfecteſt *law*, when all is done.

Eſay.2.3.

For, the *law* of a *Sonne* is more, than all *lawes* beſides. For, beſides that it is *lex factorum*, that a *Sonne* will doe any thing that is to be done; he will further doe it, out of *filiall love* and *affection*, which is worth all. And this *law* (indeed) is worth the *preaching*. It is *Exibit de Sion lex*, *the law that came from Sion*.

Gal 4.24.

Gal.4.28.
Rom.8.15.

The *law of Sinai*, that begins with *Ego ſum Dominus*; it is a *law* of ſervitude; a *law* for the *bond-woman*, and her brood. Never *preach* it: at leaſt, not to *children*. That *law* is to give place, and in place thereof, is to come the *law of Sion*, which we *preach*; the *law* of the *free-woman*, and the *children of promiſe*: the *law* of love, of *filiall love*, proceeding, not from the *Spirit* of *bondage*, but from the *Spirit of adoption*.

Gen.22.9.
Phil.2 20.22.

There is *lex factorum* in both: But, as *Gregorie* well expreſſeth it, *Si ſervus es, metue plagas*, if thou be *bond* (as *Iſmael*) doe it, out of ſervile feare, for feare of the whip. *Si mercenarius, expecta mercedem*: if thou be an *hireling* (as *Balaam*) doe it, out of *mercenarie* reſpect. *Sed, ſi filius meus tu*; then doe it, out of true, naturall affection; performe all duties of a kind *Sonne* to Him, that ſaid, *genui te*, as did *Iſaac* the *Sonne* of the *free-woman*, to ABRAHAM, that begot him, *even to the laying downe of his life*. *None* to *Timothie*, (ſaith *Saint Paul*) *none like minded to him: for, as a Sonne with his Father, So hath he laboured with me in the Goſpell*. So, (that is) ſo freely, ſo ſincerely, ſo reſpectfully, as a loving, kind, naturall *Sonne* could doe no more. And that is *lex factorum*, indeed. And ſo much for *lex factorum* on our part: what we doe for him: the *filiall* duties: the *law* of this *Goſpell*.

3 The *time.*
Hodiè.
Heb.3.13.15.

Pſal.95.7,8.

We lack nothing now, but the *time*. And as *legem*, is the condition; ſo, *Hodiè*, is the *time*. We are willed by the *Apoſtle* to inſiſt upon this word, *Hodiè*, to call upon men for this *duty*, while it is called, *To day*. Not to defer, or to put off, or make a morrow matter of it. We are all inclined to be *Craſtini*, or *Perendini*, for to morrow, or next day, or, I know not when; but, not to be *Hodierni*. *Hodiè* is no *adverb* with us: for, where ſhall we find one, but will take *daies* for any matter of *dutie*? To looke to this *Hodiè*, and not deceive our ſelves: for, no time, but *Hodiè*, hath any *promiſe*: Witneſſe, *Hodiè, ſi vocem*; *To day if you will heare his voice*; which every day ſounds in our eares.

But,

2 *Hodiè genui.* But, *Hodiè genui*, is more than *Hodiè* : for every *day* in the yeare, while it laſts, is *Hodiè*, *To day* : but every *day* is not *Hodiè genui*. There is but one of them in the whole yeare ; and that, is *this day*. This *day* then to take : of all other *Hodie's*, not to let ſlip the *Hodiè* of *this day*. A *day*, whereon this Scripture was fulfilled : whereon, *Dixit, & factum eſt*, *He ſaid it, and did it* ; whereon, this *Sonne* was borne, and given us : A *day*, whereon as it is moſt kindly *preached* ; ſo, it will be moſt kindly *practiſed* of all others. And ſo, I hold you no longer ; but end.

Praying to Him, that was the *Hodiè genitus of this day*, *Him*, that was *begotten*, and
Him, by whom He was *begotten* ; that we may have our parts, as in *Prædicabo*, *preaching* ;
ſo likewiſe in *legem*, the *law* : in both, *legem fidei*, to beleeve aright, and *legem factorum*,
to live according : That wee performing the *filiall duties required*, may attaine the
filiall rights promiſed, and may be in the number of thoſe, to whom firſt,
and laſt, *Filius meus tu* ſhall be ſaid, to our everlaſting com-
fort, and to the praiſe of the *glorie* of His *grace*, Epheſ. 1. 6.
through CHRIST our
LORD.
(*⁎*)

[illegible]

[illegible] Him. [illegible]
[illegible] whom He [illegible] may [illegible]
[illegible]
[illegible] performing [illegible]
[illegible] in the [illegible] to whom [illegible]
and his [illegible] shall be [illegible]
ton, and to the praise of the [illegible] of His [illegible]
through C[illegible]
[illegible]

SERMONS
PREACHED
VPON
Aſh-wedneſday.

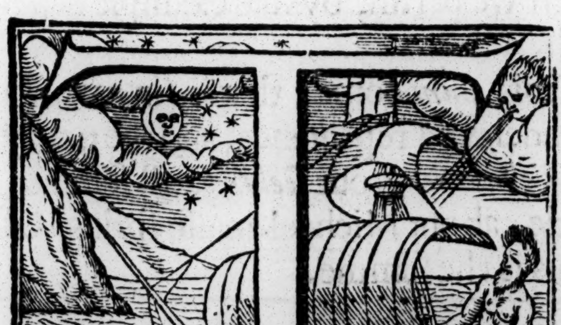
A SERMON PREACHED BEFORE QVEENE ELIZABETH,

AT VVHITE-HALL, ON THE IV. of March, *Anno Domini*, MDXCVIII. being *ASHWEDNESDAY.*

PSAL. LXXVIII. Ver. XXXIV.

Cum occideret eos, quærebant Eum: & revertebantur, & diluculò veniebant ad Eum.

When He ſlew them, then they ſought Him: and they returned, and inquired early after GOD.



THIS *Pſalme* is a Calender, or Roll of *reports*, how, from MOSES to DAVID, the *Iewes* carried themſelves to GOD, in matter of Religion. And this *verſe*, a report, how in the matter of repentance (expreſſed here, under the termes of *ſeeking* and *turning* to GOD.) Wherein, this they did, this was their faſhion: While He ſpared them, they ſought Him not; *When he ſlew them, then they ſought Him. Cum, &c.* Theſe words then are a *report*.

A *report*: but ſuch an one, as when *Saint Paul* heard of the *Corinthians*, he could not commend it: 1 Cor.11.17. *What ſhall I ſay? Shall I praiſe you in this? No: I praiſe you not.* Neither he them, for that: Nor I theſe, for this. Rather, as old Father *Eli* ſaid to his ſonnes: *Non eſt bonus Sermo hic quem audio* 1 Sam.2.24. *de vobis*; This is no good report I heare, *Cum occideret, &c.*

Whether good or whether evill, it pertaineth to us. For, to us of the *Gentiles* hath 1 Cor.10.11. Saint *Paul* entailed whatſoever well or ill befell the diſſolved Church of the *Iewes*: Theſe, *all theſe came unto them for examples, and are enrolled, to warne us that grow neerer and neerer to the ends of the world.*

Both pertaine unto us; the Scripture hath both: And, in it, draweth out our duty to us, in both, in good and evill Reports; as it were, in white worke, and blackworke. And we to have uſe of both: Yet, not of both reports alike, but diverſly, as our inſtructions upon them are diverſe. For we are not ſo much to regard the bare *Report*, as the inſtruction of it. For which cauſe, *Aſaph* hath entitled this *Pſalme*, not *Aſaph's report*, but *Aſaph's inſtruction.*

Now, we have here our *report*: May wee find, what our *inſtruction* is touching it? We may. *Aſaph* expreſſely hath ſet it downe at the VIII. *verſe* before. That this, and other errors of theirs are here upon the *File*, *Ne fiant ſicut Patres eorum*, That we ſhould not be like our *forefathers*, *a croſſe and crooked generation.* Not like them, in other indignities: and among other in this *Cum occideret, &c.* Never to ſeeke GOD but when Hee *kills* us.

In which foule indignitie, our Age is (certainly) as deepe, as ever was that: And we need *Aſaph's inſtruction*, no leſſe than they.

For, as if there were no uſe of Religion, but onely *Cum occideret*, ſo ſpend we all our whole time, in the ſearch of other things. Not caring to aske, or ſeek, or conferre about the ſtate of our ſoules, even til *occideret* come. And then (peradventure) ſending for *Aſaph*, and hearing him ſpeake a few words about it, which we would faine have called *ſeeking of* GOD. I can ſay little to it: I pray GOD, it prove ſo: but ſure (I feare) it will be found Dan.5.27. *Minus habens*, farre ſhort of it.

Which is ſo uſually received, that, take a ſurvey, not one of an hundred ever thinke of it, before. So ſecurely practiſed, as if we had ſome *Superſedeas* lying by us, not to doe it till then: As if there were no ſuch Scripture as this upon record; *which turned to their deſtruction*, and muſt needs lye heavy upon us, when we ſhall remember it. *Cum occideret, &c.*

Now ſure, this courſe muſt needs be prejudiciall to our ſoules: and a number periſh in it daily before our eyes. Yet we ſit ſtill, and ſuffer this cuſtome to grow and gather head. Neither delivering their ſoules, or (at leaſt) our owne, by telling them ſeriouſly, this is not the time: and, then, to *ſeeke*, is not the *ſeeking*, GOD will allow. That this is a *Ne fiant*, ſuch a thing, as ſhould not bee done in Iſrael. That it is upon record πρὸς ἐντροπὴν, to their diſgrace and *deſtruction*: And it cannot be to our comfort or commendation, to doe the like. Out of which their *deſtruction*, *Aſaph* frameth an *inſtruction* for us: and (as it is well ſaid, and fitly to this day) *ex cinere Iudæorum lixivium Chriſtianorum*, of the *Iewes* aſhes maketh a lie for *Chriſtians*, to cleanſe us from this foule indignity. *Vt, videntes cadentes, videant ne cadant*, that, heeding their fall, we take heed we fall not: that is, *ſeeke*, not as they ſought, leſt we periſh, by like example of *ſeeking* too late.

Therefore, that we ſet our ſelves to *ſeeke*, before this *Cum* come: that is (in a word) *ſeeke* GOD, as by repentance and the fruits; ſo by undelayed repentance, and the timely Iude 12. fruits of it: and be not like the *Apoſtle* IVDE'S δένδρα φθινοπωρινὰ, our *ſeeking*, all ſummer, *withered* and drie, and beginning to ſhoot out a little, about Michael-maſſe ſpring: Of which kind of ſhooting, fruit can never come. This is the ſumme.

The Diviſion The words conſiſt of two parts. Two parts: but, theſe two evill matched, or (as Saint 2 Cor.6.4. *Paul*) *unequally yoked* together. For, where our chiefe actions (of which I take it, our *ſeeking* of GOD is one) ſhould have the chiefeſt time; Here, is the firſt and beſt of our actions ſorted, with the laſt and worſt part of our time: *Quærebant Eum*, with *Cum occideret.*

And, not onely miſſe-ſorted, but miſſe-placed. For, *cum occideret*, His *killing* ſtandeth before our *ſeeking*: whereas our *ſeeking* ſhould be firſt, and His *killing* come after. This was never GOD'S *Fiant*: they muſt have a *Ne fiant.*

I. Of theſe two, then. Firſt by way of *Report*, joyntly: that, *de facto* thus it is: thus, they; and thus, we *ſeeke*.

II. Then if we take them in ſunder, and (as *Ieremie* ſaith) * *Separate the precious from the vile: Quærebant eum* the flower of our actions, from *cum occîderet*, the droſſe, dreggs, and very refuſe of our time. Conſider them apart, and ſhew 1. That this *time* is not the time: 2. And that this *ſeeking*, thus ſorted and thus placed, is no *ſeeking*, nor ever ſhall *find*. Therefore, with *Aſaph's* inſtruction, to ſettle our *ſeeking* upon ſome other time; and to reſolve, to beginne it before.

*Ier.15 19.

I.

Of both *de facto* joyntly; 1 *Cum occideret*

TWo powers there are in *Cum*: 1. A *Privative*, of all times before: 2. A *Poſitive*, of that inſtant time, then. No time, before, we *ſeeke*: At that inſtant time, then, wee doe. On which two conſiſteth *Theatrum vitæ*, the very theater of our life. Our caſe, before that time, is lively expreſſed in the words immediately precedent: *They ſpend their dayes in vanitie, and their yeares in turmoile in the world.* Our caſe, then, at that time, in theſe words, *cum occîderet eos*. Yea, by implication, they are both in this verſe: By what they doe now, is implied what they did before. 1 *Now*, they *ſought Him*: So that, *before*, they loſt Him. 2 Againe, *Then*, they *turned to*: So that, *before*, they turned away, and not once looked toward Him. 3 Now they *roſe up early*: ſo that, before, they put it of till twilight. 4 Now they *remembred*: ſo that, before, they forgat Him cleane; No ſpeech, no queſtion; nay, no thought about Him.

Verſe 33.

1 Thus it was (ſaith *Aſaph*) under *Moſes*. While His hand was not upon them, they regarded Him not, as not worth the *ſeeking*: *Perdebant Eum*, it was their *loſing* time. But, *when He ſlew them*, they fell to *ſeeke*; and well was He that might find: *Quærebant Eum*, it was their *ſeeking* time.

2 Before, *Quærebant alia*, they found themſelves other matters more meet to *ſeeke*: Then, *Quærebant Eum*, they gave over all, to ſeeke *Him*, only.

3 Before, He ſought them; and they gave Him good leave, ſo to doe. Then all is turned out and in: As He, them, before; So they, *Him*, now.

And is it not thus with us, that are now *in theatro* upon the ſtage? Yes indeed: and more, if more may be. This, is but *vetus fabula, per novos hiſtriones*, the ſame *Play* againe by other *Actors*. For, in Publike: when, in the daies of ſafety, plenty, and peace, we are in the VI. of *Amos*, and are beſt at eaſe when *Quærebant* is fartheſt from us; but, if Warre, Famine, or Contagion come, then wee runne to the II. of *Ioel*, *Sanctifie a Faſt, and call for the Arke*, and grow all godly on a ſodaine: What is this, but *Cum occîderet?* And, in Private: When while youth, and ſtrength, and health doth laſt, while the evill day is farre off, we are even at, *ceſſare fac Sanctum Iſrael à nobis*, Cauſe the *Holy one* of *Iſraël* to ceaſe from us; But, when diſtreſſe, danger, or death come, when *Rabſaketh* is before the walls, then wee crie, *Now is the day of tribulation and anguiſh*; now *the children are come to the birth, and their is no ſtrength to be delivered*; Now, *Send to Eſay*; Now, *lift up thy prayer for the remnant that is left*: What is this, but *Cum occîderet?* Surely, this is our caſe: Our *ſeeking* goeth wholy by our *killing*: waxeth and waineth: is out and in, as that is need at hand or farther off. I need not tell it, your eares and eyes are daily witneſſes, that this is a true ſaying, *Cum occîderet eos, &c.* No *killing*, no *ſeeking*.

Ioel. 2.19.

Eſay 30.11.

Eſay. 37.3.1 4.

II. Of each ſeverally.

This is a true ſaying: but, all true ſayings are not *by all meanes* (Nay ſome, not by any meanes) *to be receved*. The *report* (indeed) is, Thus it was. But, the inſtruction, is *Ne fiant*, That it ſhould not be. To the end then, we may know, what to receive and what to refuſe, we will take it in peeces, and melt the droſſe from the ſilver metall. *Quærebant Eum*, by it ſelfe is good: Put *occîderet* to it, it is baſe. Of theſe then in order.

1 *Quærebant Equm,* our *fiat.* Of *quærebant Eum,* we ſhall ſoone agree (if it be *quærebant Eum)* that it is a *Fiat*, a thing to be done. Which, many other waies might be made to appeare, but by none better than this, here: That, at laſt, all come to it: Sooner or latter, all ſeeke it: all men, if not before, yet *cum occîderet*, then, certainly.

quærebant, *They* ſought: *they*, and *all.*
All *ſeeke:* And among all, *They* ſought: which word is not without his weight
here. For, what are theſe, that *Aſaph* here meaneth, by *they ?* Not *Saints :* Not,
Pſal.24.6. *generatio quærentium,* the *generation of them that* ſeeke God. But *they*, that (in the *verſe*
1. Ver.33. before) *waſted all their dayes in vanitie, and their yeares in turmoyling in the world. They,*
idle, riotous perſons : They ſought.

2. Ver.35. *They*, that (in a *verſe* after) *flattered Him with their lipps*, and gave Him all the good words that might be, and meant no ſuch thing. The *Hypocrites : They* ſought.

They, that (a little before) *grievouſly provoked the moſt* High God, with ſpee-
Ver.19. ches little better than blaſphemie: *Can* God *doe this? Is there a* God *amongſt us*,
or is there none? And ſo, in ſtead of *quærebant Deum, quærebant*; *An Deus,* made a
queſtion, whether there were *any* to *ſeeke :* That is, even the *very wicked,* and (of all
wicked, the worſt) the prophane *Atheiſts, They* ſought: Even, at laſt, *They* ſought.
This, is the triumph of *Religion :* The *Riotous* perſon, The *Hypocrite,* The *Atheiſt*, all
ſhall *ſeeke.*

And herein is folly condemned even of her owne children, and wiſdome juſtified of her very enemies: That *they*, that greedily ſeeke ſinne, at laſt would be glad to be rid of it: and *they*, that merrily ſcorne Religion, at laſt, are glad to *ſeeke* to it.

They ſhall *ſeeke :* And, the time is ſet downe, when they ſhall ſeeke; and when you ſhall not faile, but ſee them *ſeeke,* that never ſought before. *In diebus juventutis,* not then: *Sanus factus eſt*, nor then, neither: But, *cum occîderet*, then, certainly. *Cum occîderet*, Marke this *Cum*, when it commeth, and you ſhall ſee them, that ſtood out all their life long, then come in.

The heathen man ſaw it with his eyes. O (ſaith the *Perſian* Meſſenger in *Æſchylus)*
when the Græcian forces hotly purſued our Hoſt, and wee muſt needs venter over the
1 great water *Strymon,* frozen then, but beginning to thaw, when an hundred to one, we
had all died for it (that is *cum occîderet*;) with mine eies, I ſaw (ſaith he) when Θεοὺς δὲ τὶς, *&c.*
of thoſe Gallants whom I had heard (before) ſo boldly maintaine, There was no God to
ſeek τοτ' ηὔχετο λιταῖσι, then every one of them on their knees, and full devoutly praying, the
Ice might hold till they got over. *Moſes* ſaw it, with his eyes. *Pharao* (who was at high
2 Exo.5.2. termes, *Who is the* Lord *you talke of?* (and anſwered himſelfe, *he knew none ſuch*, nor
nothing would doe for him :) When *Cum occîderet* came, he tooke notice, there was a
Lord higher than hee: that, that Lord *was righteous,* and he a wretched ſinner,
3 that ſought for grace at His hands. Marke but the ſhutting up of *dixit inſipiens* (their
Pſal.53.1. owne *Pſalme.) When* (ſaith *David)* they have *in heart* ſought to perſwade themſelves,
Pſal.53.3. *Non eſt : ſecke* none, *None there is:* and thereupon *corrupted themſelves,* and became
moſt loathſome in their lives, *eat up their tenants,* as they would doe ſo many *morſells of*
4 *bread*; made a mocke of ſuch holy men, as ſet themſelves ſeriouſly to *ſeeke* God:
When all is done, and *occîderet* come, *trepidabunt timore, ubi non erat timor,* they ſhall
5 beginne to be afrayd, where (they held before) no feare needed: And here ſhall be the
6 laſt verſe of their *Pſalme*; *Quis dabit è Sion ſalutem*, to wiſh for the ſalvation of *Sion,*
which they have ſo oft derided. *They ſhall ſeeke*; and, *then they ſhall ſeeke.* Till then
(poſſibly) you ſhall, loſe your labour, if you tell them of *ſeeking* of God but and how
Ier.2.24. good it is. They are (ſaith *Ieremie) like the Dromedarie of the wilderneſſe,* a beaſt of ex-
ceeding ſwiftneſſe, (the female ſpecially:) *Over hill and dale ſhee goeth* (ſaith the *Pro-*
phet,) and ſnuffeth up the aire at her pleaſure, and who can over-take her? They,
that ſeeke her, will not weary themſelves, till her moneth : And in her moneth,
when ſhee is bagged, then they will finde her, and deale with her well enough.
The caſe is like. Age, ſickneſſe, death are farre off: Youth, health, and ſtrength
poſſeſſe them: there is no comming to them, then. The moneth, *cum occîderet*, is not
yet come: But, come that once (as, once it will, to all) you ſhall finde, *quærebant*
will have his place, *Fiat.* It is therefore God's owne reſolution; Thus he reſol-
veth:

veth: *I will goe* (ſaith He) *and returne to my place, till they acknowledge their faults, and ſeeke me:* And when will that be? He addeth: *In noviſſimo quærent me diligenter,* An end will come: and when that commeth, *they will ſeeke me diligently,* even the beſt of them. And, even ſo we are faine to reſolve: For, our lot, is GODS lot, and when He ſought to them, we goe to our place, and there ſtand, till their moneth, *Expectantes aquæ motum,* waiting till the deſtroying Angell come and ſtirre the water, and then *quærent Eum* wilbe worth the *ſeeking* after. Hoſ.5.15. Ioh 5.4.

Then, according to *Saint Paul's* disjunctive, we, that all other times *mente excedimus Deo,* at that time *ſobrii ſumus vobis.* Divinitie, which (in our ruffe) is *ſophiſme* and *ſchoole-points,* and (at the beſt) a kind of *extaſie about* GOD, is and ſhall be, then, *the words of truth and ſoberneſſe.* For, GOD, and His *ſeeking* will have their time; Before, if it may be: but if not before, then, at the fartheſt. Firſt or laſt; all ſhall confeſſe, by *ſeeking,* GOD is to be ſought. Some, before He *kill;* and happy are they: But, *when He killeth,* all: *Hypocrites, Heathens, Atheiſts* and all. 2 Co.5.13.

And I would pray you (in a word) but to note, in *ſeeking* then, how many things they confeſſe. For, there be (I take it) foure potentiall Confeſſions in it:

That ſuch an one there is to be *ſought.* A Power above us, whoſe being and ſoveraignety, all, firſt or laſt ſhall *ſeeke.* 1

That ſomewhat there is to *be found:* ſome good to be done, in *ſeeking* (as *Eſay* ſaith) *Non fruſtra dixit, Hee hath not in vaine ſayd to the ſeed of Iacob, ſeeke ye me.* For were it to no purpoſe, they would not then doe it; but, as at other times they did, ſo let it alone then, too. 2 Eſa.45.19.

That, whatſoever that *good* is, hit upon it, or ſtumble on it: we ſhall not: It will not be had *in parergo,* but *ſeeke* it we muſt. For, without *ſeeking,* it will not be had. If it would they might ſit ſtill, and let it drop into their lappes. 3

That, *ſeeking* at this time when He *ſlayeth them,* they that ſhew what that *good* is, they *ſeeke:* Even that, the *Pſalmiſt* ſaith, *ſeeke the* LORD, *and your ſoule ſhall live:* that whatſoever become of their body, at leaſt their *ſoule* may *live:* that we loſe not both; that He *kill not both, and caſt both into hell fire.* And this, even when we come within the hemiſphere of the other life, the ſenſe we then have of ſomewhat that ſhould have been ſought before; the miſ-giving of our hearts, they ſhall come to a reckoning, for not *ſeeking* ſooner: And this, that not one of us would dye ſuddenly by our good-wills, but have a time to *ſeeke* GOD, before wee loſe our ſelves: This, that we deſire to dye *ſeeking,* howſoever we live; all ſhew certainly, it is a *Fiat,* a thing to be done; a good thing to *ſeeke* GOD, even the enimies of it, being Iudges of it. 4 Pſal.69.32.

So then: *quærebant Eum* is as it ſhould be. But, I adde: [1] If it be *quærebant, ſeeking* indeed. [2] And, if it be *quærebant Eum,* and not *aliud in Eo: Seeking,* not *Him,* but ſomewhat elſe by Him.

If it be *ſeeking* indeed. For they, to whom the Prophet *Eſai* ſaid, * *Si quæritis, quærite, If ye ſeeke,* why then *doe it;* ſought ſo, as (it ſeemeth) their *ſeeking* deſerved not the name of *ſeeking.* So looſely, ſo ſlightly, ſo ſlenderly they did it; as if, that, they ſought, were as good loſt as found. So *ſought* the party that ſaid, *In lectulo quæſivi quem diligit anima,* that *lay in bed* and *ſought.* So hee that asked our SAVIOVR *quid eſt veritas?* (a very good queſtion:) and when he had asked it, another thing tooke him in the head, and *up he roſe, and went his way,* before CHRIST could tell him, what it was. Such is our *ſeeking,* for the moſt part. Some idle queſtion caſt: Some table-talke moved: Some *quid eſt veritas,* and goe our way: All by the way, *In tranſcurſu:* and never, as if it were about ſome matter of ſpeciall moment, ſit about it and *ſeeke* it out indeed. 1 It muſt be *quærebant, ſeeking* indeed. * Eſa.21.12. Cant.3.1. Ioh.18.38.

1. They *turned them* (ſaith the Text:) as if, before, they ſought, without ſo much as *turning* them about.

2. They *roſe up:* as though, before, they *ſate ſtill* and ſought.

3. They did it *early,* and did not tarry till *Cum occideret,* the ſunne were ſet, and no light to ſeeke by, but their feet ſtumbled in the *darke mountaines.*

Eſa.21.12.

4 They *enquired* : So that before, if you had ought to ſay to them, you might ; they had nothing to ſay to you. To *ſeeke* then, is To *Turne*, To *riſe*, To riſe *early*, To *enquire* after it. *O Si quæritis, quærite* (ſaith *Eſay*) *the morning commeth, and ſo doth the night* : that is: our daies ſpend apace ; and wee ſay, wee *will ſeeke* : If wee will *ſeeke*, let us once doe it indeed.

2 It muſt be *Eum* Him.
*2 Cor.12.14.
Ioh.6.26.
Pſal.105.4.

Secondly, if it be *quærebant*, and if it be *Eum* : Another point to be rectified. * *Non veſtra, ſed vos* (ſaith the *Apoſtle*) is the right *ſeeking*. Not, *ſeeke Him*, for ſome-what we would have of Him : but to ſeeke *Himſelfe*, for *Himſelfe*. It is one thing (ſay the *Schooles*) to *ſeeke* God, *for fruition* : another, to *ſeeke* Him, *to make uſe of Him*. One thing (ſaith Christ) to *ſeeke for the miracle* ; another, *for the loaves*. One thing, to *ſeeke His face* ; another, to ſeeke his fingers ends. One thing to conſult with Him only for conſcience, to know and doe ; another, to conſult with Him, if it hit our humor to make our advantage of it ; if it goe againſt us, to ſet light by it. Such is our *ſeeking* for the moſt part : *Cum occideret*, to have our turne ſerved ; to have our health reſtored, that we may ſeeke Him no longer, but to our former riot againe, and *to morrow may bee as yeſterday, and much more*.

Eſay 56.12.

Seeke Him, indeed : Seeke *Him*, for Himſelfe. Theſe two points being agreed of, wee ſhall throughly agree of *quærebant Eum*. And, ſo much for it, and for our *fiat*. Now, to our *Ne fiat*.

2
Our *Ne fiat* : *cum occideret*, the *time*.
a Hoſ.5.6.
Ioh.8.21.

For, when wee have agreed of our *ſeeking*, wee have not done. With a *diligence*, it would be, and *due reſpect*. Our *ſeeking* (as all things, the beſt things under the Sunne) muſt have τὴν ὥραν καὶ τὴν χώραν, their due time and place. Wherein appeareth the abating power of *Circumſtances* : that they are able to bring down the *ſubſtances*. Namely, of the *time* : And that, *miſſe-timing* marreth not onely Muſike, but all things elſe. The thing is right ; The *Cum* is wrong ; and ſo, all is wrong.

1
Gods *ſeeking* to have a *time*.

To find out the *time*, we agree firſt, that as every weighty thing hath, ſo the *ſeeking of* God is to be allowed a time, too.

Pſal.105.4.

What time is that ? Verily, wee ſhould doe it abſolutely, all our life long : *Quærite faciem Ejus ſemper*. Not, *When* ? But, *when not* ? without limitation, continually.

And, in this ſenſe we grant *Cum occideret* : then, and at other times too. But, not (as *Aſaph*) then, and never till then: So, we denie it.

2
A *ſet* time, *Cum*.

God (indeed) is ſo to be *ſought* : but we cannot ſo ſeeke Him : Other our affaires crave allowance out of our time, and we are well content to yeeld it largely. Only that God have a *ſet time* left, when to *ſeeke Him*. That is but reaſon : all will yeeld to it. All grant a *Cum*.

Act.14.26.

But, come to know, when that *when* ſhall be ; here, we varie, firſt. We cannot bee brought to ſet downe any certainty, but love to be left at large. Doe it we will ; but (indeed) we cannot ſhew *when* ; but even *Felix* his *when*, ὅταν εὐκαιρήσω, *when we have leaſure*. I cannot now ſtand to *ſeeke* (ſaith he ;) I hope one day to be at leaſure to doe it : but, that day never came.

Vrge them, preſſe them, *When* ? No other reſolution, but, *omnis peccator dicit, Aliquando Deum ſequar, Sed non modò : Sometime* ſtill ; but, not this time. Never, in the preſent ; but, *ſometime* hereafter.

Follow them all along their life, they find not this *Cum*, but put it from one *Cum* to another, till there be none left, but only *Cum occideret*, Even that very time, againſt which God layeth His exceptions. Every time before, wee ſay, *Nondum tempus*, it is not time yet : Every houre before, *Nondum venit hora*, the houre is not yet come.

Eſa.55.6.

Not to leave God's *ſeeking* thus at randome : But to grow to ſome certainty. I demand, Will any time ſerve ? Is God at all times to bee found ? It is certaine, Not. The very limitation (of *dum inveniri poteſt*) ſheweth plainely that other times there bee, wherein, *Seeke Him* you may, but find Him you ſhall not.

Then, if, at all times, He is not to be found, we are to make choice of a certaine *Cum*, *Cum inveniri poteſt*, when He may be found, and then ſeeke Him.

Many returnes there be, in the terme of our life; Many *Cum's*: All are reduced to two: 1 *Cum Servaret*; and 2 *Cum occideret*. Or (if we will needs be wedded, to a *Cum occideret*) 1 *Cum occideret hoſtes eorum*; 2 not, *eos*: When He ſcattereth and ſlayeth our enemies, and ſaveth us. One of theſe two it muſt needs be.

Cum occideret, it is not. CHRIST Himſelfe expreſly limiteth it, before: * *Dedi ei tempus ad pœnitendum*, (ſaith he) *I gave her a time to repent*. What time is that? Leſt wee might miſtake it, to bee *cum occideret*, He adds; If we doe it not, in that time, ſo by Him given, He will *caſt us downe on our beds*, the beds *of affliction* and ſickneſſe, and there *kill us with death*. So that, the time, he alloweth us to repent, is before we come thither. For, thither we come, becauſe we did it not in the time, he gave us to do it in. Indeed, our *bed* is not the place: *In lectulo quæſivi, I ſought Him in my bed: quæſivi, ſed non inveni: I ſought Him, but I found Him not.* The place of *ſlaughter* is not the *place*: Nor, the time of *killing* is not the *time*. We may *take* that time: but it is not *dedi illis*, none of His *giving*. The time, He giveth us, is, before we come there.

It would be 1 *Cum ſervaret.*
* Apoc.2.21.
Ver.22.
23.
Cant.3.1.

Then, if *when He kills us*, is not it, *when he ſaveth us?* it is. It is indeed: and *a cluſter* of it, an houre of *cum ſervaret*, then, *is better than a vintage*, a whole day of *Cum occideret*.

Vpon theſe two the whole *Pſalme* ſtandeth: and the part (before) ſheweth, when it ſhould have been. When *He overwhelmed the Aegyptians in the Sea*: When *the Pillar of the cloud was over*: When, He not only ſaved them, but ſerved them, *raining downe Manna*, for their need, *and giving them Quailes for their luſt*: then, was the time with them: and then, is the time with us.

Ver.13.
14.
24.
27.

For (ſure) as we *ſeeke* GOD, to *ſave* us: ſo, He *ſaveth* us to *ſeeke* Him. If, when we *ſeeke* Him, we are *ſaved*; when we are *ſaved*, we ſhould *ſeeke* Him. The time of His *ſaving* is the time of our *ſeeking*: And, one houre, then, is better than foure and twentie.

All that while, what ſeeke we? Why (as *Ieremie* ſaith) wee doe then *quærere grandia*. Other *greater matters* we have in hand: Matters of more weight than the *ſeeking of* GOD. As if *His ſeeking* were ſome petie buſineſſe: Slightly to be *ſought*, and lightly to be found. Any time good enough for it. Ier.45.5.

Nay, not that: but, ſo evill are we affected to *ſeeke Him*, then, that *querebant* is *occideret*: wee indite Him of our death; it is death to doe it: as ſeeſe die, as *ſeeke*: It maketh us old; it killeth us before our time. Wee digeſt not them, that call on us for it, but ſeeke our ſelves (as the *Apoſtle* ſpeaketh) *Magiſtros ſecundum deſideria*, that may entertaine us with Speculations, of what may bee done by miracle, at the houre of death: that may give us dayes and elbow-roome enough, to ſeeke other things, and to ſhrinke up His *ſeeking* into a narrow time, at our *end*; and tell us, time enough then. For, thus (then) we reckon: all the time wee ſpend in it, we loſe the fruit of our life, and the joy of our hearts ſhall be taken from us. As if the fruit of life were not to *finde* GOD; Or, as if any true hearts joy, GOD being not *found*. Call wee this our fruit and joy, not to *ſeeke* GOD? Call it not ſo: *Lætetur cor quærentium Deum* (ſaith the HOLY GHOST) *Let the heart of them rejoyce, that ſeeke the Lord.* Yea, *in lachrymis peccatorum*, in the very teares of a penitent, there is (ſaith S. *Auguſtine*) more ſound joy, than *in riſu theatrorum*, in all the games, the theater can affoord: *Da Chriſtianum, & ſcit quid dico.* But, our taſte is turned, and wee reliſh not this *Seeking*. By our *fleſh-pots* wee have lived, and by them we will dye, and ſo wee doe. *Luſt* hath been our life, and we will be buried in the *graves of Luſt*: And ſo we ſhall, and never know, what that joy meaneth, *Lætetur cor quærentium Deum*.

2 Tim.4.3.
Pſal.105.3.

Cum Servaret then, will not ſerve. Nay, *cum occideret* will ſcarce ſerve, it hath much adoe: Let Him draw His ſword, and come amongſt us. For if (as, of His goodneſſe, Hee doth not) Hee ruſh not on us at firſt, but begin with *others*: If it bee *cum occideret alios*: we *ſeeke* not. See ye the XXXI. Verſe: He took away others, before their faces;

2 *Cum occideret alios.*

faces; and thoſe, not *weake* or ſickly perſons, but the *goodlieſt* and *ſtrongeſt* of all *Iſrael*, and leaſt likely to die. Here is *occîderet*. Now, did this move? No: (See the XXXII. *verſe*:) for, at this they *ſinned yet more*, and went about their *ſeeking* never the ſooner. It muſt be *cum occîderet eos, themſelves*, their owne ſelves, or it will not doe it.

4

3 Cum *cæderet eos.*

Come then to themſelves, and *ſmite* them with the *edge*, not with the *poynt*: with the *edge*, to wound; not with the *point*, to diſpatch out-right: will that ſerve? *Cum cæderet eos*, when He *wounded* them, with ſome mortall ſickneſſe the meſſenger of death, would they *ſeeke* Him then? No: not then, not for all that, would they frame to it. For, *Quærebant medicum*, then. I ſay, as *Aſa* ſought *medicos, & non Deum*: Not, GOD and them; but them firſt, and let GOD ſtay till they be gone. And, till they give us over, and tell us plainely, *occîderet* is now come indeed: no *ſmiting* or *wounding* will ſend us to *ſeeke*. So that, it is not either 1 *Cum Servaret eos*, or 2 *Cum Serviret eis*, His *ſaving*, or *ſerving* us: Nay it is not, 3 *Cum occîderet alios*, or 4 *Cum cæderet*, His *killing others*, or *wounding us* with any but our *deaths-wound*, will doe it.

2 Chr.16.12.

It is *Cum occîderet*, which is a *Ne fiat.*

Tandem then, when we are come to the very laſt caſt, our ſtrength is gone, our ſpirit cleane ſpent, our ſenſes appalled, and the powers of our ſoule as numme as our ſenſes: when a generall proſtration of all our powers, and the ſhadow of death upon our eyes: Then, ſomething we would ſay or doe, which ſhould ſtand for our *ſeeking*: but (I doubt) it will not ſerve. This, is the time, we allow GOD, to *ſeeke* Him in.

It this it? would we then *ſeeke Him*, when we are not in caſe, to ſeeke any thing elſe? Would wee *turne* to Him then, when wee are not able to turne our ſelves in our bed? Or, *riſe early* to *ſeeke Him*, when wee are not able to riſe at all: Or *inquire* after Him, when our breath faileth us, and we are not able to ſpeake three words together? Neither before, nor with, but even at the end of *occîderet*? No houre, but the houre of death? No time, but when He taketh time from us, and us from it, *& tempus non erit amplius*? What ſhall I ſay? Shall I commend this *ſeeking, turning, riſing, inquiring*? No: I cannot commend it, either in it ſelfe, or to any. I commend it not.

Apoc.10.7.

That that may be ſaid is this, and it is nothing. True: ſome one or two of a thouſand and ten thouſand, that have. How then? Shall we not therefore follow our inſtruction and *ſeeke* Him before? Nay then, *Some have found and never ſought*: Let us not *ſeeke Him* at all, if that will hold. Thus it is: Some, going a journey, have found a purſe by the way: It were madde counſell, to adviſe us to leave our money behind, upon hope of like hap in ours. No: this is ſafe and good: Though ſome one or two have *found* and *not ſought*; yet let us ſeeke for all that. Though ſome one or two have, then, ſought, and found, yet let us *ſeeke* before. Though ſome have found a purſe in their way, let us not truſt to like hap, but carry money with us. This is a *privy doore*, on ſpeciall favour open to ſome few. There lieth no way by them. *This is the way*, (you have heard) *Walke in it, and you ſhall find reſt to your ſoules.*

Eſay 65.1.

Eſay 30.21.

1 As not CHRISTS time of ſeeking.

To ſpeake then of ſafe *ſeeking*, and ſure finding, I ſay (as *Aſaph* ſaith) it is a *Ne fiant*. This time is not the time CHRIST giveth us: he aſſigneth us another. Yea, we condemne our ſelves, in that we would ſeeme to allow it our ſelves. If we were put to it, to ſay plainely; *Not, till He kill me*: it would choke us. We neither have heart nor face, we would not dare to anſwer ſo; we dare not avow it. And if it be a *ne dicant*, it is a *Ne fiant*. The time of GODS *quærite* is *Primum quærite*. This *Cum* is the laſt of all our *Cum's*; all other before it. *Firſt*, and *laſt* are flat *ad oppoſitum*. This is not it.

Mat.6.33.

2 Not *the acceptable time.*

The time of *ſeeking* GOD muſt bee δεκτὸς, ſuch as is meet to be *received*. This, is not: Therefore (I hope) we will not offer it GOD. If we doe, take heed He ſcorne not this time, as He doth their *price*, in *Zacharie*: *A goodly time, that I have aſſigned me*. Take heed He ſtand not upon His reputation (as in *Malachi*) and bid us *Offer our ſervice*, at this houre, *to any Great man and ſee, whether he will be content with it*, and not reject both us and our *ſeeking*, then. This, is not; cannot be but a great *Ne fiant*; To offer GOD that, no man is ſo meane, but would take in evill part.

Zach.11.13.

Mal.2.8.

This time, is the time, when all *Hypocrites*, *Athieſts*, tag and rag, come in, and *ſeeke Him* in a ſort: And ſhall not we be confounded, to ſee our ſelves in their number? Nay, to ſay that muſt be ſaid (for, true it is) It is paſt the *Divel*'s time. They be his words [*Cur, ante tempus?*] and hee ſeeketh to make them ours, that it is ever too ſoone to *ſeeke* GOD. At the hardeſt (I truſt) we will not keepe time with *him*. Matt.8.29.

3 No time of *ſeeking*, but of *diſſembling* Verſe.25.

And, to *ſeeke Him* then, is not to *ſeeke Him*: Not *quærebant Eum*. No: they ſeeke Him not, they *diſſemble with Him* (ſaith *Aſaph*, in the next verſe.) For, when GOD to trie them, reprieved them never ſo little time, they fell to their old byas; and when as He ceaſed *killing*, their *ſeeking* was at an end. So are all *forced Seekings*: like to a bow-ſtring brought to his full bent, but remitte you never ſo little, it ſtarteth backe againe.

Nay it is not *quærebant*, no kindly *ſeeking*, but a baſe ignoble creeping to, without all ingenuitie, when wee muſt either die or doe it. Neither χάρις, nor κλεὸς, to doe it then.

4 No *ſeeking* at all.

But, in very deed, it is no *ſeeking* at all, as before we defined *quærebant* to *ſeeke* indeed. There is a *diameter* betweene *occîderent* and *quærebant*, and therefore, betweene *it* and *quærebant Eum*. Men cannot then ſeeke: If they muſt *riſe up*, and *turne* them that muſt doe it; they are not able for their lives, to *turne* or *ſtirr* themſelves to doe it. Nay, nor to *enquire*. For, what is our *ſeeking*, then? Is it not, to lie ſtill on our bed, and ſuffer a few words to be ſpoken in our eares? Have a little *opiate Divinitie* miniſtred to our ſoules, and ſo ſent away? Sure, this is rather to *be ſought*, than to *ſeeke*. There goeth more to *Quærebant*, then thus. We muſt then *ſeeke*, when we are in caſe, to *give ſentence* and *to doe judgement* on our ſelves: When we are able to *take up our croſſe*, before it be laid on us. *Quærebant Eum* muſt ſtand before *cum occîderet*.

The *ill ſucceſſe of it*. Hoſ.5.6.

Laſtly, it would be knowne, What became of this *Quærebant*? What they found that *ſought* thus; and then, and not before? *They found not Him*, the *Prophet* ſaith plainely: They goe then, *with ſheepe and bullocks*, and all manner of ſacrifice, *to ſeeke the Lord, but find Him not; for, He hath withdrawne Himſelfe before*.

And juſtly they find Him not, *ex lege talionis*. GOD Himſelfe anſwers them; nay, their owne hearts anſwer themſelves: Go, whom you have ſpent your life in *ſeeking*, ſeek to them now. Let them ſave you, at this, whom ye ſought, at all other times. As for me, it ſhall come to paſſe, as I cryed and you would not heare; So, you ſhall crie and *ſeeke*, and ſhall not find, or be heard (ſaith the LORD.)

Yes: they found Him; but, with a doore ſhut betweene Him and them. But, what found they? The Parable of the *ten virgins* tell us (which is the *Goſpell* for this *Pſalme:*) they found (that, which we, I hope, ſhall never find) a *Neſcio vos*. Where (that we may ſee, that this courſe is folly, and therefore indeed a *ne fiant ſicut*) that which putteth the difference of thoſe that be *wiſe* and *goe in*, is, that they had ſought *and looked to their oyle, yer the Bridegroome came*: And thoſe that were *fooliſh* and ſhut out, when the Bridegroome was even comming (that is, *cum occîderet*) were to *ſeeke* their oyle then; had not looked to it, till then. *Neſcio vos* is their anſwer, He *knoweth them* not: they tooke too ſhort a time, to breed acquaintance in. *Neſcio vos* they find, that ſo ſeeke. *Profectò ad hoc tonitru, &c.* At this clappe, he that waketh not, is not aſleepe, but dead.

Matt.25.12.

Mat.25.4.

Our *Inſtruction*.

To conclude then, with *our Inſtruction*. If this time, and this *ſeeking* have ſo many evill marks: the *time* ſo unſeaſonnable; the *Seeking* ſo many waies to ſeeke; If the ſucceſſe to this *ſeeking* bee no better, but *Neſcio vos*: Why then *Ne fiat*. If theſe here were not well adviſed: If thoſe *Virgins* were *fooliſh*: why then, *Ne fiant ſicut*, not to be like.

2 Secondly, To ſever the ſilver from the droſſe; The *ſeeking* is good, keepe it: the *time* is wrong, change it; Either into *Antequam occîderet*, or into *Cum ſervaret*. *Fiat*, to the *action*: *Ne fiat*, to the *time*.

3 Thirdly, As we confeſſe, that there is one to be *ſought*: And that, with the turning of a ginne we cannot have Him, when we liſt, but *ſeeke Him* we muſt: That His *ſeeking* is worth the while: And that it is not diſpatched in a minute, but muſt have time: So,

to thinke His *ſeeking* worthy a better, and to allow it a better time than this, to doe it in.

4 Fourthly, ſeeing *yet is the acceptable time*; Yet, *He may bee found*; Yet, it is *cum ſer-*
varet; *occideret* is not yet come; (How neere it is, it is hard to ſay: Our SAVIOUR
Luk.12.46. CHRIST ſaith, it is *quâ horâ neſcis*, it may be neerer than we are aware:) Leſt it come
upon us before wee *ſeeke*, let us *ſeeke*, before it come upon us. So *ſeeking*, we ſhall ſafe-
ly *ſeeke*: Safely *ſeeke*, and ſurely finde GOD; and with GOD, whatſoever is worth the
finding. But (that which wee *ſeeke*) we ſhall, after *occideret* is paſt, find our ſelves in His
Psal.16.11. preſence, and at His right hand, *In whoſe preſence, is the fulneſſe of joy*; (Not
as ours here, joyes halfe empty:) and, at *whoſe right hand, there are*
pleaſures for evermore; (Not as ours here, for a time, and a ſhort time,
GOD knoweth.) That, which here we ſeeke and cannot finde,
with Him, wee ſhall; if wee ſhall here, indeed, and in due
time *ſeeke Him*, by the timely fruits of an undelayed
repentance. Almighty GOD lighten our
minds, kindle our affections, ſettle
our hearts ſo to *ſeeke*, &c.

(⁂)

A SER-

A SERMON PREACHED BEFORE QVEEN ELIZABETH, AT RICHMOND, ON THE XXI. of February, *Anno Domini*, MDXCIX. being ASH-WEDNESDAY:

At what time the Earle of ESSEX was going forth, upon the *Expedition* for IRELAND.

DEVT. Chap. XXIII. Ver. IX.

Quando egreſſus fueris adverſus hoſtes tuos in pugnam, cuſtodies te ab omni re mala.

When thou goeſt out, with the Hoſt againſt thine enemies, keepe thee then from all wickedneſſe.

TO entitle this *time* to this *Text*, or to ſhew it pertinent to the preſent occaſion, will aske no long Preface. *When thou goeſt forth, &c.* This *When*, is *Now*. There be *enemies* : and we have an *Hoſt* : It is *going forth*. CHRIST's owne application (which is the beſt) may well be applyed here: *This day is this Scripture fulfilled in your eares*. Luc.4.21.
This our *Hoſt* ſo *going forth*, our hearts *deſire and prayer unto* GOD is, that they may happily goe, and thrice happily come againe; with joy and triumph, to *Her Sacred Majeſtie*; honour to themſelves; and generall contentment to the whole Land. So ſhall they goe, and ſo come, if we can procure the *Lord of Hoſts* to goe forth with, and to take charge of our *Hoſts*. *It is He that giveth victorie to Kings* (ſaith DAVID:) Psal.144 10.
It is He, that is *Triumphator Iſraël* (ſaith *Samuel.*) 1 Sam.15.29.
Victorie and triumph never faile, if He faile not.

Now then, that GOD may not faile them, but goe in and out before them, and bring them backe with victorie and triumph, and that, we all deſire and pray for, may ſo come to paſſe; *Moſes* doth here, out of his owne experience, beſtow an advice upon us: (And *Moſes* could skill what belonged to warre, as one that forty yeares together was never out of campe.) Which advice is: that among our militare points wee would reckon the *abatement of ſinne* for one: That now, this time of our *going forth*, we would goe forth againſt ſinne too; and keepe us, from it, as we would keepe us from our enemie. If we could be but perſwaded to reforme our former cuſtome of ſinne, it would (certainly) doe the journey good. That therefore, with other courſes, ſome remembrance, ſome regard be had of this; that, at this time, ſinne doe not ſo over-flow among us, be not ſo very fruitfull as before time it hath.

And this is an uſe of *Divinitie* in warre. And, as this an uſe of *Divinitie, in warre*: So have we withall an uſe of *warre, in Divinitie*. For, MOSES telling us, that *when our forces goe forth againſt the enemie*, that we, *Then*, at that time, are in any wiſe to *keepe us from wickedneſſe*: by ſorting theſe thus together, doth plainly intimate, that, when the time of warre is, then is a fit time, a very good opportunitie, to draw from ſinne, and to returne to GOD. Theſe former yeares, this time of the faſt, and this day, the firſt day of it (both) miniſtred an occaſion to call for an abſtinence from ſinne: This day, and this time being ſet out by the Churches appointment to that end. Now, beſides that ordinarie, of other yeares, GOD, this yeare, hath ſent us another, the time of *Warre*: and that, a very ſeaſonable time too, wherein to repent and retire from ſinne. As if he ſhould ſay: If you would forſake ſinne, now you may doe it: For behold, *now is an acceptable time*, and a fit ſeaſon. This time to concurre with that time; and both to cooperate to the amendment of our lives.

And what ſhall I ſay? O that one of them, the former or the latter, or both might prevaile ſo much with us, that as the forepart, this day is fulfilled in our eares, ſo the latter part might be fulfilled in our lives: that it might not be ſingly regarded, that is thus doubly commended: That the faſt at hand might keepe us; or the warre at hand might keepe us; or both might keepe us; that we might be kept from ſinne. That either *Ioel's* trumpe *proclaiming a faſt*; or *Amos* trumpe *proclaiming warre*, might ſerve to ſound this retraite, might ſerve to awake us from that (now) more than *ſleepe*, even almoſt that *Lethargie* of ſinne, which the *ſecuritie* of our ſo long peace hath caſt us in.

This is the *Summe*. Theſe, the double uſe: 1 Of *warre*, in *Divinitie*: That our *going forth* might procure the giving over ſinne. 2 Of *Divinitie*, in *warre*: that our giving over ſinne might procure good ſpeed to our going forth; even an honorable and happy returne.

The Diviſion The parts are two: (For the verſe parteth it ſelfe by *when*, and *then*.) Theſe two: 1 the *Going forth, of the Hoſt*. 2 *The keeping from ſinne*. To expreſſe them in the termes of the preſent buſineſſe: 1 The former, the *Commiſsion* authorizing to goe. 2 The latter, the *Inſtruction* directing, ſo to goe, that we may proſper and prevaile. In which latter will come to be conſidered theſe three points: 1. The *Conjunction* and *Coherence* of theſe two. 2. The *Conſequence*. 3. The *Contents* of the latter; How to *keepe* us from ſinne.

I.
II.

I. *The Commiſsion.*

WHen *thou goeſt forth &c.* In the firſt is the *Commiſsion*, which is ever the corner-ſtone of all proceedings. If wee take the verſe intire, both parts together, it riſeth thus: If they which *goe* to warre muſt *keepe themſelves from ſinne*, then is *warre* no ſinne, but lawfull; and, without ſinne, to bee undertaken. Or, if wee take the firſt part by it ſelfe; in ſaying, *when thou goeſt*, hee implieth, a time will come, when they may goe forth. For, vaine were the ſuppoſall and farre unworthy the wiſdome of GOD's *Spirit* to ſay, *when*; if never any ſuch time would come: if there were no time for *warre*, of GOD's allowance. Wee cannot better patterne it, than by the Goſpell of this day [*When ye faſt, be not like hypocrites*] by all Divines reſolyed

Matt.6.16.

ved this. *Faſt* ye may ſometimes: and then *faſting*, looke you fall not into *hypocriſie*. And as in that, ſo in this: *Goe* ye may, ſometimes: Only, When ye goe, ſee ye *refraine from ſinne*, and then goe and ſpare not. Out of which match of theſe two, *Faſt*, and warre, we may riſe higher.

It is no leſſe uſuall with the prophets, to ſay *Sanctificate prælium* (as *Ioel.* 3.) than to ſay, *Sanctificabo jejunium.* (*Ioel.* 2.) *Sanctifie a warre*, as well as a *faſt*. And in another; *Conſe-* Ioel 3.9. Ioel 2.15. *crate manus veſtras hodiè Domino*, conſecrate your hands, this day unto the LORD. Exo.32.29. Which ſheweth, *war* is not ſo ſecular a matter, but that it hath both his *lawfulneſſe* & his *holineſſe*: and that the very *hands* may be *ſacred* or *hallowed*, by fighting ſome battells. And therefore, in the *Calendar of Saints*, we have nominated, not *Abel*, *Enoch*, and *Noë* Heb.11. alone, men of peace and devotion, who ſpent their time in prayer and ſervice of GOD: Verſ.4.5.7. But *Gedeon*, *Iepthe*, *Samſon*, worthies & men of war, who (ſaith the *Apoſtle*) *through faith* Verſ.32.34. *were valiant in battell, and through faith put to flight the armies of Aliens*. *Warre* therefore hath his time and *commiſsion* from GOD.

Secondly, I adde that this kind of war; Not only *defenſive warr*, but *offenſive* too, hath his *when*. And that, out of this very *text*: which is (if we marke well) not when they come forth againſt thee, but *when thou goeſt forth againſt them*, παρεμβάλλειν (ſay the *Seventy*) to *invade*, or *annoy* them. Both theſe have their time: The former to *maintaine our right*: the latter, to *avenge our wrong*. By both theſe wayes, doth GOD ſend His people forth: Both have warrant. Before *Moſes*: *Abraham's* war, to Gen.14.14. reſcue *Lot* his allie, was *Defenſive* and *Lawfull*: *Iacob's* war, to winne from the *Amorite* Gen.48.22. by his *ſword* and *bow*, *Offenſive* and *Lawfull* too. Vnder *Moſes*: The war againſt Exo.17.8. *Amalek*, who came out againſt them: and the warre againſt *Madian*, againſt whom Num.31.2. they *went forth*, to *wreake themſelves for the ſinne of Peor*; both lawfull. After *Moſes*: *King David*, in the battell of *Paſ-dammim* keeping the enemie from their gates; 1 Chro.11.15. In the battell of *Gath*, ſeeking the enemie at his owne gates, and giving him battell 2 Chro.20.6. in his owne territorie. And this, as good *Law*; ſo *Egredere, & compelle eos intrare*; Luc.14.23. *Goe forth, and compell them to come in*, is good *Goſpell* too. So that, war, and this kind of war hath his commiſsion.

Thirdly: And to ſtrengthen the hands of our men of war yet further. As *war*, and *To goe forth to war*: Againſt our enemies, any enemies, whether forreigne foes, or rebellious ſubjects: So, of all enemies, againſt the latter, againſt them to *goe forth*, hath ever been counted moſt juſt & lawfull. Many *Commiſsions* are upon record in the law, of journeys in this kind. Againſt the tribe of *Reuben*; for erecting them *an Altar*, beſide Ioſ.22.12. that of *Moſes*: And, that have theſe of ours done too. Againſt the tribe of *Benjamin*, Iud.20.1. for a barbarous, and brutiſh outrage committed at *Gibea*: And, that, have theſe too; And not one, but many. Againſt *Seba*, for blowing a trumpet and crying, *No part have* 2 Sam.20.1. *we in David, no inheritance in the ſonne of Iſai*: And, ſo far hath their madneſſe proceeded. And the *Goſpell* is not behind neither. Againſt them that ſend word, *Nolumus hunc* Luc.19.14.27. *regnare ſuper nos, producite & occîdite* (ſaith our SAVIOVR CHRIST Himſelfe.) In effect, theſe ſay as much as *Nolumus*: and as much may be ſaid and done to them. Nay, if once he ſay *no part in David*; if he were *Abſalom*, or *Adoniah* (of the bloud royall) he 1 Kin.2.23. *hath ſpoken that word againſt his own life*; Much more, if but ſuch a one as *Seba* the ſonne of *Bichri*. And yet, even he was nothing ſo deep as this. For, neither had *King David* vouchſafed him any favour, any time before; neither offered him peace, or to receive him to grace, after he had *lift up his heele* againſt him. But here, here have been divers Princely favours vouchſafed, and moſt unkindly rejected: meanes of Clemencie many times moſt graciouſly offered, and moſt ungraciouſly refuſed: yea, faith falſified, and expectation deluded; contempt upon contempt heaped up, that the meaſure is full. Theſe then are the enemies againſt, and, This the time *when*. When, not only we may, but muſt, and that, not with GOD's leave only, but with His liking and full commiſsion, *Goe forth* in this cauſe. So that, war is lawfull: and this kind, *to goe forth*: and againſt theſe enemies, moſt juſt and moſt lawfull. At this time againſt theſe enemies, it is a warre ſanctified, they ſhall *conſecrate their hands*, they ſhall *præliari prælia Domini*, that fight againſt them. So much for the *Commiſsion*.

II
The Inſtruction

The *Commiſſion* being had, we are not to *depart*, but ſtay and take our *Inſtructions* alſo with us: Which is the latter part, of *keeping from wickedneſſe*. IOSVA had his *Commiſſion* from GOD, to goe up againſt AI: Yet, for leaving out this latter, and not looking to *Achan* better, had not ſo good ſpeed. This therefore muſt accompanie, and keepe time with the former, as a *Then* to that *When*.

I
The *Conjunction*; that it is *needfull*.

1. Wherein firſt, of the joyning theſe two, [1] that they muſt goe together; [2] and (of the reaſon) why they muſt goe together.

2. And after, of the manner; how we may and muſt *keepe our ſelves from this wickedneſſe*.

The meeting of theſe two within the compaſſe of one verſe, [1] *Going forth with an armie*, and [2] *Forbearing of ſinne*, is worth the ſtaying on.

Leading an armie, pertaineth to *Militare policie* : *Forbearing of ſinne*, is flat *divinitie*.

For, what hath the *leading an armie*, to doe with *forbearing of ſinne?* Yet, GOD hath thus ſorted them, as we ſee. Therefore *Policie of Warre*, whereto the former; and *Divinitie*, whereto the latter belongeth, are not ſuch ſtrangers one to the other, as that, the one muſt avoid while the other is in place. But that, as loving neighbours and good friends (heere) they meet together, they ſtand together, they keepe time, conſequence, and correſpondence, the one with the other. GOD Himſelfe, in whoſe imperiall ſtyle (ſo oft proclaimed in the *Prophets*) they both meet, *The* LORD *of Hoſts*, *The holy one of Iſraël:* GOD (I ſay) Himſelfe in the *great Chapter* of *Warre* (the *twentieth* of this book) aſſigneth an imployment to the *Prieſts*, as well as to the *Officers of the Campe*. even to doe that (which yet while was aſſayed) *to animate the Companies in the* LORD, *and the power of His might*; letting them ſee the right of their cauſe, and how ready GOD is to receive the right, under the banner and power of His protection. And, from GOD Himſelfe (no doubt) was that happie and bleſſed combination, which in moſt Warres of happie ſucceſſe, we find, of a *Captaine* and a *Prophet* ſorted together: [a] *Ioſua*, with *Moſes* a *Prophet*; [b] *Baruk*, with *Debora* a *Propheteſſe*: [c] *Ezekias*, with *Eſay*: [d] *Ioſaphat*, with *Iaaziël*: [e] *Ioas* with *Eliſha*: And one of theſe doing the other no manner of hurt, but good. *Ioſua* lifting up his hand, againſt *Amalek*: *Moſes* lifting up his hand, for *Ioſua*. The one leading againſt the *enemie* and annoying him; the other leading againſt *ſinne* and annoying it; Againſt ſinne (what ſome reckon of it, it skills not, but) certainely the moſt dangerous enemie both of private perſons and of publike States.

[a] Exod.17.
[b] Iud.4.9.
[c] Eſay 37.
[d] 2 Chr 20.14.
[e] 2 Kin.13.14.

Theſe two then, [1] *Going forth with the Hoſt*, and [2] *Departing from ſinne*, being thus linked by GOD, our ſuit is, Breake not this linke: GOD hath joyned them, that wee ſhould joyne them. And this is a needfull ſuit. For, it is one of the *diſeaſes under the ſunne*; in Warre, all our thoughts run upon the *Hoſt*; Looking to the *Hoſt* onely, and nothing but the *Hoſt*: and letting *ſinne* runne whether it will without any keeper. I know well; I both know and acknowledge, that *the Armies going forth* is mainly to be regarded: It hath the firſt place in the *Verſe*; and it hath it not for nought. IOSVA muſt chooſe out men firſt: *Victualls* muſt be ſupplied *(Iudg.20)*. And *nemo militat ſtipendiis ſuis*, *Pay* muſt bee thought of. We muſt *goe forth with our Hoſt*; (They bee the words of the *Text*:) *Goe*; not *ſit ſtill*: And, *With an Hoſt*; not a heape of naked, or ſtarved men. Wee muſt *helpe*, and not *tempt* GOD. To *helpe* GOD, is a ſtrange ſpeech; yet, ſaid it may bee, ſeeing an *Angell* hath ſaid it: *Curſe ye Meroz* (ſaith the *Angell* of the LORD) *curſe the inhabitants thereof*; Why? *becauſe they came not to helpe the* LORD, *to helpe the* LORD *againſt the mighty*. This muſt firſt bee done. But, when this is done, all is not done: We are not at a full point; Wee are but in the middeſt of the ſentence yet. As that part (of the *Hoſt*) is to be regarded: ſo, this (of *ſinnes reſtraint*) is not to be neglected. As, that hath the firſt place: ſo muſt this have the ſecond, and ſecond the former, or we ſhall have but a broken ſentence without it. There is not, there cannot be a more prejudiciall conceipt, than to ſay in our hearts: If the

Exod.17.9.
Iud.20.10.
1 Cor.9.7.
Iud.5.23.

firſt be well, all is well; then, ſinne on and ſpare not; it kills not greattly, for the later. *Si putas, in robore exercitus bella conſiſtere, faciet te Dominus cadere coram inimicis tuis* (ſaith the *Prophet* to *Amazia.*) If this be our conceipt, ſo the *Hoſt* be well, all is well: GOD will teach you another leſſon (ſaith he) which I liſt not engliſh. A proofe whereof wee have, before *Gibea*. Where the whole power of *Iſrael* (400000 ſtrong) truſting, in their *going out* ſo ſtrong, fell before a few *Benjamites*, a ſmall handfull in compariſon; and ſhewed plainely to all ages to come, that it is but a part, it is not all, to *goe forth with an Hoſt*, though never ſo well appointed. 2 Cor.25.7.8 Iud.20.17.

Let us then (as advice leadeth us) make up our period with taking a courſe for reſtraint of *ſinne*. For, what ſinne un-reſtreined can worke, the valley of *Achor* may teach us; where, the inhabitants of the poore towne of AI, put to flight IOSVA with all his forces; and all, becauſe this ſecond point was not well looked to. Iud.7.5.

Now, this ſecond point being within the compaſſe of our profeſſion, and yet having ſo neceſſary an uſe in *Warre*, as the ſentence is not perfect without it, may ſerve to anſwer the queſtion (more uſually than adviſedly oft caſt out) *What good doe theſe Churchmen?* What uſe is there of them (now) at ſuch times as this? Yes, there is an uſe of them; and that in *Warre*, we ſee. The *Campe* hath uſe of this place; and they that ſerve there, of them that ſerve here. Which GOD ſhewed plainely in the firſt field that ever His people fought: and, when He had ſhewed it, cauſed it to be recorded *ad perpetuam rei memoriam* (they be GOD's owne words) that the ſame courſe might be ever after holden in all. Where it is thus written (and, *if we beleeve not, we ſhall not be eſtabliſhed*) that IOSVA's having the better, or going to the worſe, depended not a little on the ſteddineſſe of MOSE's hands: and, that MOSES, ſtaying behind and ſtriking never a ſtroke, did his part toward the attaining of the victory, not much leſſe than *Ioſua*, that *went forth* and fought manfully. *Prayer* then is of uſe: and though we be (ſaith Saint PAVL) armed at all points from *hand to foot*, yet muſt we *ſuper omnia*, over all, draw this; and arme even our very armour with *prayer* and *ſupplications*. Exod.17.14. Epheſ.6.18.

But what availeth *prayer*, without *keeping from ſinne*? Therefore, to that armor of Saint PAVL's, we muſt adde Saint PETER's too, *To arme our ſelves with this mind of ceaſing from ſinne, that our prayers may be effectuall*. Therefore MOSES himſelfe joyneth not to our *going forth*, his exerciſe of keeping up our hands at prayer; but, this rather *of keeping our feet from ſinne*. The King of *Moab* (*Balak*) When hee obſerved what prayer had wrought in the battaile of *Amalek*, thought to take the very like courſe, and ſent for *Balaam* into his Campe; to match *Prophet* with *Prophet*, and to oppoſe *Prayer* unto *Prayer*. But, when all his *altars* and *rammes* would doe no good; *Balaam* knowing well, there is, in *ſinne*, a power to defeat any prayer, he commeth to the dangerous counſell of *cauſing Iſrael to ſinne with the daughters of Moab*: Which was found too true. For, it *turned to their ruine*, and all their prayers would then doe no good. Heere is then another uſe. For, *the chariots and horſes of* ELISHA, the *weapons of our warfare* (as the *Apoſtle* termeth them) though not *carnall* (if GOD enable them, to caſt downe ſuch ſinfull thoughts and wicked deſires, as exalt themſelves daily, and to captivate them to the obedience of CHRIST) have (certainely) their uſe to ſecond the former: and we, in our turnes, ſerviceable, as by crying unto GOD by prayer, and drawing Him to the Hoſt, who is our chiefeſt and beſt friend; ſo, by crying alſo againſt *ſinne*, and chaſing it away, which is our chiefeſt and worſt enemie. Since then theſe two have this mutuall uſe either of other, let this be our petition (and withall, the concluſion of this part) That we ſingle them not, or leane to either alone, but ſuffer them, as they ſtand together in the *verſe*, ſo, in our *care* and *regard*, joyntly to keepe time and goe together. So much for them. 1 Pet.4.1. Num.25.5. 2 King.13.14. 2 Cor.10.4.

III.
2 The *Reaſon* of the *conjunction*.

And now to enquire into the reaſon of this *coupling*. Why *now*? Why, at this time (in *Warre*) *a giving over ſinne*. For that (indeed) they bee not barely joyned; but, ſo joyned, as one is made the *antecedent*, the other the *conſequent*. One, the time, and (as it were) the reaſon to infer the other. Truly MOSE's word [כי] will bare both, either *Quando* or *Quia : When thou goeſt, then keepe*; or *Becauſe thou goeſt*, therefore, *keepe thy ſelfe from ſinne.* With the ſame word ſpeaketh the vertuous Ladie to King DAVID, 1 Sam.25 28. *Quia prœliaris prœlia Domini, ideo non invenietur in te iniquitas*, Becauſe thou fighteſt the LORD's Battailes, therefore let there not any iniquity be found in thee, all thy dayes.

Sinne (certainely) at all times is to be forborne. When it is *Warre*; and not onely Luc.21 34. when it is Warre, but when it is *peace* too. *Take ye heed, leſt at any time* (ſaith CHRIST) *Your hearts be overlayd with ſurfetting, with drinke, &c.* Not allowing us *any time*, to bee wicked in. But, though at *all times* we be to refraine ſinne : Yet, not at all times *alike* (ſaith MOSES) here. For it is, as if he ſhould ſay : Be it at other times, ſinne may better be borne with; It is leſſe perillous : But *when thou goeſt forth with an Hoſt : Then, then*, with an *high accent*, with an *Emphaſis*, (that is) *then* eſpecially; then, above all other times, *then*, if ever, it importeth you to have leaſt to doe with it. Good LORD, how croſſe and oppoſite is mans conceit to GOD's, and how contrarie our thoughts unto his! For even *ad oppoſitum*, to this poſition of His, We ſee (for the moſt part) that even they, that are the *Goers forth*, ſeeme to perſwade themſelves, that, *Then*, they may doe what they liſt; that at that time, any ſinne is lawfull: that, *Warre* is rather a *Placard*, than an *Inhibition to ſinne.* A thing ſo common, that it made the Heathen man hold, that betweene *Militia* and *Malitia*, there was as little difference in ſenſe, as in ſound : And the Prophet DAVID, to call *Saul's* Companies in his daies, *Torrentes* 1 Sam 22.5. *Belial*, the Land-flouds of wickedneſſe. Which being well conſidered, we may ceaſe to murmure or to marvell, if *our going forth* have not beene ever with ſuch ſucceſſe, as we wiſhed. GOD, who ſhould give the ſucceſſe, commanding then a *reſtraint*; and man, that ſhould need it, then, taking moſt liberty. Verily, if we will learne of GOD, if He ſhall teach us, Sinne is never ſo untimely, as in the time of Warre : never ſo out of ſeaſon, as then : for, that is the time of all times, we ſhould have leaſt to doe with it. To inſiſt then a little upon this point, becauſe it is the maine point, and to ſhew the vigor of this *conſequent*.

1 From the very *nature of Warre*, firſt : Which is an act of *Iuſtice*, and of *Iuſtice corrective*, whoſe office is to puniſh ſinne. Now then, conſider and judge, even in reaſon; What a thing this is, how great, groſſe, and foule an incongruitie it is to powre out our ſelves into ſinne, at the very time, when we *goe forth* to correct ſinne : To *ſet forth*, to puniſh rebells, when we our ſelves are in rebellion againſt GOD, His Word, and *Spirit*. Mat.12.24. Which, what is it but *to caſt out devils by the power of Belzebub ?* Sure our hearts muſt needs ſtrike us in the middeſt of our ſinne, and tell us, we are in a great and grievous prevarication; allowing that in our ſelves, that we goe to condemne and to *ſtone to death*, in others. Therefore, ſince to goe to *Warre*, is to goe to puniſh ſinne : Certainely, the time of puniſhing ſinne is not a time to ſinne in.

2 Secondly, from *Warre in reſpect of* GOD, I know not, what we reckon of Warre : *Peace* is His bleſſing (we are ſure,) and a ſpeciall favour it is from Him (as the *Prophets* account it;) for a land to ſpend more iron in ſcithes, and plough-ſhares, than in ſword-blades or ſpeare-heads. And, if peace bee a bleſſing, and a chiefe of His bleſſings, wee may reduce from thence what Warre is. To make no otherwiſe of it than it is, *the rod* Eſay 10.5. Am.1.3. *of* GOD's *wrath* (as *Eſay* termeth it :) his *iron flaile* (as *Amos :*) *the hammer of the* Ier.50.23. *earth* (as *Ieremie :*) whereby He daſheth two Nations together; One of them muſt in 2 Sam.2.14. peeces; both, the worſe for it. *Warre* is no matter of ſport. Indeed, I ſee *Abner* eſteeme of it as of a *ſport*; *Let the young men riſe* (ſaith hee to *Ioab*) *and ſhew us ſome ſport.* But I ſee the ſame *Abner*, before the end of the ſame Chapter, weary of his ſport, Verſe 26. and treating with *Ioab* for an end of it : *How long ſhall the ſword devoure,* (ſaith he) *ſhall it not be bitterneſſe in the end ?* So, it may be *ſport* in the beginning : it will be *bitterneſſe in the end*, if it hold long. Warre then being GOD's *rod*, His *fearefull rod*, and that ſo fearefull that *King David* (though a *Warriour* too) when both were in his choice, preferred the *Plague* before it, and deſired it of the twaine : When GOD's hand, with this *rod*, this His *fearefull rod*, is over us, to be ſo farre from feare, and all due regard, as then, not to ſhunne ſinne any whit the more, but to fall to it as faſt as ever : it cannot bee,

but a high contempt; yea a kind of defiance and deſpite, then, to doe it: *Doe we provoke* 2 Cor.10.22. *the* LORD *to anger, are we ſtronger than Hee?* Then, ſince Warre is GOD's *rod,* chooſe ſome other time: under the rod, ſinne not; then, forbeare it. Certainely, that time is no time to ſinne.

3 The rather, for that, *ſinne* it is, and the *not keeping from ſinne,* but our keeping to it and with it, that hath made this *rod,* and put it into His hand. For, ſure it is, that *for the tranſgreſsion of a people,* GOD *ſuffereth theſe diviſions of Reuben within;* GOD ſtirreth up the ſpirit of Princes abroad, to take peace from the earth: thereby to chaſten men, by paring the growth of their wealth, with this His *hired razor;* by waſting their ſtrong men (the hand of the enemies eating them up;) by making widdowes and fatherleſſe children; by other like conſequents of Warre. If then our ſinnes (common unto us, with other nations) and that Our Vnthankfulneſſe (peculiar to us alone) have brought all this upon us; if this enemie have ſtirred up theſe enemies; if Warre be the ſickneſſe, and ſinne the ſurfeit; ſhould we not (at leaſt-wiſe now, while the ſhivering fit of our ſinnes is upon us) diet our ſelves a little and keepe ſome order? but *drinke iniquitie as water,* and diſtemper our ſelves as though we were in perfect ſtate of health? Shall we make our diſeaſe deſperate, and haſten our ruine by not containing from ſinne, that hath caſt us in it? Know we, what time this is? Is this a time of ſinne? Certainely, we cannot deviſe a worſe. In the time of Warre, it is high time, to *keepe us from ſinne.*

4. But, above all (which will touch us neereſt, and therefore againe and againe muſt bee told us over,) that the ſafe and ſpeedie comming againe of them that *now goe forth* (whoſe proſperitie we are to ſeeke with all our poſſible endevours) that their good ſpeed dependeth upon GOD's *going forth with them:* And GOD's going, or ſtaying dependeth very much upon this point. Moſt certaine it is, the event of Warre is moſt uncertaine. When *Benhadad* went forth with an armie, that *the duſt of Samaria* 1 King.20.11. *was not enough to give every one in his campe a handfull,* it was told him (and hee found it true) *Ne glorietur accinctus, &c. He that buckleth on his armour muſt not boaſt, as he that puts it off.* They that fight can hardly ſet downe, what name the place ſhall have that they fight in: It may be the valley of *Achor* (that is, *ſorrow*) by reaſon of a foyle, Ioſ.7.26. as that of *Ioſua;* It may bee the valley of *Beracha* (that is, *bleſsing*) by meanes of a 2 Chr.20.26. victory, as that of *Ioſaphat.* All is, as GOD is, and as Hee will have it. [a] Once, a Pſal.44.6. 20.7. [b] twice, and [c] thrice, by *David,* by *Salomon,* by *Ioſaphat,* wee are told it, that, *It is neither ſword nor bowe; It is neither Chariot nor horſe; It is neither multitude nor* b Pro.21.31. *valour of an Hoſt will ſerve: But that the battaile is* GOD's, and He giveth the upper c 2 Chr.20.15. hand. Wee need not be perſwaded of this; we all are perſwaded (I hope;) and we ſay, with *Moſes, If thy Preſence goe not with us, carrie us not hence.* Then, if wee ſhall need GOD's favour and helpe in proſpering our journey, and to make that ſure which is ſo uncertaine; it will ſtand us in hand, to make ſure of Him, in this, this needfull time; and to keepe Him ſure, if it may be. For, if He keepe with the Hoſt, and take their parts, *Rebelles tui erunt quaſi nihil* (ſaith *Eſay;*) and *theſe ſmoking tayles of* Eſay 41.11. *firebrands* ſhall quickly be quenched. But, if GOD either goe not with them, Eſay 7.4. or retire from them; If there were among them but naked or wounded men; (what ſpeake I of men? If but *froggs* or *flies*) they ſhall bee ſufficient to *trouble* them.

Now then, we are at the point. For, if we will have hold of GOD, make Him ſure, be certaine of Him; we muſt breake with *ſinne,* needs. *Sinne* and *Satan* are His *enemies,* and no *fellowſhip, nor communion,* no *concord,* no agreement, no part, no portion between 2 Cor.6.15. them. If we will draw Him into league, we muſt profeſſe our ſelves enemies unto His enemies, that He may doe the like to ours. At one and the ſame time enter, as an outward warre with wicked rebells, ſo an inward hoſtilitie with our wicked rebellious luſts. For that if we keepe our ſelves from the one, He will keepe us from the other; and theſe Iud.7.20. being ſuppreſſed, thoſe ſhall not be able to ſtand. Thus doing, *the ſword of the* LORD *ſhalbe with the ſword of Gedeon:* GOD ſhalbe with us, *Ittiel;* and we ſhall prevaile, Pro.30.1. *Vcal.* For where *Ittiel* is, *Vcal* will not be away. But if we will needs hold on our league with hell, and continue our wonted entercourſe with wickednes ſtill, and go forth unto it when it beckens or calls, and be ſo farre from *keeping from* it, that we keepe it as the apple of our eye, and cheriſh it between our breaſts: if we retaine the *marke* of it in our very *fore-heads*, and the *price* of it in the *skirts of our garment*: for not keeping from it, He will keepe from us, and with-draw His helpe from us, and put us cleane out of His protection.

Therefore, without *keeping from ſinne*, there is no keeping GOD; out of whoſe keeping, there is no ſafety.

3
The *Contents* ot the *Inſtruction*, to *keepe from ſinne*.
* 1 King.8.38.

This advice being ſo full of behoofe, ſo agreeable to reaſon and religion both, ſo everie way for their and for our good; it remaineth, we ſet our ſelves to thinke of it and keepe it. * *Every one returning to his owne heart, to know there* (as *Salomon* ſaith) *his owne plague*, even the *ſinnes* wherewith he hath grieved GOD, and to make a covenant with Him-ſelfe, from henceforth more carefully to ſtand upon his guard; and not to *goe forth* to ſinne, or entertayne it as a friend, but to repute it as an enemie, and to *keepe* him from it.

First, for the terme of *keeping*. *When thou goeſt forth againſt thy enemie*, goe forth againſt ſinne. We ſhould indeed goe forth againſt ſinne; and practiſe thoſe militare impreſſions, that are done in campe againſt the enemie: Give it the aſſault, annoy it, purſue it, never leave it till we have driven it away. Theſe we ſhould doe againſt it. But, the Scripture *offereth more grace*; and bidds us (if we liſt not *goe forth againſt it*, only not to goe forth to it) but *keepe* our ſelves (that is) ſtand upon our defence, to keep good Rom.6.12. watch, that it ſurpriſe us not, that it *get not dominion over us*: doe but this againſt ſin, and it ſhall ſuffice.

Rom.6.19. But, this muſt extend to *all wickedneſſe*. Wherein yet, we doe *humanum dicere, propter infirmitatem noſtram*, ſpeake after the manner of men, becauſe of our infirmitie: retching this [*All*] no further, than humane infirmitie, than the frailty of our nature will beare; than this corruptible fleſh wherewith we are compaſſed, and this corrupt world in the middeſt whereof we live, will ſuffer and give us leave. In the bodie, we put a difference betweene the ſoyle, which, by inſenſible evacuations goeth from our bodies, keepe we our ſelves never ſo carefully; and that, which is drawne forth by chafing or ſweat, or otherwiſe gotten by touching ſuch things wherewith we may bee defiled. That, cannot be refrained; This, falleth within reſtraint. And even ſo, there is a ſoyle of ſinne, that of it ſelfe vaporeth from our nature (let the beſt doe his beſt:) I ſay not, we ſhould *keepe* our ſelves from this: But, from provoking it, by ſuffering our minds to wander in it; by not keeping our eares from ſuch company, and our eyes from Ezek.14.3. ſuch occaſions, as will procure it (as the *Prophet* ſpeaketh) *by putting the ſtumbling block of iniquitie before our faces*. From that, by the helpe of GOD, we may *keepe our ſelves* well enough. From ſinne's lighting upon our thoughts, it is impoſſible; it cannot bee: but from making there a neſt, or hatching ought; that, we are willed to looke to, and that (by GOD's grace) we may. And the word that *Moſes* uſeth here דבר רע is not without a *Dixit* (at leaſt) *in corde*; not without a *ſaying within us*, This, or that, I will doe. It muſt be *dictum*, or *condictum*, ſayd to; and ſayd *yea* to; or elſe it is not דבר רע. The heart not reſolving or ſaying, *content*; but *keeping* it ſelfe, from going forth to any act: though *wickedneſſe* be not kept from us, becauſe of the *temptation*; yet we are kept from it, becauſe of the *repulſe*: and with that, will *Moſes* be content at our hands, as our eſtate now is.

But, with theſe proviſoes. We ſay generally, *They that goe forth, keepe from all*: from all ſuch, both deeds, and words, as juſtly may be cenſured to be wickedly, eyther ſpoken, or done. *Words* (I ſay) as well as deeds. For the word דבר beares both. And indeed, if in *good words* (as in prayers) there be force to help: I make no queſtion, but in *wicked words* (as *blaſphemies*, irreligious ſayings, *Iocis fulmine dignis*) there is force alſo, to doe miſchiefe. Therefore *keepe from all*: All thoſe eſpecially (as very reaſon will lead us) which have beene the ruine of armies in former times: a view whereof wee

may take, when we will, out of *Liber Bellorum Domini*, the booke of God's battailes.
Wicked Words firſt. Preſumptuous termes of truſt in our owne ſtrength: *I will goe: I*
will purſue and overtake: I will divide the ſpoile: Pharao's words, the cauſe of his periſhing
& all his hoſt(*Exo.15.*)To keepe them from that. *Rabſakeh's* blacke mouthed blaſphemie: Exo.15 9.
Let not Hezekiah cauſe you to truſt in God over much: the eminent cauſe of the overthrow
of the hoſt of *Aſſhur* (*Eſai.36.*) To keepe them from that. Eſa.36.15.

And, if from words; from *wicked workes* much rather. *Achan's* ſinne, that is, Sacrilege:
Anathema in medio tui, non poteris ſtare coram hoſtibus tuis (God's owne words
to *Ioſua*) The cauſe of the armies miſcarrying, before *Ai*. To *keepe* them, from that Ioſu.7.11,12.
wickedneſſe. Such ſhamefull abuſes as was that at *Gibea*: the expreſſed cauſe of the
deſtruction of a whole Tribe. To keepe them from that. Prophaning *holy veſſells* or Iud.19.
holy places, with unholy uſage: the ruine of *Balthaſar*, and with him of the whole *Chaldæan* Dan.5.2.
Monarchie. To keepe themſelves from that. *Corrupting our compaſſion*, and Amo.1.11.
caſting off pitie quite, and ſpilling bloud like water: the ſinne of *Edom*, and the cauſe hee
tooke ſuch a foile, as he was never a people ſince. To keepe them from that wickednes.
From theſe and from the reſt; you ſhall have a time to read them, I have not, to ſpeake
them. *Arming* themſelves with a *mind to ceaſe from ſinne, keeping their veſſels holy:*
having pay wherewith they may bee content, aud being content with their pay: Et neminem Luk.3.14.
concutientes (ſaith Saint *Iohn Baptiſt*:) not being *Torrentes Belial*, land-floods of wickedneſſe.
Or, if this will not be, that *private conformity* will not keepe them; at leaſt, that
publique authoritie doe it: that *kept* they may be, one way or other from it. If *Achan*
will ſo farre forget himſelfe, as *to ſinne in the execrable thing*: Or *Zimri*, to play the
wretch, and abuſe himſelfe in the campe: Let *Ioſua* find out *Achan*, and ſee him have his
due; and *Phinees* follow *Zimri* and reward him for his deſert. That the ravine of the one,
and the villanie of the other be removed, as it is committed; and ſo kept from polluting
and pulling downe God's wrath upon the whole hoſt. For, ſure it is, *Phinee's ſtanding* Pſal.106.30.
up and executing judgement, hath the force of a prayer, no leſſe than *Moſe's ſtanding in the* 106.23.
gappe, to make interceſſion: and both alike forcible, to turne away God's anger, and to
remove evill from the midſt of *Iſraël*.

This advice is to take place, as in *them that goe* (as before hath been touched) ſo, in
us likewiſe *that ſtay at home*: that what the one build, the other deſtroy not. Not, by
Moſe's exerciſe of *prayer*, and unceſſant prayer; or *Ioſaphat's* exerciſe of *faſting* and abſtinence,
2 *Chro.* 20. (both, are out of the compaſſe of the *text*:) but (that which is in 2 Chro.20.3.
it) by *turning from ſinne to* God, and that, with a ſerious, not ſhallow; and an inward,
not hollow repentance. Not confeſſing our ſinnes to day, and committing
them to morrow: But every one ſaying, *Dixi Cuſtodiam, I have ſayd, I will* henceforth Pſal.39 1.
more narrowly *looke to my wayes*; at leaſt, while the ſound of warre is in our eares. Thinking
with our ſelves, it is now warre, it is now no time to offend God, and ſeparate between
Him and us, in this needfull time of His helpe and protection: By entring into
that good and vertuous conſideration of VRIA's: *The Arke of the* LORD *and all Iſrael* 2 Sam.11.11.
and Iuda dwell in Tents, Ioab and the ſervants of our Sovereigne abide in the open fields,
and ſhall wee permit our ſelves as much as wee would, in the time of peace, and not conforme
our ſelves, in abridging ſome part of our wonted libertie, and forbearing to enjoy the
pleaſures of ſinne for a ſeaſon? To conclude, if we ſhall, or when we ſhall be tempted to
any of our former ſinnes, to thinke upon God's owne counſell, even God's owne
counſell from God's owne mouth, *Memento belli & ne feceris:* To remember the *Camp*, Iob 40.27.
and not to doe it: To thinke upon them in the fields, and their danger; and for their
ſakes, and for their ſafeties to forbeare it.

Thus, if we ſhall endevour our ſelves, and eſchew our owne wickedneſſe, our hoſts
ſhall goe forth in the ſtrength of the Lord, and the LORD ſhall go with them and order their
attempts to an happie iſſue.

He that made our forreine enemies *like a wheele*, to goe round about us, and not to Pſal.83.13.
come neere us; ſhall make theſe *as ſtubble before the wind*: cauſing *feare* and *faintneſſe of* Ibid.
heart to fall upon them as upon *Madian*: ſending an *evill ſpirit* of diſſenſion among Num.22.3.
them as upon *Abimelech*, and the men of *Sichem*: cauſing their owne *woods* to devoure Iud.9.23.

voure them, as rebellious *Abſalom*; and their owne waters to ſweepe them away, as it
Iudg.5.20. did *Siſera*: Yea, *the ſtarres of Heaven, in their courſes, to fight againſt them, as under* DE-
BORA'*s conduct*, He did. Many ſuch things are with Him; many ſuch He hath done,
and can doe againe, if, to *our going forth*, we joyne *a going from ſinne*.

Even ſo Lord, ſo let it be. Thoſe whom thou now carrieſt forth by thy mercie,
bring them backe: by thy might, in this place, the place of thy holy Habitation. That
Iudg.5.2. *Debora may praiſe thee for the avenging of Iſrael, and for the people that offer themſelves ſo*
9. *willingly*: For letting her eare heare, and her eye ſee the fall of the wicked that riſe up a-
Pſal.18.46. gainſt her: That ſhe may praiſe thee, and ſay, *The Lord liveth, and bleſſed be my ſtrong*
helpe, and praiſed be the GOD *of my Salvation.*

47. *Even the God that ſeeth I be avenged, and ſubdueth the people unto me. It is He that de-*
48. *livereth me from my cruell enemies, and ſetteth me up above all my adverſaries.*

50. Great proſperity giveth He unto His Hand-maid, *and ſheweth ſtill, and continually His*
loving kindneſſe to His Anointed: Praiſed be the LORD for evermore.

To this GOD, glorious in Holineſſe, fearefull in Power, doing
Wonders, The FATHER, SONNE, and
HOLY GHOST, &c.

[⁂]

* * *

A SER-

A
SERMON PREACHED
BEFORE QVEENE ELIZABETH,
AT VVHITEHALL, *ON THE*
XVII. of February, *Anno Domini*, MDCII. being
ASH-WEDNESDAY.

IEREM. CHAP. VIII. &c.

4. *Thus ſaith the* LORD: *Shall they fall and not ariſe? ſhall he turne away, and not turne againe?*

5. *Wherefore is this people of Jeruſalem turned back by a perpetual rebellion? they gave themſelves to deceit, and would not returne.*

6. *J hearkened and heard, but none ſpake aright: no man repented him of his wickedneſſe, ſaying, What have J done? Every one turned to their race, as the horſe ruſheth into the battell.*

7. *Even the Storke in the aire knoweth her appointed times; and the Turtle, and the Crane, and the Swallow obſerve the time of their comming; but my people knoweth not the judgement of the* LORD.

THE *Apoſtle's* counſaile is, *Qui ſtat, videat ne cadat, He that ſtands, let him take heed leſt hee fall.* And, 1 Cor.10.12.
there is (ſaith *Eſay*) *a voice behinde us* that crieth, Eſay.30.12.
Hec eſt via, this is the right way, keepe it, turne not from it. Good counſailes, both; to thoſe, *Quorum vita, via vitæ*, whoſe life is a journey, and a journey to another, a better life: To looke to their *feet*, they *fall* not; to looke to their *way*, they *erre* not. Good counſailes indeed; but, of which, we muſt ſay (with
CHRIST) *Qui poteſt capere capiat*; Follow them Matt.19.12.
that may.

For, true it is, that, Not to fall nor erre, nor doe amiſſe at all, is an higher perfection, than our nature (in ſtate it is) can attaine to. Being men (ſaith *Chryſoſtome*) ἄνθρωποι ὄντες, and ταύτην τὴν

σαρκὰ φερȣ͂ντες bearing about us this bodie of fleſh, the ſteppes whereof are ſo unſtayed; Καὶ τȣ͂τον κοσμὸν οἰκȣ͂ντες, and walking in this World, the wayes whereof are ſo ſlipperie.
Iam.3.2. It is an *Apoſtle* that ſayth it, *In multis, omnes, &c. In many things we offend, all*: and, it
is another that ſayth, *that, whoſoever ſayth otherwiſe* (not, hee is *proud*, and there is no
1 Ioh.1.8. *humbleneſſe*; but) *he is a lyar, and there is no truth in him.*

Iam.4.6. Our eſtate then (as it is) needeth ſome *Scripture*, that *offereth more grace*: And ſuch there be (ſaith S. *Iames*) and, This, is ſuch. That they which have not heard the *Apoſtle* and his counſell, *Qui ſtat, &c.* may yet heare the *Prophet* heere and his *Qui cecidit*, let him *up* againe. That they, which have not heard *Eſaie's* voice, *Ambulate*; *You are in the way, turne not from it*; May yet heare *Ieremie's* voice, *Qui averſus eſt, &c. He that is out, let him get into it againe.*

The Summe. So that, this is the ſumme of that I have read. If we have not been ſo happie, as to *ſtand* and keepe our way; let us not be ſo unhappie, as not to *riſe*, and *turne* to it againe. Beſt it were, before we ſinne, to ſay to our ſelves, *Quid facio*, What am I now about to doe? If we have not that, yet it will not be amiſſe, after to ſay: *What have I done?* God will not be diſpleaſed, to heare us ſo ſay. We ſhould not *follow thoſe fowles*; we ſhould have no wings, to fly from God: but if in *flying away*, we have followed them; then, that we follow them too, in the *retrive* or ſecond flight. In a word: *Yeſterday*, if
Pſal.95.7.8. we have not heard His voice, *To day if wee will heare His voice, not to harden our heaats*, when He calleth us to Repentance.

2 This is the ſumme. The manner of the delivery is not common, but ſomewhat
un-uſuall and full of *paſſion*. For ſeeing, plaine *pœnitentiam agite* doth but coldly affect
1 us, It pleaſeth God, *hâc vice*, to take unto Him the termes, the ſtyle, the accents of
paſſion; thereby to give it an edge, that ſo it may make the ſpeedier and deeper impreſſion.

2 And, the *Paſſion*, He chooſeth, is that of *Sorrow*: For, all theſe verſes are to be pronounced, with a ſorrowfull key. *Sorrow* (many times) worketh us to that, by a melting compaſſion, which the more rough and violent paſſions cannot get at our hands.

3 This ſorrow He expreſſeth, by way of *complaint*: (For, all the ſpeech is ſo.) Which kind of ſpeech maketh the better nature to relent; as mooved, that by His meanes any ſhould have cauſe to complaine, and not find redreſſe for it.

4 That, He *complaines* of is (not that we fall and erre, but) that we riſe not, and *returne*
not; that is, ſtill delay, ſtill put off our *Repentance*. And that 1. Contrarie to our owne
Verſe.4. courſe and cuſtome in other things: We doe it every where elſe; yet here we doe it not.
2. Contrary to God's expreſſe pleaſure. For, glad and faine He would *heare*, we do
Veiſe.8. it, yet we doe it not. 3. Contrarie to the very light of nature. For, the *fowles* heere
fly before us, and ſhew us the way to doe it, yet we doe it not for all that.

Which three He uttereth by three ſundry wayes of treatie: 1. The firſt, by a gentle yet forcible expoſtulation (*Ver.* 4) *Will you not?* Why will ye not? 2. The ſecond, by an earneſt proteſtation (*Ver.* 5.) *How greatly He doth hearken after it.* 3. The third, by a paſſionate *Apoſtrophe* (*Ver.* 7.) *by turning Him away to the fowles of the ayre, that doe that naturally every yeare, which we cannot be got to, all our life long.*

3 Of which *Paſſions*, to ſay a word: It is certaine, the immutable conſtancy of the *Divine nature* is not ſubject to them, howſoever heere or elſewhere He preſenteth himſelfe in them. I adde, that as it is not *proper*, ſo neither it is not *fitting* for God, thus to expreſſe himſelfe. But that He (not reſpecting what beſt may become Him, but what may beſt ſeeme to move us and doe us moſt good) chooſeth of purpoſe that *dialect*, that *Character*, thoſe termes, which are moſt meet and moſt likely to affect us.

And becauſe good morall counſell plainly delivered enters but faintly, and of paſſionate ſpeeches we have a more quicke apprehenſion, He attireth His ſpeech in the habit, uttereth it in the phraſe, figure, and accent of *anger*, or *ſorrow*, or ſuch like, as may ſeeme moſt fit and forcible to prevaile with us.

2 Ad. mar. 1. *Tertullian* ſayth, the reaſon (this courſe is uſed) is *ad exaggerandum malitiæ vim*, to make the haynouſneſſe of our *contempt* appeare the more. God (indeed) cannot *complaine:* it falleth not into His nature to doe it. But, if He could; if it were poſſible by any meanes in the world, He might; ſuch are our contempts, ſo many, and ſo mighty; that we would force Him to it.

2. But, Saint *Auguſtine's* reaſon is more praiſed: *Exprimit in Se, vt exprimat de te,* In Himſelfe He expreſſeth them, that from us He may bring them: Sheweth Himſelfe in *paſſion,* that He may move us; and even in that *paſſion* whereto He would move us. As here now: As in *griefe,* He complaineth of us, that we might be *grieved* and complaine of our ſelves, that ever we gave Him ſuch cauſe: And ſo conſequently, that we might bethink our ſelves to give redreſſe to it; that ſo, His complaining might ceaſe.

And from the complaint, it is no hard matter to extract the redreſſe. 1. To yeeld to but even as much, for Him (for Him? Nay for our ſelves) as, every where elſe, we uſe to doe. 2. To ſpeake that, which GOD ſo gladly would heare. 3. To learne that, which the poore fowles know, the ſeaſon of our *returne*; and to take it, as they doe. Three waies to give redreſſe to the three former grievances: (Theſe three:) and the ſame the three parts of this Text, orderly to be treated of. *The Diviſion*

1 TO make His motion the more reaſonable, and His complaint the more juſt, He makes them *Chancellors* in their owne cauſe: And, from their owne practice otherwhere, GOD frameth and putteth a *Caſe*; and putteth it in queſtion-wiſe: and therefore queſtion-wiſe, that they may anſwer it, and anſwering it condemne themſelves by a verdict from their owne mouth. *Will they* (this people) *themſelves fall, &c?* Is there any, that if he *turne,* &c.? In effect, as if He ſhould ſay: Goe whither you will, farre or neere, was it ever heard or ſeene, that any man, if his foote ſlipped and he tooke a fall; that he would lie ſtill like a beaſt and not up againe ſtraight? Or if he loſt his way, that he would wittingly goe on, and not with all ſpeede get into it againe?

2 I proceed then. *Men riſe, if they fall:* and *ſinne* is a *fall*. We have taken up the terme our ſelves, calling *Adam's ſinne, Adam's fall* A *fall,* indeed; for it *foules* as a fall; for it *bruiſes* as a fall; for it bringeth *downe* as a fall; downe, from the ſtate of *Paradiſe,* downe to the duſt of *death*; downe to the barre of *judgment,* downe to the pit of *hell.*

Againe: *Men turne, when they erre*; And, *ſinne* is an *error*. *Nonne errant omnes, &c.* (ſaith *Solomon*) make you any doubt of it? I doe not: No ſure, an error it is. What can bee greater, than to goe in the *wayes* (of *wickedneſſe*) they ſhould not, and come to the *end* (of *miſerie*) they would not. It is then a *fall* and an *error*. Prov.14.22.

3 Vpon which he joyneth iſſue, and inferreth the *fifth verſe, Quare ergo?* and why then? If there be no people ſo ſottiſh, that when they fall will lie ſtill, or when they erre, goe on ſtill, why doe this people that, which no people elſe will doe? Nay, ſeeing they themſelves, if they be *downe,* get *up*; and, if *aſtray, turne* backe; how commeth it to paſſe, it holds not here too? That (here) they *fall,* and riſe not? *Stray,* and returne not? *Fall* and *ſtray* (*peccando*) and not *riſe* and *returne* (*pœnitendo?*) Will every people, and not they? Nay, will they, every where elſe, and not here? Every where elſe, will they *riſe,* if they *fall*; and turne againe, if they turne away; and here, onely here, will they *fall,* and not *riſe,* turne away and not *turne* againe? In every fall, in every error of the feet, to doe it, and to doe it of our ſelves; and in that fall, and that error, which toucheth GOD and our *ſoules,* by no meanes, by no entreatie to be got to doe it? What dealing call you this? Yet this is their ſtrange dealing (ſaith the LORD.) Both theirs and ours: Which GOD wonders at and complaineth of; and who can complaine of His wondering, or wonder at His complaining?

But what ſpeake we of a *fall,* or an *error?* There is a word, in the *fifth verſe,* (the word of *rebellion*) maketh it more grievous. For it is (as if he ſhould ſay) I would it were nothing but a *fall,* or *turning away:* I would it were not a *fall,* or *turning away* into a *rebellion.* Nay, I would it were but that; but *rebellion*; and not a *perpetuall rebellion:* But, it is both: and that is it which I complaine of.

There is *Sinne, a fall:* men fall againſt their wills: that, is ſinne of *infirmitie.* There is *Sinne, an Error:* men erre from the way, of ignorance: that, is ſinne of *ignorance.* The one, for want of power; The other, for lacke of skill. But *rebellion,* the third kind (that hatefull ſinne of *rebellion*) can neither pretend *ignorance,* nor plead *infirmitie*; for, wittingly they revolt from their knowne allegiance, and wilfully ſet themſelves againſt their *lawfull Soveraigne:* That is the ſinne of *malice.*

Take all together. *Sinne,* a *fall,* an *error,* a *rebellion:* (We ſee, *ſinne aboundeth:* will you ſee, how *grace over-aboundeth?*) Yet, not ſuch a *fall,* but we may be *raiſed*; not ſuch a *departure,* but there is place left to *returne*; no, nor ſuch a *rebellion,* but (if it ſue for) may hope for a *pardon.* For behold: He, even He, that God, from whom we thus *fall,* depart, revolt, reacheth His hand to them that *fall*; turneth not away from them, that turne to Him; is readie to receive, to grace them; even them, that *rebelled* againſt Him. It is ſo: for He ſpeaketh to them, treateth with them, asketh of them, why they will not *riſe, retire, ſubmit* themſelves.

Which is more yet. If ye marke, Hee doth not complaine and challenge them, for any of all thoſe three; for *falling, ſtraying,* or for *rebelling:* The point hee preſſeth, is not, our *falling,* but, our lying ſtill: not our departing, but our *not returning*; nor our *breaking* off, but our *holding out.* It is not: why *fall,* or *ſtray,* or *revolt?* But, why *riſe* yee not? *Returne* yee not? *Submit* yee not your ſelves? Thus might Hee have framed His interrogatories: Shall they *fall* and not *ſtand?* Hee doth not; but, thus: ſhall they *fall* and not *riſe?* Shall they *turne from* the right and not *keepe* it? No: But, ſhall they *turne from* it, and not *turne to* it? As much to ſay as; Bee it you have *fallen,* yet lie not ſtill; *erred,* yet goe not on; Sinned, yet continue not in ſinne, and neither your *fall, error,* nor *ſinne, erunt vobis in ſcandalum,* ſhall be your deſtruction or doe you hurt.

Nay, which is farther, and that beyond all. It is not theſe, neither; (though *this* be wrong enough, yet upon the point, this is not the verie matter.) Neither our *lying ſtill,* nor our *going on,* nor ſtanding out, ſo they have an end, they all, and every of them may have hope. *Perpetuall* is the word, and *Perpetuall* is the thing. Not, why theſe, any of theſe, or all of theſe; but, why theſe *perpetuall?* To doe thus; to do it and *never leave doing* it; To make no end of ſinne, but our owne end; To make a *perpetuitie* of ſinne; Never to *riſe, returne, repent* (for *Repentance* is oppoſite, not to *ſinne,* but to the *continuance* of it:) that is the point.

In *ſinne* are theſe: 1 The *fall,* 2 The *relapſe,* 3 The *wallow:* it is none of theſe. It is not *falling*; not, though it bee *recidiva peccati,* often relapſing. It is not *lying ſtill*; not, though it be *Volutabrum peccati,* the *wallow:* It is none of all theſe: It is τὸ ἀκατάπαυστον, the never ceaſing, the *perpetuitie,* the *impenitencie* of ſinne. To ſpeake of ſinne, *that is the ſinne out of meaſure ſinnefull*; that, is the offence, that not onely maketh *culpable,* but leaveth *inexcuſable.* That fall, is not Adam's, but Lvcifers fall; not to *erre,* but *to periſh from the right way*; not Shemei's rebellion, but the very *Apoſtaſie* and *gainſaying of* Coreh.

This then, to adde ſinne to ſinne, to multiplie ſinne by ſinne, to make it infinite, to eternize it as much as in us lyeth; that, is it, to which God crieth, *O quare? Why* doe you ſo? Why *perpetuall?*

Why *perpetuall?* Indeed, why? For, it would poſe the beſt of us to finde out the *Quare?* a true cauſe or reaſon for our doing?

Before, ſhew but an *example:* Now here, ſhew but a *reaſon,* and carie it. But, they can ſhew no reaſon, why they will not. It were to be wiſhed, we would repent or ſhew good cauſe to the contrarie.

But as (before) wee violate our owne *cuſtome,* ſo (here) we abandon *reaſon*; wee throw them both to the ground (order, and reaſon) and ſtampe upon them both, when wee make *perpetuities.* Verily, true cauſe, or good reaſon there is none. Being called to ſhew cauſe why? They tell not: we ſee, they ſtand mute; they cannot tell, why: God Himſelfe is faine to tell them. Why, all the cauſe that is, is in the latter part of the verſe *Apprehenderunt, &c.* that is, ſome *Non cauſa pro cauſâ,* ſome lye or other they lay hold of, or elſe they would *returne,* and not thus continue in it. To flatter it ſelfe that it may not repent, *Mentita eſt iniquitas ſibi,* ſaith the *Pſalmiſt.* Sinne doth even cooſen it ſelfe, telling a faire tale to it ſelfe, which is (in the XI. *Verſe*) *Pax, Pax*; *Peace,* well enough; and that is a lye: for, there is no peace for all that. It is (ſaith the *Apoſtle*) the *deceitfulneſſe of ſinne,* that hardeneth men in it; that is, if there were not ſome groſſe error, ſtrong iluſion; not able *faſcinatio mentis,* it could not be, that ſinne ſhould prove to a *perpetuitie.* There is ſome *error* ſure. Pſal.26.12. Heb.3.13.

But why is not that error removed? God anſwereth that, too. But, the error hath not taken hold *of them,* for then it might be cured; but, *they have taken hold of it*; faſt hold; and will not let it goe. That is: it is not in the weakeneſſe of their *wits,* but in the ſtubborneneſſe of their *will.* For, ſo is His concluſion. Not, *Non potuerunt,* they *could not*: but, *Noluerunt,* they *would not returne.* So ſaith *David*: *It is a people that doe erre, in their hearts*: Their error is not in their *heads,* but in their *hearts*; and if it be there, *fourtie yeares* teaching will do them no good. If they had a heart to underſtand, they might, ſoon: but, they aſſot themſelves, they will not conceive aright of their eſtates. If they did, they could not chooſe but returne: But now, returne they will not: that, is reſolved: therefore they get them ſome *lewd, irreligious, lying poſitions,* and with them cloſe up their owne eyes; even hood-winke themſelves. Is it not thus? Yes ſure: Rather than returne, *to apprehend* a *lye.* This is a woefull caſe: but let it be examined, and thus it is. It is a *lye,* they *apprehend*; that maketh, they *lye* ſtill. Peradventure, That error, *inter alias,* may be ſuch an illuſion as this: that if they ſhould make meanes, it would be to no purpoſe; God would ſtop His eares, He would not heare of it. May it not be this? Deſpaire of pardon hath made many a man deſperate. Yes ſure. And if that were it; if they would, and God would not, they had ſome ſhew of reaſon, to abandon themſelves to all looſeneſſe of life. But it is contrarie: *they would not returne.* For, I for my part faine would (ſaith God:) It is their *Not*: and not mine. My *Nolo* is, *Nolo ut moriatur*: My *Volo* is, *Volo ut convertatur,* I *will not* their *death*; I will *their converſions*: This is my *Volo.* Nay, *quoties volui? How often would I? Et noluiſtis,* and *ye* would not. Pſal.95.10. Verſe.6. Ezek.18.32. 33.11. Mat.23.37.

My outward calling by my *word,* inward movings by my *Spirit,* my often exhortations in your eares, my no leſſe often inſpirations in your hearts; *Tactus mei & tractus,* my touches and my twitches, my benefits not to be diſſembled, my gentle chaſtiſements, my deliverances more than ordinary, my patience while I held my peace; ſuch periods, as this, when I ſpeake; my putting you to it by *Quid debui facere?* to ſet downe, what I ſhould have done and have not: theſe ſhew, *Quoties volui,* that many times I would, when you would not. The two *verſes* paſt, His compaſſionate complaint in them: And, Is there no hope? Will you not? O why will you not? Other where you will, and not here; why not here? You have no reaſon, why you will not. Why will you not? If not, why *fall,* or *erre,* or *revolt,* yet onely, why *perpetuall?* Theſe are evidences enough, He is willing enough therewithall. But (to put it out of all doubt) we ſee. He breaketh out into a proteſtation, that *if this be the lye, we lay hold of,* we may let it goe when we will. And ſure, how earneſtly God affecteth the ſinner's converſion, we might be thought to miſ-informe, and to blow abroad our owne conceits, if this and ſuch places were not our warrant. I not heare? Why, I ſtand *wiſhing,* and *waiting,* and *longing,* and *liſtening* to heare of it. *Wiſhing, O that my people! Waiting, Expectat Dominus ut miſereatur*; *Longing,* even *as a woman, that is great, after greene fruit* (*Mic.* 7.1.) *Liſtening,* that I might but heare two good words from them, that might ſhew, that they were but thus forward as to thinke of this point. It is not all one; it is not neither here nor there with me, whether you doe it; it is a ſpeciall thing, I hearken after: No merchant, for his commoditie; no *Athenian,* for his newes, more oft or more earneſt. Eſay.4.5. Eſay.30.18. Mic.7.1.

Then, lay not hold on that *lie,* that *I would not heare.* Bee your error what it will be, let it not be, that; let not the charge be mine, but yours, if you will needs caſt away that, I would have ſaved.

Should not this move us? Now truly, if all other regards failed, and men for them would not *returne*; yet, for this, and this onely, we ought to yeeld to it, that GOD ſhould be *liſtening* ſo long for it, and in the end be deluded.

2 GOD *hearkeneth* and *liſteneth*: and (after) there is a kind of pauſe, to ſee what will come of it. And loe, this commeth of it, this unkinde, unnaturall effect: After all this, not ſo much as *locuti ſunt recte*, a good honeſt confeſſion. Nay, not ſo little as this, *Quid feci?* What have I done? He expecteth no great matter; no long proceſſe; but two words, but three Syllables: and thoſe, with no loud voice, to ſpend their ſpirit or breath; but, even ſoftly ſaid, for He layeth his eare and *liſteneth* for it.

Thus *ſaith* the LORD. But, what ſay they? None of them, either audibly (for, I *hearkened*;) or ſoftly (for, I *liſtened*,) ſaid (no long ſolemne *confeſſion*, but not this) *Quid feci?* GOD wot, this is not *repentance*: erre not, this is farre from it.

From whence yet, this we gaine: What GOD would heare from us, and what we ſaying, may give Him ſome kind of contentment. This, is but *Mica's* fruit (wee ſpake of:) which yet, Hee ſo much deſired, that Hee will take it, *greene* and *unripe* as it is. This is but a ſteppe unto a proffer; but yet beginne with this. Say it; *Dic, dic* (ſaith *Saint Auguſtine*) *ſed, intus dic*: ſay it, and ſay it from *within*; ſay it as it ſhould be ſaid: not for forme, or with affectation, but, in truth and with affection. Doe but this onward, and more will follow. Indeed as (before) we ſaid of the *Quare*; ſo (here) wee may ſay, of the *Quid*: If either of them; If but this latter were well weighed, rightly thought on, or rightly ſpoken, there is much more in it than one would thinke. *What have I done?* 1 What, *in reſpect of it ſelfe*: What a foule, deformed, baſe, ignominious act! which we ſhame to have knowne; which we chill upon, alone and no bodie but our ſelves. 2 What, *in regard of* GOD, ſo fearfull in power, ſo glorious in Majeſty! 3 What, *in regard of the object*: for what a trifling profit; for what a tranſitorie pleaſure! 4 What, *in reſpect of the conſequent*: To what prejudice of the ſtate of our ſoules and bodies, both here and for ever! O what have we done? How did we it? Sure, when we thus ſinned, we did *wee knew not what*.

Mica.7.1.

Sure, to ſay it with the right touch; with the right accent, is worth the while. Say it then: ſay this, at leaſt. Leſt, if you will not ſay, *quid feci?* what have I done? when He *hearkens*; you may come into the caſe, you know not what to doe; and ſay to Him, *What ſhall I doe?* And, if you heare not, when He complaines; one day, when you complaine, He refuſe to bow downe His eare and hearken to you, at all.

3 Yet one ſtep further. Nothing they ſayd: Is that all? have we done? Nay: He heares and ſees (both) a worſe matter. For, in ſtead of this, He ſees and heares, that forth they runne to their careleſſe courſe of life, *tanquam equus ad prælium*. Wee ſaw (before) their ſlowneſſe, in that: Now ſee we their vigour, in this. Wherein obſerve: Here, they *goe* not; It is no ſoft pace; they *runne*: Not, as men; but, as *horſes*: And, not every kind of them neither; but, as the *barbed horſe for ſervice*: and he, not every way conſidered; but when he is enraged by noiſe and other accidents of *warre*, שוי rather ruſheth, like a violent breach of waters (from whence it is taken) than runneth: ὡς ἵππος καθιδρῶν (ſayth the *Seventy*) *as a horſe all of a white fome, into the battell*, where a thouſand to one, he never commeth out againe. That is, with as *great furie*, and as *little conſideration*, as a warre horſe *runneth* upon his owne deſtruction. And all this, when GOD *hearkeneth* and *liſteneth* to heare and receive them; even then, and at no other time; then, ſo fling they from Him. All *returne* to ſin is brutiſh: *Recidiva peccati*, that, is *tanquam canis ad vomitum*: *Volutabrum peccati*; that, is *tanquam ſus ad lutum*: But, this furie and fierceneſſe of ſinne is *tanquam equus ad prælium*. Should there be no more regard in the rider, than, in the beaſt, he rides on? Should ſuch a mind as this, be in men?

Prov.26.11.
2 Pet.2.22.
Verſe.7.

No, verily, we be now gone from men: We be come among beaſts. And, thither, doth GOD follow us. And, even among them (if we will but looke to the leſſe brutiſh ſort) Hee hopes to doe it: even among them, to point us to thoſe, that, if wee will learne, it will teach us as much as this commeth to. This is His *Apoſtrophe* of the laſt *verſe*. Where breaking off (occaſioned by their abrupt breaking off) He even ſets downe Himſelfe upon the light of nature, *Well yet, the Storke, &c.*

Two kinds of forcible reaſons (or *Apoſtrophe's*) there are to move us. 1. One, To ſend the people of God, to *heathen* men, that would ſhame to deale with their *Idols*, as we do dayly with the God *of heaven: Get you to Chittim and to the Iſles*; (ſaith *Ieremie* 2. *chap.*) See, if the like meaſure bee offered by them, to their Gods. Then, the Concluſion is, *Quis audivit talia?* God's people, worſe than the heathen? This is ſuch a thing, as the like was never heard. This was done in the firſt verſe, *If any full, &c.* Ier.2.10.

2 Yet, more effectuall is it, when He goeth yet further; thus far. That, not finding, among men, with whom to ſort them, becauſe they keepe no rules of men, He is forced, to a ſecond *Apoſtrophe*, to ſeeke among beaſts, with whom to ſuite them.

3 But then, if it come to this, that the beaſts be not only compared with us (as in the laſt, *tanquam equus*;) but preferred before, as better adviſed or diſpoſed, than we (as in this, *the Swallow* doth know, my people doth not:) that we, in the compariſon, goe not even with them, but are caſt behind them; that, is πρὸς ἐντροπὴν (indeed) a foule check to our nature. And, to that the *Prophet* crieth, *Audite cæli*, Heare ye heavens; and be aſtoniſhed at it. O the damp and miſt of our ſinnes! ſo great, that it darkeneth not only the light of religion, which God teacheth; but even the light of nature, which her inſtinct teacheth, even the reaſonleſſe creature it ſelfe. With a very patheticall concluſion doth the *Pſalmiſt* breake off the XLIX. *Pſalme: Man being in honor, &c.* but *becommeth meet to be compared to the beaſts that periſh.* Which is no ſmall diſgrace to our Nature, ſo to be matched. *Profecto* (ſaith *Chryſoſtome*) *pejus eſt comparari jumento, quam naſci jumentum*, Now (ſure) it is farre worſer to be matched with a beaſt; than to be borne a beaſt. To be borne, is no fault: we, nor they, make our ſelves. But, to be borne a man, and to become matchable with beaſts, that is our fault; our great fault: and therefore, the worſe certainely. Ier.2.12. Pſal 49.

Well; this *Interrogate Iumenta*, in the Old; this *Reſpicite Volatilia*, in the New; this *Apoſtrophe*, thus ſending us to *beaſts*, and *fowles* to ſchoole; ſetting them before us, as *patternes*; ſetting them over us, as *Tutors*, to learne of them how to carry our ſelves, is (certainely) a bitter *Apoſtrophe*, a great upbraiding, to us; a great aggrieving our ſinne, or our folly, or both. Iob 12.7. Mat.6.26.

Eſpecially in them, who (as, in the next *verſe* he ſaith) would hold it great ſcorne, to be reputed of, otherwiſe than as *deep wiſe men*; that they, ſhould paſſe their lives, with as little conſideration (not, as *Heathen men*, for they be *men*; but, with as little) yea leſſe, than the *beaſts* in the field, or the *fowles* in the ayre. Thus ſpeaketh God, often, and with diverſe. The *ſlothfull* body He ſetteth to ſchoole, to the *Ant* (*Pro.* 6.) The *unthankfull* perſon, to the *Oxe*: the *diſtruſtfull* man, to the *young Ravens*: the *covetous wretch*, to that beaſt *which reproved the madneſſe of the Prophet, who for the wages of unrighteouſneſſe, was ready to make ſale of his ſoule* (that is) *Balaam's* beaſt, the *Aſſe* (2 *Pet.* 2.16.) And, here now in this place, the *wilfull impenitent ſinner*, one ſo farre gone, as He appointeth him not one (as to all the former) but, no leſſe than foure at once. Belike, either the number is great, that ſo many *Vſhers* need (and ſo, it is:) Or, their capacity very dull and hard to take, that no fewer will ſerve them (and ſo, it is too:) Or, He ſorteth them thus, that every country may bee provided for, of one to teach in it. For though, in ſome places, all are not; yet, in all places, ſome of them are to bee found. Verſe 8. Pro.6.6. Eſay 1.3. Luk.12.24. 2 Pet.2.15.16.

The leſſon, with theſe foure (all of them, from the *Storke* in the toppe of the firre tree, to the *Swallow* that buildeth under every pent-houſe) would take us forth, is, that which they themſelves are ſo perfect in, that they may be profeſſors of it. And, it is of foure ſorts: 1. *They have a time, to returne in.* 2. *That time, is certaine and certainely knowne.* 3. *They know it.* 4. *They obſerve it.*

They have a time. The place, the Climate, which the cold of the weather maketh them to leave, they faile not but find a time to *turne* backe thither againe. This they teach us, firſt : Who, in this reſpect leſſe carefull, and more ſenſeleſſe than they, find a time and times many, oft and long, to take our flight from GOD ; occaſioned, by no cold or evill weather (for commonly, we doe it *when times are beſt and faireſt :)* But we can find no time, not ſo much as *halfe a time,* to make our *returne* in. This muſt be 2 Cor.7.5. learned. Sure, wee muſt (ſaith Saint *Paul)* σχολάζειν τῇ νηστείᾳ, take ſome time of vacancie 2 Pet. 3.9. and leaſure: wee muſt (ſaith Saint *Peter)* χωρῆσαι εἰς μετάνοιαν, take ſome ſeverall retiring place, where and when to doe it to purpoſe ; and intend it not as a ſlight matter, but as one of the chiefeſt and moſt important affaires of our life. Sure, this doe that GOD keepes about it, theſe *paſſions, complaints, proteſtations, apoſtrophes* give it for no leſſe.

2 *They have a time certaine :* When if you waite for them, you ſhall be ſure to ſee them come ; and come at their appointed ſeaſon : they will not miſſe. It will not be long, but you ſhall ſee the *Swallow* here againe. This they teach us, ſecond : Vs, who Act.26.28. have ſometime, ſome little perſwaſions, *In modico (like Agrippa's)* to doe as Christian Act.24.26. men ſhould doe, but (as *Felix)* we can never εὐκαιρῆσαι find a *convenient* ſet time for it. *Returne* we will, that we will ; but, are ſtill to ſeeke for our ſeaſon : and ever, wee *will* a Ezeck.18.21. doe, and never we *doe* it. Verily though no time be amiſſe (but [a] *at what time ſoever* b Gen.27.38. *we repent,* that is *the acceptable time,* that *the day of Salvation :)* yet, *Eſau's* [b] teares when Heb.12.17. c Mat. 25. 11, 12. the time was paſt ; and the [c] *five Virgins* that came too ſhort, and but a little too ſhort ; d 1 Sam.13.13. and that very word of GOD to *Saul* ; [d] *Now was the time, Now,* if thou hadſt taken it: e Eccleſ.3.1. theſe plainely ſhew, that (as, for [e] *all things under the ſunne,* ſo) for this great and weighty buſineſſe, there is not only עת but מועד ; not only χρόνος but καιρὸς ; not only a time, but a ſet ſeaſon. Which *ſeaſon* is in *time,* as the *joynt,* in a *member :* If you hit on the joynt, you may eaſily divide ; if on this ſide or beyond, you ſhall not doe it, or not doe it ſo well ; therefore, to diſcerne it, when it is.

3 They have their certaine time, *and they know it.* What time of the yeare the time of their *returne* is, is commonly knowen : who knowes not, when *Swallowes* time is ? And our ignorance, in not diſcerning this point, doth GOD juſtly upbrayd us withall ; and bids us, if we know not what time to take, to get us to theſe fowles, and to take their time, the time they *returne* at ; (that is) now, even this time, this ſeaſon of the yeare ; to *returne* with the *Swallowes,* and to take our flight back, when they doe theirs. Rather doe thus, than waſte our lives (as we doe) and take none at all ; neither *faire* nor *foule,* neither *hot* nor *cold,* neither *Fall* nor *Spring,* to doe it in. This is the third they teach us.

4 The laſt leſſon is, *to obſerve it.* Opportunity (it ſelfe) is a great favour, even to have it ; but a ſecond grace it is, to diſcerne it when we have it : and, a third (better than both) when we diſcerne it, to obſerve and take it. And many are the errors of our life, but all the errors of our *repentance* come from one of theſe : either, our *ignorance* ; that while Luc. 19.41, 42. we have it, *diſcerne it not* : or our *negligence,* that when we diſcerne it, *obſerve it not.* The one (our *ignorance)* CHRIST with bitter teares lamenteth : the other (our *negligence)* doth GOD (here) complaine of. This is the laſt leſſon.

There want not, that ſtretch it farther : that by theſe foure fowles, there is not only taught the *time,* but even the *manner* alſo, how to performe our Repentance.

1 That *vox turturis,* which is *gemebam,* a mournefull note : 2. That the very name and nature of the *ſtorke* חסידה of חסד full of *mercy* and *compaſſion :* 3. That the *Swallowe's* Pſal.84.3. *neſt, ſo neere the Altar of* GOD, *(Pſal.* 84.) 4. That the painfull *watching,* and abſtinence of the *Crane,* ſpecially when they take their flight, ſo credibly recorded in the Naturall *Hiſtories :* That theſe *(Embleme-wiſe)* teach us the [1] *mournefull bewailing* of our life paſt ; Dan.4.24. [2] *the breaking of our former ſins, by workes of mercy* ; 3 *the keeping neere this place,* the houſe, and *Altar of* GOD ; 4 the *abſtinence* and *watching* to be performed, during this time of our *returne :* That is, that all theſe are allyed to the exerciſe of our *Repentance,* and are meet vertues to accompanie and attend the practice of it.

This, the *Turtle Dove* mourneth ; the *Swallow* chattereth : this, all of them ſound as well as they can : This, if they ſerve not (as Maſters) to teach us, they ſhall ſerve (as a *Queſt*) to condemne us, whom neither our owne *cuſtome, reaſon, religion*, before, nor (now) the *light of nature* can bring to know ſo much as they: either to learne it our ſelves, or to be taught it by others. This we ſhould learne, but this we doe not; therefore He taketh up His laſt complaint, *But my people, &c.*

1 The word *judgement* receiveth two conſtructions: For, either by *Iudicium Domini* is meant that *within us*, which is anſwerable to that ſecret inſtinct, whereby the fowles are inclined to doe this, which is, the prick and *dictamen of our conſcience* τὸ ἔνδον δικαστήριον. (the impreſſion whereof is apparant in the moſt miſcreant on earth; in whom Nature it ſelfe ſhrinketh and ſigheth, when it hath done amiſſe; and joyeth and lifteth up it ſelfe, when it hath well done: and by which we are moved inwardly, as they by their inſtinct, to *returne*, but that the motion (with us) paſſeth, and with them, not:) And then, the complaint is, that their *parva naturalia* carrie them further, than our *great judicialls* doe us in this point.

2 Or elſe, by *Iudicium Domini*, is meant His viſitation hanging over our heads; (called therefore *judgement*, because it commeth not *caſually*, but *judicially* proceedeth from GOD; (that is) when GOD calleth to judgement by invaſion, by ſcarcitie, by gentle, generall diſeaſes, and ſuch like: and then the complaint is, that where we ſhould imitate theſe *fowles*, and returne againſt the ſweet ſpring, and faire time of the yeare (that is, while the daies of peace and proſperitie laſt) we are ſo farre behind them, as, not againſt faire, nay, not againſt foule (againſt neither) we can be brought to it: Not in the dayes of adverſitie, no, not againſt the winter of our life.

That *they* regard *Natures* inclination, ſo as, every ſpring, ſure to come: We have loſt our regard ſo even of *judgment* and all, as neither *vernall* nor *hibernall repentance* we bring forth. Nay, not the everlaſting *judgement* of the LORD doe we regard; to which, ſooner or later, we muſt all come, and there receive the ſentence (under execution whereof we ſhall lye eternally.

Πάντα δέχομαι (ſaith *Saint Chryſoſtome*) I embrace both ſenſes: Both be good and profitable to men: Take whether you will, or both, if you will, you ſhall not take amiſſe: and if both, you ſhalbe ſure to take right. Regard *judgement*, when, either it awaketh from within, or when it threatneth, from without. And when any of theſe ſummons us before the great Iudge, know (for a certainty) that, *the time of returning is come: the Angell is deſcended, the water is mooved*, let us have grace to goe in; Even then, Ioh. 5.3. *ad aquæ motum*: We know not how long it will be, or whether ever it will be *ſtirred* againe.

And thus wee be come to an anchor, at this laſt word *judgement*. A word, which if with judgement we would but pauſe on, and rowle it a while up & down in our thoughts, duely weighing it and the force of it, it would bring us about, and cauſe this whole Scripture to be *fulfilled*; make us *fly as faſt backe*, as any *fowle* of them all.

For indeed, the not *judiciall apprehending* of this one word; the ſhallow conceiving and ſleight regard of it is the cauſe, we foreſlow the time. The foreſlowing the time, the cauſe, we come not to *quid feci?* the not comming to that, the cauſe, why we runne on ſtill *tanquam equus*; why we *riſe* not, *returne* not, yeeld not, but ſtand out in *perpetuall rebellion*. Did we heare this word; heare it and regard it aright; and *ſcire terrorem hunc*, know the terror of it; that GOD hath fearefull *judgements* in ſtore, even here, to meet with us: Or (howſoever, here, we ſcape) He hath (there) a *perpetuall judgement* behind; and that, ſo ſtraight, as the *righteous ſhall ſcarce eſcape it*; ſo heavie, as the 1 Pet 4.18. mightieſt ſhal not endure it: Did we regard this one Point, we would find a *with-drawing time*, for this ſo ſerious a worke; we woud ſay, and ſay that GOD ſhould *heare* it, *what have I done?* We would *riſe, returne, repent*; and ſo, His whole complaint ſhould ceaſe. *O Iudgement!* of the very mention of this word *Iudgement*, if a perfect view were taken of it, that only were enough. But without judgement or regard, we heare it; and therefore the complaint continueth ſtill.

To conclude: we ſaid at the beginning, GOD therefore ſheweth Himſelfe in paſſion, that He might moove us; and in that paſſion, whereto He would moove us: Thus complayneth GOD, that wee might thus inferre, and ſay: And doth GOD thus complaine?

Iob 22.3. complaine ? Why it toucheth not GOD, it toucheth mee; *Hee needeth not our repentance,* and our *unrighteouſneſſe hurteth Him not.* It is I, that ſhall winne or loſe by it; even the beſt thing I have to loſe, my ſoule: He is in no danger; it is I, the hazard of whoſe eternall weale, or woe, lyeth upon it. And yet doth GOD ſhew Himſelfe ſorrie for me, and ſhall not I be ſorrie, for my ſelfe ? Doth GOD thus complaine of my ſinne, and ſhall not I be moved, to doe as much for mine owne ſinne ? From this meditation to proceed, to propound the ſame queſtions, which GOD here doth, and to aske them of our ſelves. What then, ſhall I continually *fall* and never *riſe ? turne away* and not once turne *againe ?* Shall my *rebellions* be *perpetuall ?* Do I this any where elſe ? can I ſhew any reaſon why not to doe it, here ? Shall theſe *Swallowes* flie over me and put me in mind, of my *returne*; and ſhall not I heed them ? Shall GOD ſtill, in vaine, *hearken* for *quid feci ?* and ſhall I never ſpeake that, He ſo faine would heare ? Shall I never once ſeriouſly ſet before me, the *Iudgements* of the *Lord ?* Aske theſe: aske them and anſwer them, and upon them, come to a reſolution, ſaying: I will *riſe*, and *returne*, and *ſubmit* my ſelfe, and from my heart ſay, *quid feci ?* I will conſider *volatilia cœli*; I will not ſee them flye, but I will thinke of the ſeaſon of my *returning*: but, above all, I will not bee without regard of GOD'*s judgement*, than which, nothing (in this world) is more to be regarded.

Becauſe the *time*; the *time* is the maine matter, and (ever) more adoe about it, than the thing it ſelfe; to have ſpeciall care of *that*: knowing, that it was not but upon Luke 19.41,42 great cauſe, that our SAVIOVR complaining of this point cried: *ô if thou hadſt but knowne, that this day had beene the day of thy viſitation!* and ſo was faine to breake off, the teares comming ſo faſt, that Hee was not able to ſpeake out, but forced to weepe out the reſt of his ſentence. O thoſe teares ſhew, what *time* is; ſhew that *opportunitie* it ſelfe is a grace, even *to have it*; that it is a ſecond grace, *to know it*; and a third better than them both, *to lay hold of it*, and uſe it. That the greateſt *errours* in this matter of repentance come from our ignorance, in not *diſcerning* of the *time*, when we may have it; or our negligence, in not *uſing* it, when we diſcerne it. Therefore, rather than faile, (or rather, that wee may not faile) to take the *time* of the *text*. And that *time*, is at this *time*, *now*: Now, doe theſe fowles *returne*: Who knoweth whether he ſhall live to ſee them *returne* any more ? It may be the laſt *ſpring*, the laſt *Swallow*-time, the laſt *wedneſday*, of this name or nature, wee ſhall ever live, to heare this point preached. Why doe we not covenant then with our ſelves, not to let this time ſlip ? Surely, leſt no time ſhould be taken, the *Prophet* pointeth us at this; and (enſuing the *Prophet's* mind) the Church hath fixed her ſeaſon at it. And nature it ſelfe ſeemeth to favour it, that at the *riſing of the yeare*, we ſhould *riſe*; and *returne*, when the *Zodiake* returneth to the firſt ſigne.

Let the *Prophet*, let the *Church*, let *nature*, let ſomething prevaile with us. *Et Dominus qui ſic inſtat præcepto, præcurrat auxilio*, and ALMIGHTY GOD, the *upholder of them that ſtand*, the *lifter up of thoſe that be downe*; that GOD, who is thus inſtant upon this point by His complaint, prevent us with His gracious helpe, that we may redreſſe it. Following, with his Spirit, where his word hath gone before, and making it effectuall to our ſpeedie converſion.

[⁂]

A SER-

A SERMON PREACHED BEFORE KING *JAMES*, AT VVHITE-HALL, *On the* X. *of* February, *A.D.* MDCXIX. *being* ASHWEDNESDAY.

IOEL Chap. II. Ver. XII, XIII.

Nunc ergo dicit DOMINUS: Convertimini ad Me in toto corde veſtro, in jejunio, & in fletu, & in planctu.
Et ſcindite corda veſtra, & non veſtimenta veſtra, & convertimini ad DEUM veſtrum.

Therefore alſo, now (ſaith the LORD; *) Turne you unto Me, with all your heart, and with Faſting, and with Weeping, and with Mourning.*

And rend your heart, and not your clothes, and turne unto the LORD *your* GOD.

FOR *this time* hath the *Church* made choice of this Text. The *time*, wherein, howſoever wee have diſpenſed with it all the yeare beſide, ſhe ſhould have us ſeriouſly to entend, and make it our time of *turning to the* LORD. And that, *Now* (the firſt word of the *Text.*)

For, ſhee holds it not ſafe, to leave us wholly to our ſelves, to take any time, it skils not when; leſt wee take none at all. *Not how* (ſaith *Felix*) *but when I ſhall find a convenient time*; and he never found any: and many (with him) periſh, upon this *not now*. Take heed of ὅταν εὐκαιρήσω, *when I ſhall finde a convenient time*: It undid *Felix*, that. Acts 24.25.

She hath found, this ſame keeping of *continuall Sabboths and Faſts*, this keeping the memorie of CHRIST's *Birth* and *Reſurrection* all the yeare long, hath done no good: hurt, rather. So, *it hath ſeemed good, to the* HOLY GHOST, and to *Her*, to order, there ſhall be a *ſolemne ſet returne*, once in the yeare at leaſt. And reaſon: for, *once a yeare*, all Acts 15.28.

things *turne*. And, that once is *now* at this *time :* For, now at this time, is the *turning* of the yeare. In *Heaven*, the *Sunne* in his *Equinoctiall line*, the *Zodiaque*, and all the *Conſtellations* in it, doe now turne about to the firſt point. The *earth* and all her plants, after Ier.8.7. a *dead Winter*, returne to the firſt and beſt ſeaſon of the yeare. The creatures, the Fowles of the *Aire*, the *Swallow* and the *Turtle*, and the *Crane* and the *Storke know their ſeaſons*, and make their juſt *returne* at this time, every yeare. Every thing now *turning*, that we alſo would make it our *time* to *turne* to GOD in.

Then, becauſe we are to turne *cum jejunio, with faſting*; and this day is knowen by the name of *Caput jejunii*, the *firſt day of Lent*; it fits well, as a welcome into this *time :* a time *lent* us (as it were) by GOD, ſet us by the *Church*, to make our *turning* in.

And, beſides the *time*, *Now*; the *manner* (*How*) is here alſo ſet downe. For, as it 2 Tim.2.25. is true, that *repentance* is the *gift* of GOD, (*Si quo modo det Deus pœnitentiam*, ſaith the *Apoſtle*) and we by *prayer* to ſeeke it of Him, that it would pleaſe Him to grant us *true* Heb.6.1. *repentance*; So, it is true withall, there is a *Doctrine of Repentance from dead works* (as ſaith the ſame *Apoſtle*) and that is here taught us.

The *Church* turnes us to theſe words here of the *Prophet Ioël*; Which, though they bee a part of the *Old Teſtament*, yet, for ſome ſpeciall vertue in them (as wee are to beleeve) She hath cauſed them to be read, for the *Epiſtle* of this *day*.

And ſurely, had there been a plainer than this, wherin the nature of *true repentance* had been more fully ſet-forth, it behooveth us to thinke, the *Church* inſpired by the wiſedome of GOD, would have looked it out for us, againſt this time, the time ſacred by her to our *turning*.

Againe, that the *Church* carying to her children the tender heart of a *mother*, if there were a more eaſy or gentle *repentance* than this of *Ioël*, She would have choſen that rather. For, this we are all bound to thinke, She takes no pleaſure to make us ſad, or to put upon us more, than needs She muſt. Which in that She hath not, we may well preſume, this of *Ioël* is it, She would have us hold our ſelves to: and that this is, and is to be, the *mold* of our *Repentance*.

Mat.5.13. I wote well, there is in this *text*, ſome-what of *Sal terræ*, ſomething of the *graine* of 13.31. *muſtard-ſeed* in the *Goſpell :* The points be ſuch as we liſt not heare of. *Faſting* is *durus* Io.6.60. *Sermo*, an *unwelcome point* to fleſh and bloud : but, as for *weeping* and *mourning*, and Verſe 11. *renting the heart, who can abide it ?* The *Prophet* (it ſeemes) foreſaw, we would ſay as much; and therefore he takes up the word before us. They be the words next before theſe, *Who can abide it ? Abide what ?* Theſe *dayes*, the *abſtinence* in them ? No, but the *great and fearefull Day of the* LORD. If you ſpeake of *not abiding*, who can *abide that ?* As if he ſhould ſay, If you could *abide* that *Day* when it comes, I would trouble you with none of theſe. But, no *abiding* of that. *Turne* it away you may : *turne* it into a *joyfull day*, by this *turning to the* LORD. Thus you may : and, but thus, you cannot. Now therefore you ſee, how *therefore* comes in. *Here* is our choice : One of them we Mat.8.12. muſt take. And, better thus *turne unto* GOD in ſome of theſe *little dayes*, than be *turned* off by Him in *that great Day*, to another manner *weeping* than this of *Ioël :* Even 2 Cor.10.11. to *weeping, and wailing, and gnaſhing of teeth*. *Scientes igitur terrorem hunc*, knowing therefore this *feare*, and that upon this *turning*, *Cardo vertitur*, the *hinge turnes* of our well or evill doing for ever; to be content to come to it, and to turne the Heathen mans *Non emam*, into *emam tanti pœnitere*. To this *turning* then. Our charge is to preach to men, *non quæ volunt audire, ſed quæ volunt audiſſe*, not, what for the preſent they would heare; but, what another day, they would wiſh they had heard.

Repentance it ſelfe is nothing elſe, but *redire ad principia*, a kind of circling; to *returne* to Him by *repentance*, from *whom*, by ſinne, we have turned away. And much after a *circle* is this *text :* beginnes with the word *turne*, and *returnes* about to the ſame word againe. Which *circle* conſiſts (to uſe the *Prophet's* owne word) of *two turnings*; (for, twice he repeates this word;) which two muſt needs be two different motions. 1 One, is to be done with the *whole heart :* 2 The other with it *broken* and *rent :* So as one and the ſame it cannot be.

Firſt, a *turne*, wherein we looke forward to GOD, and with our *whole heart* reſolve to *turne* to Him. Then, a *turne* againe, wherein wee looke backward to our *ſinnes*, wherein we have *turned* from GOD; and with beholding them, our very *heart breaketh*. Theſe two, are two diſtinct, both in *nature* and *names*: One, *Converſion from ſinne*; the other, *Contrition for ſinne*. One, reſolving to amend that which is to come: the other, reflecting and ſorrowing for that which is paſt. One, declining from evill to be done hereafter: the other, ſentencing it ſelfe for evill done heretofore. Theſe two betweene them, make up a compleat *repentance*, or (to keepe the word of the Text) a *perfect revolution*.

And this and none other, doth *Ioël* teach the *Iewes*: and this, and none other doth *Ionas* teach the *Gentiles*. None other, the *Prophets*; nor none other the *Apoſtles*: For *Saint Iames* comes juſt to this of *Ioël*, Enjoyning ſinners to *cleanſe their hands*, and to *purge their hearts*; which is the former: and then withall, to *change their laughter into mourning*, and *their joy into heavineſſe*: Where πενθὸς & κατήφεια, are as full for the New, as *Planctus* and *Fletus* are for the Old. Theſe two: both theſe, and neither to ſpare: and we have not learned, we hold not, we teach not any other *repentance*. I ſpeake it for this. There is a falſe imputation caſt on us, that we ſhould teach, there goeth nothing to *repentance* but *amendment of life*: that theſe of *faſting* and the reſt, wee let runne by, as the *waſte* of *repentance*: Nay, that (for *faſting*) we doe *indicere jejunium jejuniis*, wee proclaime a *faſt* from it; and teach a *penitence* with no *penall thing* in it. That therefore, this Text by name, and ſuch other, we ſhun and ſhift, and dare not come neere them. Not come neere them? As neere as wee can, by the grace of GOD, that the world may know, and all here beare witneſſe, we teach and we preſſe both. Iames 4 8, 9.

Indeed (as *Auguſtine* well ſaith) *Aliud eſt quod docemus, aliud quod ſuſtinemus*. What we are faine to beare with, is one thing; What we preach, and faine would perſwade, is another. *Et væ tibi flumen moris humani* (ſaith hee, and wee both) Woe to the ſtrong current of a *corrupt Cuſtome*, that hath taken ſuch a head, as doe what we can, it carries all head-long before it. But, whatſoever we *beare*, this we *teach*, though.

I forget my ſelfe. I intend to proceed as the words lye: 1 To *turne*, firſt: 2 and to *The Diviſion*
GOD; 3 To GOD, *with the heart*; 4 and with the *whole heart*. Then the *Manner*, I.
with theſe foure: 1 *Faſting*, 2 *Weeping*, 3 *Mourning*, 4 and a *Rent heart*. Of which, II.
the two former are *the bodies* taske; *Faſting and weeping*: the two later, *the ſoules*; *mourning*, and *renting the heart*. The former (*mourning*) the affection of *ſorrow*: the later (*renting*) from anger, or *indignation*: Of both which affections, *Repentance* is compound, and not of either alone. This for the *manner*, *how*.

Then laſt, for the *time*, when: *Now* to doe it; *Now therefore*. III.

I. Repentance a Turning. 1 Turne.

DIverſly, and in ſundry termes doth the Scripture ſet forth unto us the nature of *repentance*. Of *renewing*, as from a *decay* (*Heb. 6.6.*) Of *refining*, as from *droſſe* (*Ier. 6.29.*) Of *recovering*, as from a *maladie* (*Dan.4.24.*) Of *cleanſing*, as from ſoile; Of *riſing*, as from a *fall* (*Ierem.8.4.*) In no one, either for ſenſe more full; or for uſe more ofter, than in this of *turning*.

To *turne* is a *counſell* properly to them that are out of their right way. For, *going on* ſtill, and *turning*, are motions oppoſite. Both of them with reference to a *way*. For, if the way bee good, wee are to *hold on*: if otherwiſe, to *turne* and take another.

Whether a way be good or no, we principally pronounce, by the end. If (ſaith *Chryſoſtome*) it be to a *Feaſt*, *good*; though it be thorow a *blinde lane*: if to *execution*, not *good*, though thorow the *faireſt ſtreet* in the Citie. Saint *Chryſoſtome* was bidden to a marriage dinner; was to goe to it thorow divers lanes, and alleyes; croſſing the high ſtreet, he met with one led thorow it to be executed: he told it his Auditory, that *Non quà, ſed quò* was it.

If then our *life* be a *way* (as a *way* it is termed, in all Writers both *holy* and *humane*, *via morum* no leſſe, than *via pedum*;) the end of this way is to bring us to our end, to our *ſovereigne good*, which we call *Happineſſe*. Which *happineſſe*, not finding here, but full of flawes, and of no laſting neither, we are ſet to ſeeke it, and put in hope to finde it
Pſal.16.11. with GOD, *in whoſe preſence, is the fulneſſe of Ioy*, and *at whoſe right hand, pleaſures for evermore*.

From GOD then, as from the *journeyes end* of our *life*, our *way*, we are never to *turne*
Gen.5.22. our ſteps, or our eyes, but with *Enoch* (as of him it is ſaid) *ſtill to walke with* GOD, all our life long. Then ſhould we never need to heare this *convertite*.

We are not ſo happy. There is one that maligneth, we ſhould goe this way, or come to this end: and therefore, to divert us, holdeth out to us ſome *Pleaſure, Profit,* or *Preferment*; which to purſue, we muſt ſtep out of the way, and ſo doe, full many times; even *turne from* GOD, to ſerve our owne *turnes*.

And this is the way of ſinne, which is a *turning from* GOD. When having in chaſe ſome trifling tranſitory I wot not what; to follow it, wee even *turne* our backes upon GOD, and forſake the *way of His Commandements*. And here now wee firſt need His counſell of *Convertite*.

For, being entred into this *way*, yer we goe too farre in it, wiſdome would, we ſtayed and were adviſed, whither this way will carry us, and where we ſhall finde our ſelves at our journeyes end. And, reaſon we have to doubt: For, after we once left our firſt way,
1 Sam.25.31. which was *right*, there takes us ſometimes that ſame *Singultus Cordis* (as *Abigail* well
Rom.1.15. calls it) a *throbbing of the heart*; or (as the *Apoſtle*) certaine *accuſing thoughts* preſent themſelves unto us, which will not ſuffer us to goe on quietly: our mindes ſtill miſ-giving us, that we are wrong.

Beſides, when any danger of death is neere: Nay, if we doe but ſadly thinke on it, a certaine *chilneſſe* takes us, and we cannot (with any comfort) thinke on our journeyes
Eſay 30.21. end: And heare (as it were) a voyce of one crying behinde us, *Hæc eſt via*; that, is not the way, you have taken; this, that you have loſt, is your way, *walke in it*. Which voice if we heare not, it is long of the noiſe about us. If we would ſometimes goe aſide into ſome retired place, or in the ſtill of the night hearken after it, we might peradventure heare it.

A great bleſſing of GOD it is; for, without it, thouſands would periſh in the *errour*
Eſay 46.8. *of their life*, and never returne to their right way againe. *Redite prævaricatores ad cor*, that ſinners would turne to their owne hearts. And this is the firſt degree, to helpe us a little forward to this *turning*.

Being thus *turned to our hearts*, we *turne* againe, and behold the τροχὸς γενέσεως (as *Saint*
Iames 3.6. *Iames* termeth it) the *wheele of our nature*, that it *turneth* apace, and *turnes* off daily ſome, and them younger than wee; and that within a while, our *turne* will come, that our breath alſo muſt goe forth, and we *turne* againe *to our duſt*.

Pſal.94.15. And when that is paſt, another of the Prophet, That *Righteouſneſſe ſhall turne againe to judgement*: *Mercy* that now ſits in the Throne, ſhall riſe up and give place: *Iuſtice* alſo
Pſal.9.18. ſhall have her *turne*. And then comes the *laſt turne*, *Convertentur peccatores in infernum*, the ſinners ſhall be turned into hell, and all the people that forget, in time, to *turne* unto GOD. There was wont to be a *ceremony* of giving *aſhes* this day, to put us in minde of this *converteris*. I feare with the *ceremonie*, the *ſubſtance* is gone too. If that *converſion into aſhes*, be well thought on, it will helpe forward our *turning*.

This *returning* to our heart, the ſad and ſerious bethinking us there, of *Natures converſion into duſt*; of *ſinnes* into *aſhes* (for, *aſhes* ever preſuppoſe *fire:*) that the *wheele* turnes apace, and if we turne not the rather, theſe *turnings* may overtake us: GODS *Spirit* aſſiſting, may ſo worke with us, as we ſhall thinke *Ioels counſell* good; that, if we have not beene ſo happie, as to keepe the *way*; yet wee be not ſo *unhappie*, as not to *turne* againe from a way, the iſſues whereof ſurely will not be good.

And would God, theſe would ſerve to worke it. If they will not, then muſt *Converſus ſum in ærumnâ, dum configitur ſpina*; ſome *thorne* in our ſides, ſome *bodily* or *worldly griefe* muſt come and procure it. But, that is not to *runne*, but, to be *turned*: And, there is great odds betweene theſe two. As, one thing it is, *to take up the croſſe*; another, *to have it laid upon us*.

Pſal. 32. 4.

To be turned I call, when, by ſome croſſe of body or mind (as it were, with a ring in our noſe) we are brought about, whether we will or no, to looke how we have gone aſtray.

To turne I call, when the world miniſtreth unto us no cauſe of heavineſſe; all is *ex ſententiâ*: yet, even then, the *grace of* God moving us, we ſet our ſelves about; and repreſenting thoſe former converſions before us, we worke it out, having from without, no heavy accident to force us to it.

We condemne not *Converſus ſum in ærumnâ*: Many are ſo *turned*; and God is gracious and rejects them not. But, we commend this latter, when (without wrench or ſkrew) we *turne*, of our ſelves. And that man, who being under no arreſt, no bridle in his jawes, ſhall in the daies of his peace, reſolve of a time to *turne* in, and take it; that man hath great cauſe to *rejoice*, and to *rejoice before* God. And thus much for *Convertite*, or (if it may not be had) for *Convertimini*.

2
To Me, that is, GOD.

Turne, and *turne to Me*: and He that ſaith it, is God. Why, whither ſhould we turne from *ſinne*, but to God? Yes, we may be ſure, it is not for nothing, God ſetteth downe this. In *Ieremie*, it is more plaine: *If ye returne, returne to Me, ſaith the* Lord: Which had beene needleſſe, if we could *turne* to nothing elſe; were it not poſſible, to find divers *turnings*; leaving one by-way to take another; from this extreme, *turne* to that, and never to God at all. They that have beene *fleſhly* given, if they ceaſe to be ſo, they *turne*: but, if they become as *worldly* now, as they were *fleſhly* before, they *turne* not to God. They, that from the *dotage* of *ſuperſtition*, runne into the *phrenſie* of *prophaneſſe*: They, that from *abhorring Idols, fall to commit ſacriledge*; howſoever they *turne*, to God they *turne* not.

Ierem. 4. 1.

Rom. 2. 22.

And this is even the *motus diurnus*, the common *turning* of the world (as *Moſes* expreſſeth it) to *adde drunkenneſſe to thirſt*: from too *little* to too *much*; from one *extreme* to runne into another. Would God it were not needfull for mee to make this note. But, the true *turne* is *ad Me*: So *from ſinne*, as to God. Elſe, in very deed, wee *turne* from *this ſinne*, to *that ſinne*; but, not *from ſinne*: Or (to ſpeake more properly) we *turne ſinne*, we *turne* not *from ſinne*, if we give over one evill way, to take another.

Deut. 29. 19.

3
With the heart.

To Mee then: and *with the heart*. And, this alſo is needfull. For (I know not how, but) by ſome, our *converſion* is conceived to be a *turning* of the *braine* only (by doting too much on the word *reſipiſcere*) as a matter meerly *mentall*. Where before, thus and thus we thought, ſuch and ſuch poſitions we held; now, we are of another mind than before; and there is our *turning*. This of *Ioel's* is a matter of the *heart*, ſure. This? Nay (to ſay truth) where is *converſion* mentioned, but it is in a manner attended with *in corde*? And ſo requireth not only an alteration of the *mind*, but of the *will*: a change, not, of certaine *notions* only in the *head*, but of the *affections* of the *heart* too. Elſe, it is *vertigo capitis*, but not *converſio cordis*.

Neither doth this [*in corde*] ſtand only againſt the *braine*; but is commonly in oppoſition to the whole *outward man*. Elſe, the *heart* may be fixed like a *Pole*, and the *body* (like a *ſphære*) *turn* round about it. Nay, *heart* and all muſt *turne*. Not the *face*, for ſhame, or the *feet*, for *feare*; but the *heart*, for very *hatred of ſinne* alſo. *Hypocriſie* is a ſinne: being to *turne* from *ſinne*, we are to *turne* from *it* alſo; and not have our *body* in the right way, and our *heart* ſtill wandering in the *by-pathes of ſinne*. But, if we forbeare the *act*, which the eye of man beholdeth, to make a *conſcience* of the *thoughts* too; for unto them alſo, the eye of God pierceth. Thus it ſhould be: Elſe, *Converſion* it may be, but *heart* it hath none.

4
With the *whole heart*.

With the heart; and *with the whole heart*. As,not to divide the *heart* from the *body*; So, neither to *divide the heart* in it ſelfe. The divell, to hinder us from true *turning*, turnes himſelfe (like *Proteus*) into all ſhapes. Firſt, *turne* not at all, you are well enough. If you will needs *turne, turne* whither you will, but not to God. If to God, leave your *heart* behind you, and *turne* and ſpare not. If with the *heart*, be it *in corde*, but not *in toto*; with ſome *ends* or *fractions*, with ſome few *broken affections*, but, not entirely. *In modico* (ſaith *Agrippa*) *ſomewhat*; there is a peece of the *heart*. *In modico & in toto* (ſaith S. Pavl) *ſomewhat* and *altogether*; there is the *whole heart*. For which cauſe, as if ſome converted with the *brimme*, or upper part only, doth the *Pſalme* call for it, *de profundis*; and the *Prophet*, *from the bottome of the heart*.

Act.26.28,29.
Pſal.130.1.

To *rend the heart* in this part, is a fault; which is a *vertue* in the next. For, it makes us have *two hearts*, hovering (as it were) and *in motu trepidationis*: and faine we would letgoe *ſinne*, but not all that belongs to it: And *turne* we would, from *our evill way*; but not from that which will bring us backe to it againe, the *Occaſion*, the *Object*, the *Companie*: from which, except we *turne* too, wee are in continuall danger, to leave our way againe, and to turne backe to our former folly; the ſecond ever worſe than the firſt.

When the *heart* is thus parcell'd out, it is eaſily ſeene. See you one would play with *fire*, and not be *burned*; *touch pitch* and not be *defiled* with it; *love perill*, and *not periſh in it*; dallying with his *converſion*; turning, *like a doore upon the hinges*, open and ſhut, and ſhut and open againe; with *vult & non vult*, he would, and yet he would not? Be bold to ſay of that man, he is out of the compaſſe of *converſion*: backe againe he will *ad volutabrum luti*.

Eccl. 13. 1.
Eccl.3.27.

And as eaſily it is ſeene, when one goes to his *turning* with his *whole heart*. Hee will come to His *Quid faciemus?* Set him downe, what he ſhould doe, and he will do it. Not come neere the place where ſinne dwelleth: Refraine the *wandering* of his *ſenſe*, whereby ſinne is awaked; *fulneſſe* and *idleneſſe*, whereof ſinne breedeth: but chiefly, *corrupt companie*, whither ſinne reſorteth. For, *converſion* hath no greater enemy, than *converſing* with ſuch, of whom our *heart* telleth us, there is neither *faith* nor *feare of* God in them. To all theſe he will come. Draw that mans *apologie*, pronounce of him, he is *turned*, and *with his whole heart turned to* God. And ſo may we *turne*: and, ſuch may all our *converſion* be: 1 *Voluntary*, without *compulſion*: 2 *To God*, without *declining*: 3 *With the heart*, not in *Speculation*: 4 *With the whole heart* entire, no purpoſe of recidivation.

Luc.3.10.

II
The *manner* of it.

All this ſhall be done: we will *turne, with the heart, with the whole heart*. Is this all? No; heere is a *Cum*, wee muſt take with us; *Cum jejunio, With faſting*. Take heed of turning *Cum* into *ſine*: To ſay, with it, or without it, wee may *turne* well enough: Since, it is God Himſelfe, that to our *turning* joineth *jejunium*, wee may not *turne* without it. Indeed (as I told you) this is but the *halfe-turne*. Hitherto, wee have but looked forward, wee muſt alſo *turne* backe our eye, and reflect upon our *ſinnes* paſt, be ſorrie for them, before our *turning* be, as it ſhould. The *Hemiſphere* of our *ſinnes* (not to be under the *Horizon*, cleane out of our ſight) muſt aſcend up, and we ſet them before us; and we teſtifie by theſe *foure* that follow, how we like our ſelves for committing of them.

I know, we would have the ſentence end here, the other ſtripped off; have the matter betweene *our hearts* and *us*, that there we may end it, within, and no more adoe: and there, we ſhould doe well enough. But the *Prophet* tells us farther (or God Himſelfe rather; for, *He* it is, that heere ſpeaketh) that our *repentance* is to be incorporate into the *bodie*, no leſſe than the *ſinne* was. Her's hath been the *delight* of *ſinne*, and, *ſhee* to beare a part of the *penaltie*: that the *heart within*, and *the body without* may both *turne*, ſince both have gone aſtray. It is a taxe, a tribute, it hath pleaſed God to lay upon our ſinnes, and we muſt beare it.

I ſpeake it for this. It is a World, what ſtrange conceits there are abroad, touching this point. To the *animalis homo*, fleſh and bloud reveales a farre more eaſie way, not encombred with any of theſe. To *turne*, and yet not loſe a *meale* all the yeare long; and not ſhed a *teare*; and not *rent*, either *heart* or *garment*: and yet doe full well. And with this conceipt, they paſſe their lives; and with this they paſſe out of their lives; as it ſeemes, reſolved to put their ſoules in a venture, and to come to heaven after their owne faſhion, or not come there at all: Change *Ioël* into *Iaël*; take a draught of *milke out of her bottle*, and *wrappe them warme*, and *lay them downe*, and never riſe more. Iudg.4.17.

And (that which is worſe) they would not, by their good-will, have any other ſpoken of. For, this is a diſeaſe of our nature: Looke how much we are (of our ſelves) diſpoſed to doe, juſt ſo much, and no more, muſt be *preached* to us. For, more than we have a liking to performe, we cannot at any hand abide, ſhould be urged as needfull. But theſe conceipts muſt be left, or elſe we muſt tell IOEL, we can *turne to* GOD, without any of theſe. But, it is not IOEL; GOD it is, that ſpeaketh, who beſt knoweth, what *turning* it is, that pleaſeth Him beſt: and whom we muſt needs leave to preſcribe the manner, how He would have us to *turne* unto Him.

To ſpeake after the manner of men, in very congruitie, when after a long *averſion*, we are to *turne* and preſent our ſelves before GOD, there would be a form ſet downe, how to behave our ſelves, in what ſort to performe it. This is it; how for our *cheare*, our *countenance*, how for our *carriage* every way. Very duty will teach us, if we will not breake all the rules of *Decorum*, we ſhould doe it ſuitably to ſuch as have ſtood out in a long rebellion, and being in juſt diſgrace for it, are to approch the higheſt MAIESTY upon earth. Now, would they (being to returne) make a *feaſt* the ſame day they are to doe it, with light *merry hearts*, with *cheerefull lookes*? and not rather, with *ſhame* in their *countenance*, *feare* in their *hearts*, *griefe* in their *eyes*? As they would, ſo let us. Still and ever remembring what the *Prophet* ſaith, *Magnus Rex* IEHOVA, GOD *is* a more *High* and *mighty Prince* than any on earth: ſtands on His *State*, will not be thus *turned to*, thus ſlightly; with, or without, it ſkills not. But, wee in our *turning*, to come before *Him*, all abaſhed and confounded in our ſelves; that, for a trifle, a matter of nothing, certaine *caracts* of *gaine*, a few *minutes* of *delight* (baſe creatures that we bee) ſo and ſo often, *Sic & ſic faciendo*, by ſuch and ſuch ſinnes, have offended ſo *preſumptuouſly* againſt ſo *Glorious a* MAIESTY; ſo *deſperately* againſt ſo *Omnipotent a* POVVER; ſo *unkindly* againſt ſo *Sovereigne a* BOVNTY of ſo gracious a GOD and ſo kind and loving a SAVIOVR.

To take them as they ſtand. *Faſting*: Which, were there nothing elſe but this, that the *Church* maketh this time of our *returne* a *time of faſt*, it ſhewes plainely, in her opinion, how neere theſe two are allyed, how well they ſort together. With *Faſting*. Which *Faſt*, the Church preſcribeth, not onely by way of *regiment* to keepe the *body low*, that it may be a leſſe mellow ſoile for the ſinnes of the fleſh, (for, this pertaineth to the former part) ſo to prevent ſinne to come; but awards it, as a *chaſtiſement* for ſinne already paſt. For, to be abridged, whether by others or by our ſelves, of that which otherwiſe we might freely uſe, hath in it the nature of a *puniſhment*. They be the words of the *Pſalme*, *I wept and chaſtned my ſelfe with faſting*: *Chaſtened* himſelfe; So, a *chaſtiſement* Pſal.69.10. it is.

And thus preach we *Faſting*: 1 Neither as the *Phyſitians* enjoyne it in their *Aphoriſmes*, to digeſt ſome former *ſurfet*. 2 Nor, as the *Philoſophers* in their *Moralls*, to keepe the *ſenſe ſubtile*. 3 Nor, as the *States politike* in their *Proclamations*, to preſerve the *breed of Cattell*, or *increaſe of ſtrength* by Sea. But as the *holy prophets* of GOD, as *Ioël* ſtraight after, we doe *Sanctificare Ieiunium*, preſcribe it, and that to a *religious end*: Verſe 15. Even to *chaſten* our ſelves for ſinne by this forbearance. So, no *Phyſicall*, *Philoſophicall*, *Politicall*; but a *Propheticall*, yea an *Evangelicall faſt*. For, if in very ſorrow, we are to *faſt*, when the *bridegrome is taken away*; Much more, when we our ſelves by our ſinnes committed, have been the cauſe of His *taking*, nay, of His very *driving* away from Matt.9.15. us;

Matt.6.16.

And muſt we then *faſt ?* Indeed we muſt, or get us a new *Eviſtle* for the day, and a new *Goſpell* too. For, as GOD here (in the *Epiſtle) commands* it; So CHRIST (in the *Goſpell) preſuppoſeth* it with His *Cum jejunatis,* taking it as granted, We will *faſt.* That ſure, *faſt* we muſt, or elſe wipe out this *cum jejunio,* and that *Cum jejunatis,* and tell GOD and CHRIST they are not well adviſed; we have found out a way beyond them, to *turne unto* GOD without any *faſting* at all.

Rom.6 19.
Pſal.109.24.
2 Sam.3.35.
Dan.10.3.
Matt.19.12.
Rom.13.14.

But, how *faſt ?* To relieve all we may: When we ſpeake of *Faſting, Humanum dicimus propter infirmitatem veſtram*; we intend not, mens *knees* ſhould *grow weake with faſting. Two* kinds of *faſting* we find in Scripture: 1 *David's,* who faſted, *taſting neither bread* nor ought elſe, till *the Sunne was downe:* No meat at all: That is too hard. 2. What ſay you to *Daniel's faſt? He did eate and drinke,* but not *cibos deſiderij,* no *meates of delight,* and (namely) eat no *fleſh.* The *Church* (as an *indulgent mother) mitigates* all ſhee may: Enjoynes not for *faſt,* that of *David* (and yet, *qui poteſt capere capiat,* for all *that*:) She onely requires of us that other of *Daniel,* to forbeare *cibos deſiderii* (and *fleſh* is there expreſſely named) *Meates* and *drinkes provoking the appetite, full of nouriſhment, kindling the blood:* Content to ſuſtaine Nature, and *not purvey for the fleſh, to ſatisfie the luſts thereof.* And thus (by the grace of GOD) we may: if not *David's,* yet *Daniel's.* For, if *David's* we cannot, and *Daniel's* we liſt not, I know not what *faſt* we will leave: for, a third I find not.

1 Tim.5.23.
Matt.16.22.

And yet, even this alſo doth the *Church* releaſe to ſuch as are in *Timothe's caſe*; have *crebras infirmitates.* It is not the *decay* of *nature,* but the *chaſtiſement* of *ſinne* ſhe ſeeketh. But, at this doore, all ſcape through: we are all *weake* and *craſie,* when wee would *repent*; but, *luſty* and *ſtrong,* when to *commit ſinne.* Our *Phyſitians* are eaſy to tell us, and we eaſy to beleeve any that will tell us, *Propitius eſto tibi, favour your ſelfe,* for it is not for you.

Verſe 14.

Take heed, GOD *is not mocked,* who would have *ſinne chaſtened.* Who ſees (I feare) the *pleaſing* of our *appetite* is the true *cauſe*; the not *endangering our health* is but a *pretence.* And He will not have His Ordinance thus dallyed with, faſt or looſe. Said it muſt bee, that *Ioël* here ſaith: *Turne to* GOD *with faſting,* or be ready to ſhew a good cauſe why: And to ſhew it to GOD. It is He (here) calls for it (the pen is but *Ioël's*:) Hee beſt knowes, what *turning* it is will ſerve our *turne,* will *turne* away *Ira ventura,* which *Quis poterit ſuſtinere,* who is able to abide? And, take this with you: when *faſting* and all is in, if it be, *Quis ſcit, ſi convertatur Deus?* If we leave, what we pleaſe out, then it will be *Quis ſcit?* indeed.

2
With *Weeping*
Pſal.56.8.
a Iob 16.20.
b Pſal.119.136.
c Luk.7.38.
Ier.13.17.

The next point (and GOD ſend us well to diſcharge it) is *Weeping.* Can we not be diſpenſed with that neither, but we muſt *weepe* too? Truly, even in this point, ſomewhat would be done too: Elſe *Ioël* will not be ſatisfied, but call on us ſtill. There is (ſaith the *Pſalme*) a *flagon* provided by GOD of purpoſe for them: Therefore, ſome would come; ſome few droppes at leaſt. Not, as the *Saints* of old: No; *humanum dicimus* here too. [a] *Iob's eyes powred forth teares to* GOD: [b] *David's* eye *guſhed out with water,* Hee all to *wet his pillow,* with them: [c] *Marie Magdalen* wept enough to have made a *bath.* Wee urge not theſe. But if not *powre out,* not *guſh forth, Nonne ſtillabit oculus noſter* (ſaith *Ieremie)* ſhall not our eye affoord a *droppe* or twaine?

Eſay 38.15.

Stay a little, *turne* and looke backe upon our ſinnes paſt: it may bee, if wee could get our ſelves to doe it in kind, if ſet them before us and looke ſadly, and not glance over them apace: Thinke of them not once; but (as EZEKIA did) *recogitare,* thinke them over and over; conſider the motives, the baſe motives; and weigh the circumſtances, the grievous circumſtances; and tell over our many flittings, our often relapſing, our wretched continuing in them: It would ſet our ſorrow in paſſion, it would bring downe ſome; Some would come: Our bowells would turne, our repentings rowle together; and lament we would the death of our *ſoule,* as we doe otherwhile the death of a *friend*; and for the unkindneſſe, we have ſhewed to GOD, as, for the unkindneſſe we doe, that man ſheweth us.

But, this will aske time. It would not be poſted through, as our manner is: wee have done ſtraight. It is not a buſineſſe of a few minutes: It will aske Saint *Peter's* 2 Pet.2.9.
χωρῆσαι, *retired place*, and Saint *Pauls* σχολάζειν, *vacant time*. It would aske a *Nazarites* 1 Cor.7.5.
vow, to doe it as it ſhould be done: Even a ſequeſtring our ſelves for a time, as they did: In other reſpects (I grant;) but, among others, for this alſo, even to performe to GOD, a *Votive repentance*. This (I wiſh) we would trie. But, we ſeeke no *place*; we allow no *time* for it. Our other affaires take up ſo much, as we can ſpare little or none for this; which, the time will come, when we ſhall thinke it the weightieſt affaire of all.

And yet it may be, when all is done, none will come though. For, who hath *teares* at command? Who can *weepe* when he liſts? I know it well, they be the *overflowings of ſorrow*; not of *every ſorrow*, but of the *ſenſuall parts*: and being an act of the *inferiour parts*, reaſon cannot command them at all times, they will not bee had.

But, if they will not, the *Prophet* hath here put an ἀντισηκούμενον in ſtead of it (for, 3 With *mourning*.
ſo doe the *Fathers* all take it:) *Mourne*. If *weepe* we cannot, *mourne* we can: and *mourne* we muſt. *Et vos non luxiſtis* (ſaith the *Apoſtle*:) He ſaith not, *Et vos non fleviſtis*, 1 Cor.5.2.
and you have not *wept*; But, and *you have not mourned*; as if he ſhould ſay, that you ſhould have done at the leaſt. *Mourning* they call, the ſorrow which *reaſon* it ſelfe can yeeld. In *Schooles*, they terme it *Dolorem appretiativum*, valuing what ſhould be; rating what the *ſinnes* deſerve, though we have it not to lay downe: yet what they deſerve, we ſhould; and, that we can. *Theſe*, and *theſe* ſinnes I have committed, ſo *many*, ſo *heynous*, ſo *oft* iterate, ſo *long lyen* in: theſe deſerve to be bewailed even with teares of bloud.

2 This we can: and this too, *wiſh* with the Prophet (and ſo let us wiſh) *O that my* Ier.9.1.
head were full of water, and *my eyes fountaines of teares*; to doe it as it ſhould be done! This we can.

3 And *pray* we can, that He which *turneth* the *flint ſtone* into a *ſpringing well*, would Pſal.114.8.
vouchafe us (even as dry as *flints*) *gratiam lachrymarum* (as the *Fathers* call it) ſome ſmall portion of that *grace* to that end. Though *weepe* we cannot, yet *wiſh* for it, and *pray* for it we can.

4 And *complaine* we can, and *bemone* our ſelves (as doth the *Prophet*) with a very little variation from him: *My leanneſſe, my leanneſſe* (ſaith he) *woe is me*: *My drineſſe*, Eſay 24.16.
my drineſſe (may each of us ſay) *woe is me. The tranſgreſſors have offended, the tranſgreſſors have grievouſly offended. Grievouſly offend* we can; *grievouſly lament* we cannot; My *drineſſe, my drineſſe*, woe is me. Nay, we need not varie, we may even let *leanneſſe* alone, his owne word. For, *drie* and *leane* both is our *ſorrow* (GOD wot) GOD helpe us, This *mourne* we can.

5 And laſtly, this we can: even humbly beſeech our mercifull GOD and *Father*, in default of ours, to accept of the *ſtrong crying* and *bitter teares, which in the dayes of His fleſh, His bleſſed* SONNE, *in great agonie ſhed for us*: for us (I ſay) that ſhould, but are not able to doe the like for our ſelves: that what is wanting in ours, may be ſupplied from thence. Theſe (by the *grace* of GOD) we may doe, in diſcharge of this point. Theſe let us doe, and it will be accepted.

And ſo now to the laſt: *Rent your hearts*, You ſee, firſt and laſt, to the *heart* we 4 With *renting your hearts*.
come. For indeed, a *meale* may be miſſed, a *teare* or two let fall, and the *heart* not *affected*, for all that. [a] *Eſau wept*; [b] *Ahab gave over his meat*; their *hearts* (both) *ſwelling* and *apoſtumate* ſtill. To ſhew, that though theſe be requiſite (all;) yet that the a Gen.27.38. b 1 King.21.27.
paſſion of the *heart* is *caput pænitentiæ*: to the heart He commeth againe alwaies, to verifie, that, in both and in all, *quod cor non facit non fit*; if it be *not done with the heart, if the heart doe it not, nothing is done*. As in *converſion*, the *purpoſe of amendment* muſt proceed from the *heart*: So in our *contrition*, the *ſorrow*, the *anger*, for our *turning* away muſt pierce to the *heart*: Some *cardiaque paſſion* to be; the *heart* to ſuffer.

And, what muſt it ſuffer ? *Contrition*: It ſhould even *conteri*, be *grownd to powder*. *A contrite heart*, it ſhould be: If not that, not *contritum*, yet *cor confractum*, a *broken heart*, broken in peeces, though not ſo ſmall. If neither of theſe; yet with this qualifying here, *cor con-ſciſſum*, with ſome *rent*, or *cleft*. *Solutio continui*, ſomewhat there is to be opened; Not onely that the *apoſtumate* matter may breathe forth, but much more (which is the proper of this part) that feeling the ſmart there, wee may ſay, and ſay it with feeling, *Quòd malum, & amarum*, that an *evill thing* it is, and a *bitter*, to have *turned* away and forſaken the LORD. Some ſuch thing is the *heart* to feeling or elſe nothing is done.

Pſal. 51. 17.
Ier. 2. 19.

Now, this *renting* (if we marke it well) doth not ſo properly pertaine to the *paſſion* of *ſorrow*: but rather to another; even, to that of *anger*. [a] *Their hearts rent for anger* (it is ſaid *Act*. 7.) And, it eaſily appeareth; For we uſe *violence* to that we *rend*. [b] *Ephraim's ſmiting his thigh*, [c] the *Publican's* his *breſt*: both, the acts of *anger*, rather than *heavineſſe*. The *Apoſtle* puts into his repentance, *indignation* and *revenge*, no leſſe than he doth *ſorrow*.

a Acts 7. 54.
b Ier. 31. 19.
c Luke 18. 13.
2 Cor. 7. 11.

To ſay truth, they are to goe together. *Sorrow*, if it have no power to *revenge*, growes to be but a heavy dull *paſſion*: But, if it have *power*, *indignation* and it go together. One cannot truly be ſaid to be *grieved* with the thing done, but he muſt be *angry* with the *doer*, And we, if we be ſory indeed for our ſinne, will be angry with the ſinner. So was *Iob*: *Therefore I abhorre my ſelfe*. *My ſelfe* (ſaith he:) Not ſo much the *ſinne*, which was done and paſt, and ſo uncapable of *anger*; as *my ſelfe*, for the *ſinne*. Which if it be *indignation* indeed in us (and not a gentle word) will ſeeke *revenge* ſome way or other: *Grind to powder*, *breake in peeces*, at leaſt make a *rent*. *Contritio*, *Confractio*, *Conſciſſio*, *Compunctio*, Somewhat it will be.

Iob 42. 6.

But, when we returne to enquire, whether and which of theſe two acts hath in it the very true eſſence of *Repentance*? In *Converſion* I find it not: Why ? For, *after I converted*, *I repented* (ſaith *Ieremie*;) and *Nihil prius aut poſterius ſeipſo*, Nothing is after it ſelfe. *Converſion* then, is not it. And, when we ſeeke for it in this latter: Firſt, in *Sorrow* it is not: Why ? for *triſtitia operatur pœnitentiam* (ſaith the *Apoſtle*) Marke that [*operatur*;] *workes* it, therefore is not it: For, *nihil ſui cauſa*. It remaines then, of force, that it is in this now of *indignation*. So that now, (and not before) are we come to the *eſſence* of it indeed. And, ſet downe this: that ἀγανάκτησις, *indignation* is the *eſſentiall paſſion*; and ἐκδίκησις, *revenged* (or this *renting* here) the principall and moſt proper *act* of a true *turning unto* GOD.

Ier. 31. 19.
2 Cor. 7. 10.

Now, if you aske, how or which way we can come to make a *rent* in the *heart*, ſince no hand may touch it and we live ? the meaning is not literall: but that, the *heart* by reflecting on it ſelfe, is able to make ſuch an impreſſion on it, as the *Prophet* may well call a *rent in the heart*. As firſt, even by good morall reſpects, wherewith the very heathen ſet themſelves in paſſion againſt vice. That it is a *brutiſh thing*; So againſt the *nobleneſſe of reaſon*: that a *ſhamefull*; So, againſt *publike honeſtie*: that, *ignominious*; So, againſt our *credite* and *good name*: That *pernicious*, as ſhutting us out of *heaven* (whither we would come) the greateſt loſſe, and *pœna damni*; and preſſing us downe to *hell* (which we faineſt would flie) the greateſt torment, and *pœna ſenſus*: (For, even the heathen beleeved the *joyes* and *paines* of another world:) And yet we for all this, ſo evill adviſed as to commit it.

But, theſe are but κατ' ἄνθρωπον, drawen from man: the Chriſtian man's is to be εἰς Θεὸν; his eye to GOD. Who, with great *indignation*, cannot but abhorre himſelfe, for the manifold indignities offered to GOD thereby. To the *Law* of His *Iuſtice*, to the *aw* of His *Majeſtie*, the *reverend regard* of His *Preſence*, the *dread* of His *Power*, the *Long-ſuffering* of his *Love*: That (being a creature of ſo vile and brittle conſiſtence) he hath not ſticked, for ſome lying vanitie, ſome trifling pleaſure or pelting profit, to offend ſo many wayes at once; all, odious in themſelves and able to make a *rent* in any *heart*, that ſhall weigh them aright.

Sure, if wee take the impreſſion right, So GOD may *worke with us*, as theſe may *worke in us*, *a juſt indignation*: which, if once it be in fervor, what the hand can come to, it will ſmite; and would the *heart* alſo, if it could reach it. And, if it be in kind, it will award the body to *faſt*, and the mind to ſpend ſome time, in theſe meditations. And, this is the Act of *renting* (as the *Prophet*;) of *revenge* (as the *Apoſtle* :) And, theſe two, betweene them both, in *Ioël* and in *Paul*, make up the full power and *conſummatum eſt* of our *Converſion* and *Contrition* both.

It remaines, that we ſet not the *Church* to teach us that, which we never meane to learne: but, that we intend and endevour to doe, as we have beene taught.

III. The *Time*, *Now therefore*. And, to doe it *now*. For (as in a *circle*) I returne to the firſt word [*Now*] which giveth us our *time*, when we ſhould enter our firſt *degree* : *Now therefore*. And, when all is done, we ſhall have ſomewhat to doe, to bring this to a *Nunc*, to a *time preſent*. But beſides that, now at this *time*, it is the *time* that all things *turne*; *Now*, is the onely ſure part of our *time*. That which is *paſt*, is *come* and *gone*. That which is *to come*, may peradventure *never come*. Till to morrow, till this Evening, till an houre hence, we have no aſſurance. *Now therefore*. Or, if not *now*, as neere *now*, with as little diſtance from it, as may be; If not this *day*, this *time* now enſuing.

For, though no time be amiſſe, to *turne* in; yet ſeeing many times goe over our heads, and ſtill we cannot find a time to do it in, the *Church* (as I ſaid) willing to reduce the diffuſedneſſe of our *repentance* at large, to the certainty of ſome one *ſet time*, hath placed this [*now*] upon the time now begun, and commends it to us for the time of our *turning to* GOD.

And we, by a kinde of forme which we performe, by the altering of our *diet* to a leſſe *deſireſull*; by oftener reſort hither to Sermons, than at other times (every weeke twice;) theſe make, as if we did agree; ſeeme in a manner to promiſe, as if we would performe ſomewhat *now*, that we have not all the yeare before.

Sure, the *Chriſtian Church* ever looked otherwiſe, had another manner face : going in the ſtreet, you ſhould have ſeen by mens countenances, what time of the yeare it was: more grave, more compoſed, than at other times.

Performe it then : And when our *turne* is done, GOD ſhall begin His; *Et pœnitentiam ſuam gratificabitur noſtræ, Our Repentance ſhall beget His.* If we *turne* from the evill we have done, He will *turne* from us the *evill* that ſhould have been done to us. Where there was *Commination* read, with many *curſes*; He ſhall *turne* them away, and in ſtead of them, ſhall leave a *bleſſing* behind *Him*. We ſhall *turne* His very ſtile, which at firſt was, *ad Me*, and in the end is, *ad Dominum Deum veſtrum* : and ſo make a change in *Him*.

In nullo detrimentum patiemini (ſaith the *Apoſtle*) we ſhall be no loſers by it. A leſſe 2 Cor. 7. 9. ſorrow ſhall turne away a greater, by a great deale. Weigh the endleſſe ſorrow wee ſhall eſcape by it; it admits no compariſon; The *Contriſtation* is but πρὸς ὥραν (ſaith he) for 2 Cor. 7. 8. *an houre*; the *Conſolation* is, for *ever* and *ever*.

To this *lugentes* there belongeth a *Beati, Bleſſed they that thus mourne*. To this Mat. 5. 4, 6. *hunger* and *thirſt*, a *ſaturabimini*. It is ſo ſet by the *Church* (the time of it) that our *Lent* ſhall end with an *Eaſter*, the higheſt and moſt ſolemne Feaſt in the yeare; the memorie of CHRIST'*s riſing*, and the pledge of our *bleſſed and joyfull Reſurrection*.

To which, &c.

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A SER-

A
SERMON PREACHED
BEFORE KING *IAMES*, AT VVHITE-HALL, *On the* XIIII. *of* February, *A.D.* MDCXXI.
being ASH-WEDNESDAY.

MATTH. Chap. VI. Ver. XVI.

Cum autem jejunatis, nolite fieri ſicut hypocritæ triſtes; exterminant enim facies ſuas, ut appareant hominibus jejunantes: Amen dico vbis, oquia receperunt mercedem ſuam.

* Or *be not like ſowre hypocrites.*

*Moreover, when you faſt, * looke not ſowre as the hypocrites; for they diſfigure their faces, that they might ſeeme unto men to faſt: Verily I ſay unto you, that they have their reward.*

Ioel 2.12.

THE *Leſſons*, which this day have beene, and yearely, as upon this day, are read in our eares, doe all ſpeake to us of *Faſting*. The *Leſſon* of the *Old Teſtament: Turne to me with faſting*. The *Leſſon* of the *New*, as you have heard: *When you faſt, &c.* All, either (as the *Epiſtle*) telling us, what wee ſhould doe *(Faſt:)* Or (as the *Goſpell*) taking it for granted, that *we will faſt*, and teaching us, *how to faſt*, ſo as we may receive a reward for it at GOD's hands.

Theſe being the *Leſſons*, this the tenor of them; by them there is intimation given us, that the matter of theſe *Leſſons*, that a *Faſt* is at hand: that, this *When* is *now*. How in our practice it will fall out I know not; but certainely, in the Churches meaning, *now*. Who would not (we may be ſure) looke out an *Epiſtle* for us beginning with *Turne to me, Cum jejunio*, with *faſting*; and a *Goſpell* beginning with *Cum jejunatis, When ye faſt, &c.* but when She preſumeth, we meane to *faſt*, to diſpoſe our ſelves that way. It were all out of ſeaſon to ſeeke and ſelect Scriptures, what to avoyd, how to behave our ſelves in our *faſting*, if we meane no ſuch matter; if it ſhall be with us, as *yeſterday* and the *day* before it was, and no otherwiſe.

This being the *Churches* intent; this, *her Time*; and this *her Text*; What She commends to us, we commend to you, that you would take notice of it, and prepare your ſelves, for it accordingly: that the *Epiſtle* be not ſent, and the *Goſpell* brought you, and both, in vaine.

The *Church* thus reaching it forth, I tooke this Text: And I tooke it the rather (if it might bee) to ſtoppe the mouthes of them that maligne it; at leaſt to remove from it the ſlander of an untrue imputation. They preach it, they print it, and (no remedie) ſo they will have it, that the *Locuſts* (*Apoc. 9.*) muſt needs meane us here. Why? *The Locuſt* is all *bellie*, and we all for the *bellie*; *hoſtes jejuniorum*, the *profeſt enemies* of *faſting* and of all abſtinence. That wee (the Preachers) entertaine you with nothing but with diſcourſe about the *myſterie of godlineſſe*: but never with exhortation to the *exerciſe* of it. That, you (the Hearers) fall ſadde, and (as the *hypocrites* here in the Text) looke *ſowre*, not at the *act*, but at the very *name* and mention of *faſting*, at the reading of a Text that tends but that way, as it might be, of this, now.

Sure, for *Faſting*, how we practiſe it, every one is to anſwer for himſelfe: But, that we preach it, I take, this day, you all to witneſſe. *Ioël* ſhall beare record with his *Cum jejunio*; And now CHRIST, with his *Cum jejunatis*, that we call for it. If it come not, it is not our fault, it is not for want of calling for. We ſpeake to a thing that hath no eares; but, we ſpeake though: *Liberamus animas noſtras*, we deliver our owne ſoules, Ezek.3.19. and we deliver our *Church* from that falſe ſlander of theirs.

To follow then, whether the Scripture leads us, we are to underſtand, that as the *Morall Law* of GOD (in the Chapter before;) and as *Almes* and *Prayers* (in this *Chapter*) *The Summe.* going through the *Phariſe's* hands, had gathered much droſſe; So had the exerciſe of *faſting*, likewiſe. It is the manner of the world, and ſo it is of the *Prince of the world*, to *ſophiſticate* ever the beſt things with *hypocriſie*, with *ſuperſtition*, with a thouſand devices more. Our SAVIOUR then, as He had done to the other of the *Law*, to *Almes* and *Prayer*; So, here now He comes to *faſting*: and comes *with his fan in his hand*, to Cha. 3.ver 12. doe to it, as He had done to them before: to ſever the *precious from the vile*; the *corne* in his *floore*, from the *chaffe*. *Cum jejunatis*, is his *floore*; *nolite*, his *fanne*; *hypocriſie*, the *chaffe* to be blowen away.

His purpoſe is, He would have all ſtand and continue in force; as the *Law* it ſelfe, ſo the *lawfull* and *laudable practice* of *almes*, *prayer*, and *faſting*, all three. And it is, as if He ſhould ſay: That you give *almes*, *pray* and *faſt*, I like it well: doe ſo ſtill. Onely, take Luk.12.1. this *Caveat* from me, *When ye faſt, beware of the ſowre leven of hypocriſie in your lookes*, and of the love of *videamini ab hominibus*, to be ſeene of men, in your hearts, and all is well: Verſe 5. *Faſt* on and ſpare not. To GOD it is, you *faſt*; and GOD *your heavenly Father ſhall ſee it in ſecret, and ſhall reward you for it openly*.

The parts ariſe of their owne accord; and, at the firſt view, give forth themſelves, *The Diviſion* *two.* 1 For *faſting*, one: 2 Againſt *hypocriſie*, the other. As it were a *blaſt* of the trumpet of *Sion*, to the former: A *retreit*, from the later. *Cum jejunatis* is ſet downe, to be kept: *Nolite eſſe ſicut* is fanned away, to beleft; the *leven of the Phariſes* (which is *hypocriſie*) is caſt out.

In the former, we are to doe two things, to ſettle the duty in both words, 1. *In jejunatis* (firſt) *faſting* it ſelfe: 2. After, in *Cum*, the *time* when. I.

In the latter, two things more: 1. The *act* of ſeparation and caſting out the *old leven*, II. firſt. 2. And then the *danger*, if we doe it not. The *Separation: that we be not like hypocrites*, or, not *like ſowre hypocrites*. *Not like* them in two things. 1 Not in making it our 1 *labour* to *compoſe* our outſide or countenance. 2 Not, in making it our *end*, *Vt videamini, To be ſeene of men.*

But, what if we doe ? Then followeth the *puniſhment* : *You have received your reward.* A *gentle puniſhment* (one would thinke) to *receive* a *reward* : but a *Puniſhment*, and a *grievous* one, when we ſhall weigh, how ſilly a thing it is, they *receive, Men's breath* : and how great a one they loſe by it, GOD*'s reward.*

Thus ſtand the parts. Of which, the former (I feare) will take up this time, *Cum jejunatis* onely, and no more.

I.

Iejunatis, The ducty of *faſting*.

a *Commanded*.

Iocl 2. 15.

C*Vm jejunatis*. Two queſtions there be: 1 One, about *jejunatis*; whether we will *faſt* at all : 2 The other, about *Cum, When* we will doe it. Beſt get us a *faſt* firſt; and get us a *time*, after. If the thing, if *faſting* it ſelfe be looſe, the time willbe to ſeek : GOD knowes, *when*. The firſt thing then we are to doe, is to poſſeſſe mens mindes with a true conceit touching it. Men ſeeme but faintly perſwaded of it, as it were no needfull part of a Chriſtian mans dutie. *When yee faſt* : yea *when wee faſt* : What make you of this ? This leaves us to our ſelves : *When*, is no *precept*, to enjoyne it. Take it right : Here is *Cum jejunio*, in the *Epiſtle* : *Cum jejunatis*, in the *Goſpell*. The *Precept* is in *Ioël*, *Turne to Me with faſting* : And (within a verſe after) *Sanctifie Me a faſt* : That, is a Precept (I am ſure.) Here, it ſtands thus : What *Ioël impoſeth*, CHRIST *ſuppoſeth*; implies the thing out of the *Prophet*, and ſupplyeth the manner *how*, from himſelfe.

1 *By the Lawe*.

Eſa. 8.20.

Num. 29.7.

30.2.

13.

a Levit. 16.29.

b Num. 6.3.

4.

c Exod. 24.18.

24.18.

But, if wee ſtand upon a *Precept*, wee may goe higher than *Ioël* : Even *ad Legem* (ſaith *Eſay*) Goe to the *Law* it ſelfe, and there is *one*. Nay, there are more than *one*. *One*, for a *ſtanding faſt* every yeare, enjoyned with a ſevere paine : he that *faſted it not* was to be cut *off from the people of* GOD (*Numb.29.*) *One*, for a *voluntarie faſt* (*Num. 30.*) For, whatſoever is *votive*, is *voluntarie* of it ſelfe, but who ſo tooke it on him by *vow*, was bound to performe it. *One* for (both) *Integrale*, an entire *faſt* from all, upon the *Kipparim day* ([a] *Levitic.16.*) And *another for Portionale, Iejunium*, the *Nazarites faſt*, from ſome and not from other ([b] *Numb.6.*) [c] The *Law* wilbe for it : The *Law* it ſelfe was given at a *faſt* to *Moſes*; *a faſt of forty dayes*.

1 *By the Prophets*.

d Eſt. 4.16.

e Zac. 7.5.

8.19, &c.

The *Prophets* are for it too : Vnder them, and by their direction, to the *ſtanding faſts* in the *Law*, you have *five* more added. *One*, in [d] *Eſter* : *foure* in [e] *Zacharie* : all enjoyned.

Amo. 8.11.

Zac. 7.3.

It went then, as now it does; The common ſort (by their good wills) would neither have *holy day* nor *faſting day*. In *Amos* they complaine of the *Sabboth*, *Quando tranſibit ? When will it bee over ?* They thought it as long as any *two dayes*, that they might be at *vendamus merces*, opening their ſhops and ſelling their wares. In *Zacharie*, they ſhrugge at their *faſts*, *What* and *muſt we faſt ſtill ? Yet more faſting ?* have wee not *faſted* enough, and have done it thus and thus long ? A ſigne, they would have been ridde of their *faſting*. Willingly, had the *ſhambles* open, as well as the *ſhops*. But it would not be, they could not obtaine it : The *Prophet* held them to it, and would not releaſe them.

3 *By* CHRIST *himſelfe*.

Mark. 2.20.

But, this is *Old Teſtament* : When the *New* came, what then ? I had rather you heard Saint *Auguſtine* than my ſelfe : *Ego* (ſaith he) *animo revolvens, &c. I going over in my mind, the writings of the Evangeliſts and Apoſtles in the New Teſtament* [*video jejunium eſſe præceptum,*] *ſee faſting is commanded*, there is a *precept* for *faſting*. So, *faſting* is in *precept* there, if we will truſt Saint *Auguſtine's* eyes. And we may; He that (in this place) ſaith [*Cum jejunatis*] when ye *faſt* : ſaith, in another, *Tum jejunabunt*, Then they ſhall *faſt* : and that amounts to a *Precept* (I trow.)

Here you ſee *Cum jejunatis* a part of the *Goſpell*, *a head in* CHRIST's firſt and moſt famous *ſermon*, His *ſermon* in the mount.

So that, if there ſhould be a *meeting* about it (ſuch as happened in the *holy mount* at the *tranſfiguration of* CHRIST) of *Moſes* for the *Law*, *Elias* for the *Prophets*, CHRIST for the *Goſpell*, famous all three for their *faſts*, and for one kind of *faſt*, all (the *faſt* wee now begin) all would be for it: at no time to be left, but, in all *three eſtates* to be retained; to have the force of a *precept* in all.

b And *practiſed.*

1 *Vnder the Law.*

But *lawes* and their *precepts* doe often ſleepe and grow into diſ-uſe. How is *jejunatis* for practice? Hath it beene uſed, and when hath it? The *faſt* of [a] *Ai*, under *Ioſua*; [b] At *Gibea*, under the *Iudges*; At [c] *Mizpa*, under *Samuel*; [d] At *Hebron*, under *David*; [e] Of *Ieremie*, before the *Captivity*; [f] Of *Daniel*, under it; Of [g] *Zachary*, after it: [h] At *Ieruſalem*, of the *Iewes*, at the *preaching* of *Ioel*; [i] At *Ninive*, of the *Gentiles*, at the *preaching* of *Ionas*: All of theſe ſhew *when*, and that it was no ſtranger with GODS people, ſo long as the *Law* and *Prophets* were in force.

2 *Vnder the Goſpell.*

And what was it, when the *Goſpell* came in? At [k] *Antioch* (where the *Diſciples were firſt called Chriſtians*) we finde them at their *faſt*: the *Prophets* of the *New Teſtament* there, as well as the *Prophets* of the *Old*. Our SAVIOVR ſaid to them, [l] *When Hee was gone they ſhould faſt*. So, they did. Saint *Paul* for one; [m] he did it *oft* (2 *Cor.* 11.) And for the reſt, they approved themſelves for CHRISTS *Miniſters* (*inter alia*, by this proofe for one) [n] *by their faſting* (2 *Cor.* 6.) And, what themſelves did, they adviſed others to doe; even to [o] σχολάζειν, to make them a vacant time to *faſt* in. So that, where the *Church* for this day (otherwiſe than her cuſtome is, on other dayes) hath ſorted us an *Epiſtle* out of the *Old Teſtament*, and a *Goſpell* out of the *New* (both uſe to be out of the *New*) *Shee* did it for this end, to ſhew, that *faſting* hath the wings of both *Cherubins* to cover it: both *Teſtaments*, *Old* and *New*; *Ioel*, for the one; CHRIST, for the other. So at all hands to commend it to us.

[a] Ioſ. 7. 6.
[b] Iud. 20. 26.
[c] 2 Sam. 3. 35.
[d] 36.
[e] Ierem. 36. 9.
[f] Dan. 1. 8. 10 3
[g] Zach. 7. 5.
[h] Ioel 1. 14.
[i] Ion. 3. 5.
[k] Act. 13. 2, 3.
[l] Mar. 2. 10.
[m] 2 Cor. 11. 27.
[n] 2 Cor. 6. 5.
[o] 1 Cor. 7. 5.

Sure, in the *prime* of *Chriſtianitie*, it cannot be denied, it was in high eſteeme (*faſting*) in frequent practice, of admirable performance. Which of the *Fathers* have not *Homilies* yet extant in the praiſe of it? What Story of their lives, but reports ſtrange things of them, in this kinde? That, either wee muſt cancell all *Antiquitie*, or we muſt acknowledge the conſtant uſe and obſervation of it in the *Church of* CHRIST. That CHRIST ſaid not here [*Cum jejunatis*] for nothing. They that were under *Grace*, went farre beyond them under the *Law*, in their *Cum*, and in their *jejunatis*, both.

The ground of it.

Precept then, or *Practice* it wanted not. Neither did they want a *ground*. It was then holden (and ſo may yet, for ought that I know) that, when we *faſt*, we exerciſe the *act* of *more vertues than one*. 1 Firſt, an *act* of that branch of the vertue of *Temperance* that conſiſts (not in the *moderate uſing*, but) in *abſtaining wholly*. *Abſtinence* is a vertue. Sure I am, the *primordiale peccatum*, the *primordiall ſinne* was * *not abſtaining*. 2 Secondly, an *act* or fruit of *repentance*: there is *pœna in pœnitentia*, in the very body of the word; ſomething *penall* in *penitence*: And of that *penall* part is *faſting*: And ſo an *act* of *Iuſtice corrective*, reduced to Saint *Pauls* * *vindicta*, or his * *Caſtigo corpus meum*. 3 Thirdly, An *act* of *humiliation*, to humble the ſoule, which is both the firſt and the moſt uſuall terme for *faſting*, in the *Law* and *Prophets*. For ſure, *keepe the bodie up*, you ſhall but evill, you ſhall have much adoe to bring or keepe the *ſoule downe*, to *humble* it. 4 Fourthly, *They that are* CHRISTS (ſaith the *Apoſtle*) *have and doe crucifie the fleſh with the luſts of it*. *Faſting*, is one of *the nailes of the Croſſe*, to which the *fleſh* is faſtened, that it riſe not, luſt not *againſt the ſpirit*: At leaſt, *faſting*, *wee fulfill not the luſts of the fleſh*. 5 Fifthly, Nay, they goe further, and out of *Ioel's Sanctificate jejunium*, and out of *Luke* 2. 37. where the good old *Widow* is ſaid to have *ſerved* GOD (and the word is λατρεύω) by *faſting* and *prayer* (not by *prayer* only, but by *faſting* and *prayer*) they have not doubted, but that there is *Sanctitie* in it, nor to entitle it *an act of the ſervice of* GOD: that wee *ſerve* GOD by it. 6 Sixthly, And ſerve Him with the *chiefe ſervice* of all; even of *Sacrifice*. For ſure, they are all of one aſſay (theſe three) *Almes*, *Prayer*, and *Faſting*. If the other *two*, if *Almes* bee a *Sacrifice* ([a] *with ſuch Sacrifices* GOD *is pleaſed*;) If *Prayer* be one (one, and therefore called [b] *the calves of our lips*;) no reaſon, to deny *Faſting* to be one too. If [c] *a troubled ſpirit* be *a Sacrifice to* GOD, why not a *troubled body* likewiſe? (And it troubles us to *faſt*, that is too plaine:)

* Gen. 3. 6.
* 2 Cor. 7. 11.
* 1 Cor. 9. 27.
Gal. 5. 24.
[a] Hebr. 13. 16.
[b] Hoſ. 14. 2.
[c] Pſal. 51. 17.

d Rom.12.1. Since we are to [d] *offer our bodies* as well as our *ſoules*, both a *Sacrifice* to GOD: As our *ſoule* by *devotion*, So our *body* by *mortification*. And theſe *three*, to *offer* to GOD our 1 *ſoule* by *prayer*, 2 our *body* by *abſtinence*, 3 our *goods* by *almes-deeds*, hath beene ever counted *tergemina hoſtia*, the *triple* or *threefold Chriſtian Holocauſt* or whole *burnt offering*. Seventhly, and laſt, the *exerciſe* of it, by enuring our ſelves to this part of *true Chriſtian Diſcipline*, ſerves to enable us to have *ventrem moratum*, the *maſtery of our belly* againſt needbe: The *Fathers* call it ἄσκησις and thoſe that uſed it ἀσκήτας Saint *Paul* gave it the word firſt (*Act*.24.16.) and ſaith, he tooke it himſelfe, (1 *Cor*.9.27.)

Vſe is much; for, if before we need, we be not uſed in ſome ſort, at times, to abridge our ſelves, but ſtill fill and *farce* our bodies, weekes, moneths, yeares together; *habituate* our ſelves in it; what need ſoever there ſhould be, what occaſion though never ſo preſſing (ſuppoſe GOD ſhould call us to *faſt*, as *Eſay* 22.12. Say, the *dayes* ſhould Chap.9.14. come, of the *loſſe* of the *Bridegroome*) we ſhould not be able for our lives, to breake our ſelves of that, which all our lives long we have beene accuſtomed unto. But, as it is ſaid of DIONYSIVS lying at a ſiege and forced to keepe *order*, hee *fell ſicke* becauſe he kept *order* and *ſurfetted not ſtill* (that, having beene the corrupt cuſtome of his former life) So ſhould we. Or, for lacke of it, grow as *impatient* as *Eſau*, rather than loſe Gen.25.30. our *broth*, ſell our *birth-right*. Or, as they in *Numb*. 11.5. not part with our *fleſh-pots* to die for it, but ſit by them, and die by them, and ſo with them alſo be buried *in the graves of luſt*.

The want of which enuring, you ſee what it hath brought us to. We are ſo evill able to *doe* it, as we are ſcarce able to *heare* of it. Our SAVIOVR, when Hee ſpeakes of Chap.9.17. *faſting*, points at this: Having beene ſo long at our *old wine*, we cannot away, not reliſh *new*. We ſee the experience, in our preaching it. Our *bottles* are ſo uſed to the *old*, that they *leake* with the *new*; as faſt as we powre it in, it runnes out againe. We muſt provide us new *veſſels*: Elſe, all we ſpeake of this theme, will be ſpoken into the aire. But, I forget my ſelfe.

1 To come to the Text: *Cum jejunatis, When ye faſt*: To worke out of it a little. I ſay firſt, this very *when* ſhewes CHRISTS *liking* of it; that there is a *time allowed*. Elſe, Luke 21.34. would He allow it no *Cum*, no *When*, no *time* at all. For, *videte ne quando*, not a *moment* for *ryot*, or for any thing, GOD hath not required. And, if for no *idle word*, for no *idle act* (we may be ſure) is there any *Cum* allowed.

2 Againe, *When ye faſt*: *This when*, is a preſuppoſing at leaſt: and *qui ſupponit, ponit*. For, can any man phanſie, that CHRIST would preſuppoſe ought that were not required Eſay 1.12. of us by GOD? to be asked by the *Prophet* (or rather by GOD Himſelfe) *Quis iſta quæſivit de manibus veſtris?* Who ever required of you to doe any ſuch thing?

3 Nay, His manner of the delivery, thus breaking into it with a *Cum autem, But when you faſt* (as, *faſt* you will, I make no doubt;) here, *But when*, is *plaine poſitive*: Nay, it is of the nature of a *Poſtulatum*; takes it as *granted*, layes it for a *ground*. This (ſay I) is a *precept*, and more than a *precept*; more *binding*. Ever more *forcible* is that which is *preſumed*, than that which is *enjoyned*. One, we are confident, will be yeelded to ſtraight; needs no injunction. The other, we muſt uſe our authoritie, and well if we ſo get it.

4 The very things he conſorts it with (to wit) *Almes* and *Prayer* (for, them and this He *marſhals* in one and the ſame ranke, cares for them all alike, *rewards* them all alike:) and they (I truſt) are in *precept*: Yet, they are no otherwiſe but *preſuppoſed*, even as this is, *When yee give Almes, When yee Pray*.

5 Then, the paines He takes with it, to *fanne* it, to *purge the old leven* from it, to *rectifie* and *reduce* it to the *right manner and end*: He would never have taken theſe paines, but that He held it worth His paines; but that Hee would have us uſe it, and uſe it not ſeldome. For, things ſeldome to happen the *Law* takes no order for.

6 The Parties to whom He ſpeakes this; *they be his Diſciples*. Whereby it will fall out to be, not a *dutie* onely, but a *Chriſtian dutie*; becauſe they were *Chriſtians*, the *firſt Chriſtians* of all, to whom this *Cum jejunatis* here is ſpoken. It is for *them* too; *they* are not exempted from it.

Nay, He likes it ſo well, as he goes about to prepare even *hypocrites*, and to frame them fit for it. A ſigne, it was not their *double faſt*, but their *double face* (that is) their *diſſembling* firſt, and then their *diſdaine* of other, He found fault with. 7

And (to conclude) the double *promiſe* He annexeth: Firſt, to anſwer their complaint (*Eſa.*58.3.) *Why doe we faſt and Thou ſeeſt it not, puniſh our ſelves and Thou regardeſt it not?* that they ſhall never need to feare, their *faſting* ſhall be begged for *concealed*; though it were never ſo ſecret done, though not a man on earth ſee them, He from *heaven* will caſt His eye on them and regard them. 8

And ſecond, as He ſhall not want an eye to ſee, ſo neither ſhall He a *hand* to *reward* them for it: They ſhall not faſt for nothing. *His heavenly Father that ſees them in ſecret, ſhall reward them openly*: the upſhot of all. 9

All theſe, 1 The *manner*, He *delivers it in*, 2 The *Parties*, He *delivers it to*, 3 The *things*, He matches it with, 4 The *honour*, He doth it, 5 The *Care*, He ſhewes of it, 6 That He frames his *Diſciples*, 7 That He frames even *hypocrites* for it, 8, 9 The double *promiſe*, He aſſureth upon it: All theſe are as ſo many paſſings thorow the furnace. Would He doe all this and not hold it a *dutie* required by GOD, and *acceptable to Him*? Have we a *Precept*, a *Practice*, a *Promiſe*; a flat precept, conſtant Practice, and an ample *Promiſe*, and doubt we yet, whether we ſhould doe it or no? No ſure. As long as theſe words ſhall ſtand in Saint *Matthew*, *Iejunatis* muſt ſtand, and have a *Cum*, a *time when* allowed for it. And now to that *Cum* let us come.

II. Cum, *The time for faſting.* * Eccleſ.3.1.

Allowing *jejunatis*, the *thing*, we cannot but allow it a *time, when*. For, * there is *a time when, for every thing under the Sunne*. Only, *when* that *when* ſhall be, we ſhall not ſo eaſily agree. We would faine have our *faſt*, *looſe*; be *left* to our ſelves for the *time*: This *when* to be, *when* our ſelves pleaſe. And, *when* will it be? Indeed, the practice of the world would make one thinke, this *when* to be without a *then*; a *time* (as they ſay) *in nubibus*. A *caſe* but put; *When* (that is) *when we liſt*, and if we *liſt*, and not elſe. As if CHRIST had ſaid; If ever you doe, if at any *time* you feele your ſelfe diſpoſed, *then* to obſerve this caution. Otherwiſe, left to our owne liberty, *when that ſhall be*, and *whether it ſhall be, or no*.

If this ſhould be ſo, I have hit upon a very happy Text. For, if this be all, It is no ſooner ſaid than done, done every where all this Land over. Nay, wee may ſay with the *Young-man* in the *Goſpell*, *All this have we done from our youth up*. For, *when we faſt*, we *looke not ſowre*, we *disfigure* not our *faces*, we *never ſeeke to be ſeene of men*. I ſay, *when we faſt*: for, the truth is, we *faſt* not at all: But, *when we faſt*, all this is kept. That, if this ſhould be the meaning, we have done, before we begin. Luke 18.21.

To *deſtroy* a Text, is not ſo evill, as to make a Text *deſtroy* it ſelfe; which, by this ſenſe, will come to paſſe. But, if this *ſenſe* be *ſenſeleſſe*, this *gloſſe* (as a *viper*) eats out the *bowels* of the *Text*. We muſt then reſolve, this is no caſe put; it is a ground laid. No *Hypotheticall faſt, If you ſhall*; but *Categoricall, When you doe*. For, except it be, all that followes is to no purpoſe. To what purpoſe is it, to direct what *not to doe*, what *to doe* in our *faſt*, if we never meane to *faſt*? for CHRIST to ſet us downe inſtructions how to carry our ſelves, in that, wee never meane to goe about? Plaine dealing were, to tell Him, we will uſe His counſell in ſome other matter: as for *faſting*, wee finde our ſelves no wayes diſpoſed to it. But, by the grace of GOD, we are not ſo farre gone yet. We ſee, His will is, wee ſhould doe it; and take a *time* to doe it wee will, and *when* is that? *When yee faſt*; when *faſt* ye? A *time* (we ſaid) there is, if *for all things under the Sunne*, then for *that*.

Let us ſpeake but after the manner of men, goe to it but *naturâ tenus* (as ſaith *Tertullian*) and Nature it ſelfe will teach us *when*. Marke but *when* Nature will yeeld to it; *when* and in *what caſe*, the *naturall man* will *faſt*, without eye to GOD, or CHRIST, or *Religion* at all. So ſhall we be within the *Apoſtle's, Doth not Nature it ſelfe teach you?* 1 Cor.11.14.

1 *Natures time.* 1 When *in feare.*

The *time* of *feare*, is a *time* of *faſting* with the naturall man, *Nec eſt cibi tempus in pe-*

Act.27.21.33.

riculo, for in time of danger men have no minde of meat. They in the *ſhip* with Saint *Paul*, when they looked every houre to be caſt away (the tempeſt was ſuch) there was (ſaith Saint *Luke*) πολλὴ ἀσιτία, no *ſpending* of *victuals*, all that while. Will we naturally *faſt* for *feare* of the *wracke* of our *ſhip*, and not be afraid as much of the *wracke* of our *ſoules* by ſinne, and *faſt* for that? Doth not Nature teach us this? There is one *when*.

2 When *in griefe*.
a Eccleſ.3.4.
b Ioel 2.12.
* Chap.9.14, &c.
c 1 Sam.1.10.15.
d 2 Sam.1.12.25.

When the naturall man is in any inward griefe of heart, it will take away his ſtomack, he will *faſt*; *Semper mœroris ſequela jejunium, ut lætitiæ acceſſio ſagina* (ſaith *Tertullian*) *faſting* followeth *mourning*, as *feaſting* doth *mirth*. The [a] *time of mourning* is one of *Salomons* times: Why that is our time of *faſting*. [b] *Faſting and mourning*, *Ioel* joynes them both. The *afflicted ſoule*, in his *prayer* (*Pſal.*102.4.) *My heart was ſmitten with heavineſſe*, how then? *So that I forgat to eat my bread*. Our SAVIOVR CHRIST ſhewes it beſt: He was asked, *Why faſt not your Diſciples?* He anſwers not, How can they *faſt*? (as He ſhould, for that was their queſtion:) but, how * *can they mourne, while the Bridegroome is with them?* As much to ſay as, if they could *mourne*, they would not faile but *faſt* certainly. So (we ſee) did *Anna*, [c] *Flebat, & non capiebat cibos*. So (we ſee) did [d] *David*, for the death of *Ionathan*: and againe when his *childe* lay a dying; *mourned* and *faſted* for both. Vpon *ſorrow* for the death of a *friend*, or a *childe*, can we *faſt* then, *dictante naturâ*; and can we not doe as much for our ſinnes, the death of our *ſoules?* Doth not Nature teach us that? Nor, for the *death* of CHRIST neither, which our *ſinnes* were the *cauſe* of? There is another, a ſecond *when*.

3 When *in Anger*.
* 1 King.21.4.

Thirdly, *Anger* him throughly, the *naturall* will to his *faſt*: * *Ahab*, for *curſt heart*, that he could not have his will, *Naboth* would not let him have his *Vineyard*: to *bed* hee goes, and *no meat* would downe with him. Could he, out of his pure naturals, for *curſt heart*, leave his meat and *faſt*, and cannot we doe the like for *juſt indignation* at our ſelves; for *provoking* GODS *anger*, with the curſed *thoughts* of our *heart*, and *words* of our *mouth*, and *deeds* of our whole *body*? cannot we be got to it? Will not Nature teach us, this? A third *when*.

4 When *in a longing Deſire*.
1 Sam.14.24.

Fourthly, The naturall man, when he is in the *fervour* of his *deſire* (if it be an *earneſt deſire*) he will purſue that he deſires ſo hard, as he will forget his *meat* quite. Not a man ſo hardy as to *eat any thing till Sunne ſet*, ſaith *Saul*, when hee had his enemies in chaſe: Such was his deſire of *victory*.

What ſpeake we of *victory?* we ſee, *Eſau* ſo eager in following his *ſport*, that he came home at night ſo faint, and he paid deare for his *Supper*; yet felt it not all day, while hee was hot on his game.

Did we hunger and thirſt for the recovery of GODS favour (as did *Saul* for his *victory*, or *Eſau* for his *ſport*) we would not thinke it much to *faſt*, as they did. Will not Nature teach us this neither? A *fourth when*. Put the naturall man into any of theſe paſſions kindly, you ſhall need proclaime no *faſt* for him, he will doe it of himſelfe.

Now, marke theſe foure well: 1 *feare*, 2 *ſorrow*, 3 *anger*, and 4 *deſire*, and looke into 2 *Cor.*7.11. if they be not there made (as it were) the *foure elements* of *repentance*, the *conſtitutive cauſes* of it. 1 *Feare*, the *middle* point, the *center* of it. 2 *Sorrow*, that workes it. And if *ſory* for *ſin*, then of *neceſſitie*. 3 *Angry* with the *ſinner* (that is our ſelves) for committing it. It is there called *indignation*, and no *ſleight* one, but proceeding *ad vindictam*, to be wreaked on our ſelves for it. 4 And *Deſire* is there too, and *Zeale joyned* with it to give it an *edge*. Theſe *foure*, the proper paſſions all of *repentance*, and theſe foure carry every one (as we ſay) his *faſt on his backe*. Much more, where they all meet, as, in true earneſt *repentance*, they all ſhould.

It is ſure, GOD planted theſe paſſions in our nature, to be beſtowed chiefly upon their *chiefe objects*. And their *chiefe objects* are: 1 Of *feare*, that which is moſt *fearfull, the wrath of* GOD. 2 Of *Anger*, that which moſt certainly procureth it (that is) our *ſinne*. 3 Of *Deſire*, that, than which nothing is more to be deſired, GODS *favour*. 4 Of *Sorrow*, that we have moſt cauſe to be *ſory* for, the *loſſe of it*. There then to ſhew them, there to beſtow them: which if we did in kinde, we need never take thought for a *Cum* to our *jejunatis*.

For *griefe* of *hart*, for worldly *loſſe*, for *bodily feare* of drowning, for bitter *anger* we can doe it: why not, for the *griefe* of our *grievous offences?* for *feare* of being drowned in perdition eternall ? Why not, for *indignation* of our many indignities offered GOD ? Alas, it but ſhewes our affections of *ſorrow, anger, feare, deſire*, are quicke, have life, are very *affections* (indeed) in ſecular matters: but, *dead* and *dull*, and indeed, no *affections* at all, but plaine *counterfeits*, in things pertaining to GOD, or that concerne the eſtate and hazard of our ſoules.

To take downe a *peccant humour* (as we call it) in our body, whereby we *feare* impaire of our *health*, we can and doe enter into a ſtrict and tedious *diet*, and hold out well: We can forbeare this and that, as we are bidden (though we love it well) if we be but told, it will doe us hurt. If for the *health* of our *body*, we will doe that, which, for our *ſoules health*, we will not, I cannot tell what to ſay to us.

What ſpeake I of *health* ? To win but a *prize*, at a *running*, or a *wreſtling*, *Abſtinet ſe ab omnibus* (ſaith the *Apoſtle, 1 Cor.9.) they will abſtaine from all things*, and undergoe a ſtrict regiment for a long time before: and all is but for a poore *Silver game*. What ſhall I ſay then, if we cannot be got to endure ſo much, to obtaine the *heavenly prize*, which is in part done (as there hee ſaith) by *caſtigo corpus meum* ? This for the naturall mans *Cum*, when he will *faſt*.

1 Cor.9.25.

Ibid.verſ.27.

The Scriptures When.

Will yee now ſee the Scriptures *When*, *when* that ſets us out our *time* ? They be in a manner the very ſame: *Scripture* and *Nature* varie not, dictate to us the ſame *time*, both.

When *in danger.*

Our firſt *When*: What time any great *danger* hangs and hovers over our heads; that, is GODS *time* (ſaith *Eſay* 22.12.) GOD Himſelfe doth then call us *to faſting*. No time then, to kill oxen, or dreſſe ſheepe, eat fleſh and drinke wine: A great paine is there ſet upon it. GOD muſt needs take it ill, if when He bids us *faſt*, we fall to *feaſt*. And this *when*, is of greateſt example: None ſo frequent in all the *Bible*, as *faſts* of this nature. Never came there danger toward them, [a] of *plague*, but *David*: [b] of *famine*, but *Ioel*: [c] of *warre*, but *Ioſaphat*: [d] of any *deſtruction* threatened, but not onely good Queene *Heſter*, but wicked [e] *Ahab*; nay, even the heathen *King of* [f] *Ninive*, to their *faſts* ſtraight; flying to it, as to a forcible meanes (and ſo they ever found it) to turne away GODS wrath, and ſo the danger, the matter of their feare. This is a time *When*: and we (then) to doe it.

a 2 Sam.24.
b Ioel 2.12.
c 2 Chro.20.3.
d Eſter 4.16.
e 1 King.21.27.
f Ion. 3.5.

2
When *in ſinne.*
1. To *puniſh it.*

Now, if for the effect we *faſt*; for the *cauſe*, much more. Of theſe, of all other our miſeries, the cauſe is within our ſelves. Our *ſinne*, whereby GODS anger is kindled, and theſe ever follow upon it. When therefore we would proceed againſt our ſelves for *ſinne*, [a] *humble our ſelves* (the phraſe of the *Law*) [b] *chaſten our ſelves* (of the *Pſalme*) [c] *puniſh our ſelves* (of the *Prophets*) [d] *take revenge of our ſelves* (the *Apoſtles* phraſe) *tum jejunabunt in die illo*: this, is a way; then, is a time to doe it. *Faſting* is a *puniſhment* to the *fleſh*; * *Modicum panis & pauxillum aquæ* was a part of *Michea's puniſhment*. By it, as to *amerce* our ſelves (as it were) for abuſing our liberty before, and making it an occaſion to the *fleſh*, and thereby to prevent His *judgement by judging our ſelves*: *Do de me pœnas, ut ille parcat* (it is *Auguſtine*.) This ſo proceeding of ours to take puniſhment on our ſelves, it is *illex miſericordiæ* (ſaith *Tertullian*) it allures, inclines GOD to mercie; when He ſees us *angry* with our ſelves in good earneſt, and doe ſomewhat, His *anger* ceaſes: *Nam, qui culpâ offenditur, pœnâ placatur*, whom the *fault offends*, the *puniſhment appeaſes*; whether His *puniſhment*, or *ours*. But, He had rather, *ours* than *His*: that *we* ſhould doe it, than *He*.

a Levit.16.29.
b Pſal.35.13.
c Ezra 8.21.
d 2 Cor.7.11.
* 1 Reg.22.27.

And this to extend to the *body* alſo, and to the chaſtening of it. For, doth the *ſoule* only *ſinne* ? Doth not the *body* alſo ? And ſhall the *ſoule* ſuffer *ſorrow* for *ſinne*, and ſhall the *body* ſuffer nothing, and yet was in the ſame tranſgreſſion ? If it ſhall, then at leaſt *pœna damni* (for, *pœna ſenſus* I am ſure, we would be more loth to come to.) And what *pœna damni* but *abſtinere à licitis quia illicita concupivit*, To *deny our ſelves, that we might, for doing that, we might not* ? There is another *Cum*.

3
2. To *prevent it.*

Secondly, As it is a *chaſtiſement* for ſinne, when it is done; So hath it alwayes beene held to have in it a *medicinable force*, a ſpeciall good remedie to prevent *ſinne*, when it is not yet fallen on us, or wee into it; but, grudges us onely (as it were) and whereinto we are like to fall, for that we are now *leading*, even *entring* into *tentation*. This alſo, is a time *When*. And this time we ground upon CHRIST'S time of *faſting: His faſting* went immediately before *His tentation*. Matth.4.1,2.

No wayes needfull for Himſelfe was CHRIST'S *faſt*. None is ſo ſimple as to thinke, the *Tempter* would have prevailed againſt Him, though Hee had taken His *meales*; *eat*, and *drunke* the *fortie dayes* before. It was not for *Himſelfe*, it was for *us* His *faſt*: *Exemplarily* to teach us, it will be a great vantage, if (prepared by this exerciſe) wee ſhall encounter the *evill Spirit*. Specially, if it be ſome kinde of them, if an *uncleane ſpirit*: For, that kinde *is not caſt out* (no nor *kept out*) but, either by *jejunatis*, or not at all. Chap.17.v.21. CHRIST'S *faſting* then, before *His tentation*, is to ſhew us, it is good *faſting* againſt *tentation*. At leaſt, this way we ſhall weaken his forces, by keeping downe our *fleſhly luſts, which* (ſaith Saint PETER) *fight againſt the ſoule*, and lying in our owne boſome, oft *betray* us to the Fiend. 1 Pet.2.11. For, when all is ſaid that can be, *Bernard's* ſaying will be found true; that *Nutriuntur cum carne & vitia carnis*. And, if Religion did not, Experience teacheth us, that. *Ply the body apace*, let it be *kept high*, how *mellow a ſoile* it proves for the *ſinnes* of the *fleſh*! And that, if by *abſtinence* we *crop* not the *buds* of *Senſualitie*, they will ripen and ſeed to the ruine of our ſoules. So, there is uſe both wayes of it. 1 Cor.9.27. 1 Vſe of *caſtigo corpus*, for the *time paſt*: Vſe 2 of *in ſervitutem redigo*, for the time to come. *Iejuna, quia peccaſti*; *Iejuna, ut ne pecces*, both (ſaith *Chryſoſtome.*) *One*, as a *puniſhment*, with reference to ſinne alreadie committed: The other, as a *preſervative* for *noli amplius peccare*, that we commit it not againe. *Two cauſes* more, and *two times, When.*

4 When *in want of ſome good.*

But, hath *faſting* his uſe in evill things only, and repelling them? hath it not alſo in good things, and procuring them? Yes ſure. I demand, doth there never happen us, that we have ſome cauſe more than ordinary, the procuring of GODS favour whereto, and the ſucceſſe whereof, with more than ordinary *prayer* wee would commend to GOD? Why there then, is another *Cum*. As, when *Heſter* would move the *King*, for the ſafety of her *people*: or *Nehemias*, for the new building of the *wall of Hieruſalem*; Heſter 4.16. Nehem 9.1,2. Both found good of this, that when there is uſe of *earneſt* and *hearty prayer*, it will be the more *earneſt* and *hearty*, if *cum jejunatis* doe alſo goe with it. We have other-while extraordinary occaſions in our worldly affaires, and then, wee make no account of a meales loſſe: have we none ſuch *in ſpiritualibus* to GOD-ward? None but vulgar, there? Never any, but ſuch as we can entertaine with our common *dull devotion?* Need none other, but as if the buſineſſe, betweene GOD and our *ſoule*, were the ſillieſt and pooreſt buſineſſe we had to goe about?

5 When *a ſpirituall exerciſe.*

But, ſay we have none; ſhall we at no time ſequeſter our ſelves, and, for ſome ſmall time χωρῆσαι, (it is [a] Saint *Peters* word) get us a *withdrawing place*; σχολάζειν (it is [b] Saint *Pauls*) *make us a vacant time*, of purpoſe, to entend devout and ghoſtly meditation throughly? A caſe, which Saint *Paul* preſumes, at one time or other, every good Chriſtian man and woman will not faile but doe. Then, hath *faſting* a time too; and one *vacancie* to ſerve for both.

[a] 2 Pet.3.7.
[b] 1 Cor 7.5.

It is a ſpeciall friend to *prayer*; to *feather* it, to put a *vigour* or *fervour* into it. Therefore, where (almoſt) ſhall you finde them, but coupled, *faſt and pray*, one following ſtraight in the necke of another? Even here, preſently before, was CHRIST in a treatie of *prayer*: and here now, immediately after it, He fals to ſpeake of *faſting*. This was not for nothing: But, as if Hee ſhould give thereby a ſpeciall *Item*, that there is a mutuall reciprocall correſpondence; nay, an alliance betweene them, to ſanctifie and ſupport either the other. And namely, a ſpeciall vertue in *faſting*, to awake up and quicken our *devotion*, thereby the better to elevate our *mindes* unto GOD. Wee feele this, or we feele nothing; that dull is our *devotion*, and our *prayers* full of *yawning*, when the braine is thicke with the vapour, and the *heart* preſſed downe with the charge of the ſtomacke: And that our devotion and all elſe, is performed (as *Tertullian* ſaith) *pollentiore mente*, and *vivaciore corde*, our *wits more freſh*, our *ſpirits more about us*, while wee are *in virgine ſalivâ*, yet in our *faſting ſpettle*; when *faſting* and *prayer* are not aſunder, but wee ſerve GOD in both. Our *Morning Prayer*, that, that is the *Incenſe* (ſaith the

Pſalme :) Our *Evening*, is but the *ſtretching out of our hands*, in compariſon of it, faint Pſal.141.2. and heavie.

Theſe then: the time, 1 Of *feare* of the danger ſinne will draw upon us : 2 Of *indignation* at our ſinne, the cauſe of it: 3 Of *Sorrow* for that we have done: 4 Of *care*, that we doe ſo no more : 5 Of *taking downe the fleſh* : 6 Of *lifting up the ſpirit* : 7 Of *averting evill* : 8 Of *procuring good* : 9 Of giving our ſelves wholly to *Spirituall exerciſe*: Theſe are all *cauſes*, *Why* : Theſe are all *times*, *When* ; all, of the *Scriptures* limiting ; all, of the *Saints* practice, there.

1 And indeed, all, of CHRIST'*s* owne aſſigning. For, *venient dies, there will come dayes* (ſaith CHRIST.) Do thoſe dayes never come ? When come they ? Verily when evill Chap.9.15. daies come upon us, we may *hang up our harpes* then, the *marriage feaſt* is at an end with Pſal.137.2. us, and we then to *faſt* (ſaith CHRIST) according to the letter.

2 But, goes He from us onely *corporally* by adverſity ? Goes he not *ſpiritually* alſo ? Yes : and whenſoever we fall into any grievous ſinne, though the *piping* may continue (perhaps) yet the *Bridegroome* is gone ; aſſure your ſelfe, gone He is ; *Et tum jejunabunt*, and *then faſt wee muſt* : Why ? even for very *griefe*, that by our wretched folly, wee have ſet *Him* gone. For, if when He is taken from us, *faſt we muſt* : muſt wee not much more, when we our ſelves, by our lewd carriage have been the *cauſe* (I ſay not, of His *taking*, but) even of His very *chaſing and driving away* from us ?

3 Thirdly, againſt *tentation*, we need to *faſt* ; for, againſt His *tentation* CHRIST *faſted*, that needed it not.

4 And laſt, His cloſe ſo joyning, and ſo oft, of theſe two (1 *faſting* and 2 *prayer*) ſo together ſtill, makes that the *time* of *fervent prayer* is a *time* of CHRIST'*s appointing* too ; and that ſo intimated, even in this very place here.

The Application to the time of Lent.

But, all this while we have been ſpeaking of *When* we are to *faſt* at large ; or *when*, upon ſome occaſion : In the meane time, wee ſay nothing of this *time* now at hand. This is not upon any occaſion: it is a *yearely recurrent faſt* : Will this alſo come within the liſts of *Cum jejunatis* ? I take it, it will. For ſhall our *faſting* be altogether when wee will our ſelves ? ſhall it not alſo bee ſome time when the *Church* will ? *May we bind our ſelves*, and may not *ſhee alſo bind us* ? Hath *ſhee* no *intereſt* in us, no *power over us* ? The *Synagogue of the Iewes* (wee ſee) had power to *preſcribe faſts*, and did : Hath the Church of CHRIST none ? Is ſhee in worſe caſe than the *Synagogue* ? No indeed. If *Recab* might enjoyne his *ſonnes* ; *She may Her's*. *She* is our *Mother*, *She* hath the *power* Ier.35.6. of a *Mother* over us ; and a *Mother* hath power to give lawes to her *children*. And ſo, *Cum jejunatis* is, *When you faſt* by *the Churches* appointment, alſo : the *Churches Cum*. This is ſure : No man hath GOD *to his* FATHER, *that hath not the* CHURCH *for his Mother* : and that, once and twice in the *Proverbs*, order is taken, as *to keepe the* Pro.1.8. *precepts of our Father* ; *ſo not to ſet light by the lawes of our Mother*. *Ira Patris*, and *dolor* 17.25. *Matris*, are together in one verſe : *Hee that grieves her, angers Him*. And he cannot but *grieve her*, that little ſets by her wholeſome *Orders*. The *Apoſtles* (we ſee) Saint *Paul* by name, though he had been in the *third heaven*, yet he deferred to *talem conſuetudinem*, 1 Cor.11.16. the *Churches Cuſtome*, and reſts in it. We muſt learne to doe the like, and not ſet light by them, as our manner is.

This I may ſay for this *Cum*, It is no *Cuſtome* lately taken up : No *Law* of the *Church* our *Mother* that now is. *She is growen* old, and her ſenſes faile her : *She* errs, or at leaſt is ſaid to *erre*, at every bodies pleaſure. It is a *cuſtome* (this) of the *Church*, while it was *a Chriſto recens*, yet freſh and warme from CHRIST, The *Church*, which was the *Mother* of the *Apoſtles* themſelves, at all times kept ; every where obſerved ; then, and ever ſince. Some, to ſhift it, frame to themſelves a feare of (I wote not what) *ſuperſtition*, where no feare is. Before any *ſuperſtition* was ſtirring, any *Popery hatched*, it was 3 this *faſt* was. *Lex abſtinendi in Quadrageſimâ ſemper fuit in Eccleſiâ* (ſaith the *Oracle of Antiquitie, Theophilus Alexandrinus*) *Lent* was ever in the *Church*. *Nos unam Quadrageſimam*,

geſimam, ſecundùm traditionem Apoſtolorum, wee have but *one Lent* (the *Montaniſts* had *three*) but, that one was delivered us by the *Apoſtles* (ſaith S. *Hierome.*) Why ſhould I weary you with reckoning them up? What one more ancient Writer than other is there, but you ſhall finde it in him expreſly, even up to *Ignatius,* who lived with the *Apoſtles* themſelves. *Apoſtolike* then, it is; and for ſuch Saint *Hierome* avowes it; and when that is ſaid, enough is ſaid for it, I thinke. Yet (it is good you know it) the *faſt* ſo delivered, and by the *Church* ever and every where ſo kept, the *Councell* of *Gangra* hath layd an *Anathema on them that keepe it not,* avoyd it how they can that keepe it not.

And ſure in generall, that this power ſhould remaine in the *Church,* to *preſcribe us ſet times,* was moſt behoofull. Every man (ſo we would have it) to be left to himſelfe, for *prayer, faſting, ſacrament,* Nay for *Religion* too (now) and all? For GOD's ſake, let it not bee ſo: let us not bee left altogether to our ſelves; No, not in *Prayer*. *Private Prayer* doth well; but let us be ordered to come to *Church,* and to doe it there, *Phariſee's, Publican's, Peter and Iohn* and all: Let us have our *dayes* appointed and our *houres* ſet for it. If all were left to us, GOD knowes, I durſt not promiſe, what ſhould become of *Prayer* it ſelfe. The like ſay I for the *Sacrament*: Let us have a *cum* when to come to that, too. And ſo for *Faſting*: *Faſt* privately in GOD's name: But heare you, let not the *Church* truſt to that. Nor She hath not held it wiſedome ſo to doe: but, as in both them, (*Prayer,* and the *Sacrament*) So in this, holds us to our *order of dayes and times eſtabliſhed.* Them if wee keepe, So it is: Otherwiſe, were it not for the *Churches times,* I doubt, there would be taken ſcarce any *time* at all. Now yet, ſomewhat is done: but, leave us once at *libertie, libertie* hath loſt us ſome already, and will loſe us the reſt, if it be not looked to in time.

The reſt, are matters of *Diſcipline,* rather than **Doctrine**: 1 The *number of fourty*: 2 The *ſeaſon of the yeare*: 3 The *manner of* abſtinence. Somewhat may be ſayd to content us: But remember, it came from the *Apoſtles*: that is it that binds us; that is it, that ſets it faſt.

The cauſe of it. That which hath been ſaid, is for ſome *ſet time* at large, for a *Cum*: but, why this *Cum,* at this time, now? Why *forty dayes*? Why before *Eaſter*? Why this *faſt*? It is of all hands confeſt, that ordained it was, as a part of the *Diſcipline* of *Repentance*: And much was done in it, about *Publike Penitents*. Yet, not for them onely. But, even with them, out of the bowels of a *Mother,* the *Church* her ſelfe would become a *Penitent,* and have all her *Children* doe the like. Her ſelfe become one; For, the whole body of the *Church* hath her faults (beſide the private offences of everie *particular member*) for which there was a ſeverall ſet *ſacrifice* in the *Law*. For us: to become *penitents* likewiſe: For, who knowes whether we be not as faulty in *private,* as they (the open *Penitents*) in publike? As great *ſinners* as they, though not knowne for ſuch?

So, the *cauſe* is generall, that *ſhe with them,* and *we with her* and *with them*: *with them* and *for them*: For *them,* and *for our ſelves,* in *whole* and in *part,* all in one, uniformely might performe a *ſolemne annuall Repentance to* GOD.

1 *The number of 40. daies.* As to the number of *dayes*: GOD ſaith (in the *Revelation*) [a] *Dedi ci tempus ad pœnitendum.* Hee gave a *time* for to *repent* in: What *time* was that He gave? The *time* that GOD gave was [b] *fortie dayes,* in the *famous Repentance* of *Ninive*: Happie for the iſſue; recommended by CHRIST's owne mouth, and propounded to us as a *patterne*. Other ſet *time* (ſave this) ſhee found not: Shee tooke the ſame then: *Shee* could not tell how, or when to take a better, than that of GOD's *owne giving*. The rather, that MOSES, ELIAS, and CHRIST himſelfe had hit upon the ſame number in their *faſt*. It is not nothing that it containeth, though it be but an imperfect expreſſing of the patterne of ſo worthy authors; of CHRIST's ſpecially. *Ignatius* hath ſayd it before me: I dare ſay it after him.

[a] Apoc.1.2.
[b] Ion.3.4.

For

2 The *Seaſon*: *In the ſpring*.
* Ier.8.7.

For the ſeaſon: The *Prophet* hath ſaid it, if we know not when to lay our *faſt*, our *returning to* God, lay it with the * *Storke* and the *Swallow*; take their *time*, doe it *cum hirundinibus*, rather than faile.

Againſt Eaſter.

Zach 8.19.

But beſides that, the Church hath layd it moſt conveniently to end with the *feaſt of* Christ's *riſing*, and ſo to goe immediatly before it: that againſt that time (as the *Fathers* in the firſt great *Councell of Nice* wiſh it) all being reſtored, and all prepared by it, we may of all hands celebrate that *high Day*, and bring to God *a pure offering* (the very words of the *Councell*.) Then, to end with that *high feaſt*, that the ſaying of Zacharie may be fullfilled, that our *faſt* ſhall be to us *turned into high feaſts*: as that is the higheſt and greateſt of our *Religion*; for which cauſe this *faſt* is called, *jejunium Paſchale*, with reference to it: For Easter and Lent ſtand upon one *baſe*; both ſtand and fall together.

3 The *Manner*.

As to the *manner* of our *abſtinence*. It is ſure, the *faſt* in kinde was in theſe three, 1 *Panem non comedit*, 2 *potum non bibit*, 3 *ad veſperam*: neither *eat* nor *drink* at all *till night*. But, *non omnes capiunt ſermonem hunc*, all are not *capable* of this ſaying: Yet, *he that can*, *let him*. But for them that cannot, the *Church* (as a *tender indulgent Mother* unto all) that ſhe may winne ſomewhat, is content to remit of the *rigor* of this; turnes her on all ſides, to lay no more on us than we can endure, if ſhe can find ought in Scriptures to releeve us. And that doth ſhe three waies:

1 *Daniel*'s faſt.

Dan.10.3.

1 *Non panem*, No manner *meat*: None at all: Nay, not *no manner meat at all* (too hard that.) What ſay you to *non talem*, not *altogether none*, but not ſuch or *ſuch meat*? *Non panem deſiderabilem*, no *dainty alluring meates*, and namely, no *fleſh* (*Dan.* 10.) Now we doe alter the quality yet. *Daniel*'s *faſt* we termed it, on which the *Church* did ground her ξηροφαγία, and ours may ground her *eating* of *fiſh* (ſay what we will) a leſſe pleaſing diet, and leſſe deſired by us.

2 *Tobies* faſt.

Tobi. 2. 4.

2 Againe, *Non comedit*, *Not eat at all not altogether any*? That were too ſtrict. What ſay you to *Non tantum*? To *ſome*, but not *ſo much*? Before, altered the *qualitie*: here, abates of the *quantitie*. Not in that *quantitie*, not ſo *much*, not ſo *oft* as at other times. To cut off *one meale*, if both you cannot. They call it *Tobie*'s *faſt*, *Quando derelinquebatur prandium*, he left his *dinner*: (*Dinner* or *ſupper*, all is one, ſo one be left;) *nec ventrem cibo oneres duplicato* (It is S. *Hierome*, and we doe not double *ballaſt our bellies*.) And theſe two wee call *portionale jejunium*: Takes not away *all*, takes *ſome* and leaves *ſome*; leaves us an *honeſt portion*, leaves us a *meale*. Some *kind* and ſome *meaſure* (only) abridged.

3 *Cornelius* and *Peters* faſt.

Act. 10. 13.

10.9.

3 Not *uſque ad veſperam*, Not till *night*, forbeare: (too long that.) What ſay you to (as before not ſo *oft*, ſo here) not ſo *ſoone*, as at other times? Put off the time of our repaſt: Make our *moleſtus cliens* breake his houres a little: if not *ad veſperam*, as neer *veſperam* as we may. *Cornelius faſt* they call it: hee was *faſting at the ninth houre* (that is) our *three* at afternoone: till then. *Peter's faſt* they find, and that is the loweſt; he was *faſting till paſt the ſixth houre*: till then. Thus indulgent *ſhe* is: for theſe are not without example in *Scripture* (we ſee) nor unknowne to *Antiquitie*. But, for *Antiquitie*, then, they preſſed forward as much as they could; and we draw backward all that ever we can. Theſe then, or as many, or as much of theſe as wee can; ſo to make ſome manner ſhew, ſome countenance toward it: that, if not keepe pace with the ancient *Church*, yet not to give them over cleane; not to fall behind them ſo far, till we loſe the ſight of them quite, and ſo fall to abandon *Cum jejunatis* altogether. And thus much for this *Cum*, this very *time*, and the *manner* of *jejunatis*, our *faſting* in it.

And, now we have found us a *time* for our *faſt*, God ſend us to get a *faſt* for our *time*, a *jejunatis* for our *Cum*. For, this *Cum* is now *come*. Here then is the *place* and *time* to anſwer Christ's *when ye faſt*; to aske, When *faſt* we? Every one to enter into his owne heart and convent himſelfe about the taking of theſe times, how oft we have taken them. How oft? I would it were come to that. I feare, it muſt be, whether we have taken them at all or no? Whether any of them? And, if this queſtion ſhould be put us, I report me to our conſciences (a many of us) whether it would not appoſe us to tell, when this *when* laſt was.

But if (as I doubt) we have not taken them; then I aske, Why have we not? Have we no *ſinnes* to be cenſured? are we in no feare of *wrath* to come? Our caſe (ſure) is *fearefull*, if we *feare* not.

Are our *ſoules* ſo very **humble**, our **bodies** ſo in *ſubjection*, we need it not? I marvell, it ſhould be ſo: it ſhould be needfull for S. *Paul*; his *body* ſhould need *chaſtening*; ours *none*. What, is the *Bridegroome* alway *with us? He with us, and we with Him* alwayes? doe we never part? doth that time never come? Never, all our life long? Yes, yes: we want no *times*, nor we want no *cauſes*: we want *wills*. Whereof ſure we ſhould doe well to bethink our ſelves better, leſt we be out of the *Goſpell* quite. CHRIST cannot ſay to us, *when ye faſt*, if we *faſt* not at all. Somewhat would be done (ſure) if it were but to make CHRIST ſpeake to ſome purpoſe: Somewhat; or *all* that hath beene ſaid, and all that ſhalbe is to no purpoſe. No uſe of it, of a *caution*, how to doe that, we have no meaning ever once to doe at all.

I ſhould now come to the *Cautions*: and (if GOD will) ſo I will: but at ſome other time. But as our *times* are inclined to leave *ſenſuality* to our *owne* (which wee would faine have called *Chriſtian*) *libertie*; wee had need to bend, and to ſpend our whole exhortation, not ſo much *againſt hypocriſie*, as *for faſting*, to keepe *life* in it. As our Age falls out, that is not ſo neceſſary. Time was, when *faſting* was in credit: And when a thing is in requeſt, then is *counterfeiting* to be feared, then take heed of *hypocriſie*. But now, when little is attributed to the *true*, then (ſhould I thinke) there needs little feare of the *falſe*. So that, it were not altogether without reaſon, as the world goes, not to ſtand on the latter ſo much, but even let it goe; and, ſo men would *faſt*, let their *countenances* bee as pleaſed them; let them looke as *ſowre* as they liſt.

Should I ſay ſo, I might well enough, for any feare, *faſting* will now bee made matter of *vaine-glorie*. But, that were to extend my Commiſſion: I dare not; but leave it as CHRIST hath left it, and ſay with the *Apoſtle*, *Quod accepi à* DOMINO, *What I have received of the* LORD, that, and *no other thing*; and, as I have *received* it of the LORD, ſo, and no *otherwiſe*, *deliver* I it unto you; And perſwade, exhort, entreat, and even beſeech you to doe it; but *not as hypocrites*: and backe againe, *not as hypocrites* to doe it; not ſo; yet in any wiſe to *doe it*; to fulfill, to make good CHRIST'*s Cum jejunatis*. 1 Cor. 11. 23.

Iejunatis, you know what tenſe it is. In the *preſent tenſe* He hath put it, for at the *preſent time* He requireth it. It is not, *Cum jejunabitis*, or *cum jejunaturi eſtis*, when *you ſhall faſt*, but *when you doe*. He ſpeakes, as if He would have us fall in hand with it preſently, and make no *future faſt* of it. The *Cum*, is already *come*; and we to doe it, now it is *come*: to make anſwer to CHRIST'*s When you faſt*, with, *Now we faſt*, now we are at it, this day, commonly called *Caput jejunii*, the *head of* it: to which *head* (I truſt) we will allow a *body*, and ſo make a *faſt* of it.

And even ſo then, let us doe. And *He* that ſaith it, *will ſee it*, and *ſeeing it* will ſee, it ſhall not goe *without a reward* at His hands; See, that, any *hunger* or *thirſt*, for Him and upon His word ſuffered, ſhall be ſatisfied at *His heavenly table*, at the great EASTER-*Day*, the *Day* of the *laſt Reſurrection*; where there ſhall be no *faſting* any more, but a *Feaſt* with all *joy* and *jubilee* for ever.

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A
SERMON PREACHED BEFORE KING *JAMES*, AT VVHITE-HALL, *On the* VI. *of* March, *A. D.* MDCXXII. *being* ASH-WEDNESDAY.

MATTH. Chap. VI. Ver. XVI.

Cum autem jejunatis, nolite fieri ſicut hypocritæ triſtes; Exterminant enim facies ſuas, ut appareant hominibus jejunantes: Amen dico vobis, quia receperunt mercedem ſuam.

Moreover, when you faſt, * *looke not ſowre as the hypocrites; for they disfigure their faces, that they might ſeeme unto men to faſt: Verily I ſay unto you, that they have their reward.*

* *Or* be not like ſowre hypocrites

OVR laſt yeares endevours were out of the two firſt words, *Cum jejunatis, When ye faſt*; to ſettle a true conceipt, what every good Chriſtian man is to hold, both of *Iejunatis, faſting it ſelfe*; and of *Cum, the time* when. And that not without great need; the moſt part ſeeme ſo faintly perſwaded of *faſting*, as if it were no needfull part of a *Chriſtian mans duty*: And, of the *time*, as if CHRIST'*s Cum* did never *come*.

And this we did, as for *liberâſti animam tuam*, to *deliver our owne ſoules*; ſo to *deliver* the *Doctrine* of our *Church*, from a *malicious ſlander* caſt on it, as if it favoured any way the *filling* or *farcing* our ſelves, at this no leſſe than at other times; and did not require and enjoyne a more ſtrict and *penitentiall* kind of life, at this time, than all the yeare beſide.

Wherein, if GOD have ſo bleſſed our endevours, that theſe two points be ſettled, wee may then goe forward to the reſt; that is, *Be not like hypocrites.* If we reſolve, that CHRIST'*s when* ſhall have a *then*; and *then, faſt* we will.

The next point is a Caveat, what we are to take heed of, when we *faſt*: That we *faſt* in *ſecret*, make no ſhew of it: Our *faſt* bee to GOD and not to *men*: that we *faſt* not for *vaine-glorie, as Hypocrites doe.*

I confeſſe, I proceed to this ſecond part, as to that, whereof there is not ſo much need; And, but that I take my ſelfe bound to proſecute the text, I have begun, I would chooſe rather to ſpend the houre in ſpeaking againe for the *duty*, to have it done; than to deale with the *Caution*, what to eſchew in the doing. We cannot get men to it (to *faſt:*) what need we then ſpend any ſpeech, how they ſhould not doe it, when they doe it not?

We divided the Text into *two* parts: One, for *faſting*; the other, againſt *hypocriſie*. As our *times* are, there is more need, to ſpeake for *faſting*, than againſt *hypocriſie*. And yet againſt that too: (GOD forbid, that, or any vice ſhould be favoured:) but, not againſt *hypocriſie, in faſting*. There is little feare of that. Men *faſt not like hypocrites*, when they *faſt* not at all.

But you will be pleaſed to call to mind how we then left, and wherewith we concluded the laſt yeare. That we muſt not thinke any thing more than needs, in any ſpeech of CHRISTS. That, what *we have received of the* LORD, that, and no *other thing*; And as we have *received* it of the LORD, ſo and no otherwiſe are we to *deliver* it unto you. And, from *Him* we have received both *Cum jejunatis*, and *Ne Sitis*; the one, as well as the other. And ſo, we ſet forward, to *Ne Sitis ſicut*, the *Caution*. Yet ſo, as our firſt caution ever be, we omit not to *faſt*. Not, at other times: but not at this ſpecially, when the *Church*, or rather, GOD, by the *Church* her ancient order and cuſtome calls us to it.

For when are we to looke to all this, what time? Why, *When we faſt*: That *when* is ſtill to be kept in mind: to that we muſt come. That, the ground of all; thither we muſt returne againe in the end.

The Summe, & Diviſion. Ier.23.28. Wee ſay then, *Cum jejunatis* is the *good ſeed-corne* which CHRIST Himſelfe hath ſowen. All beſides, is but *chaffe* to be blowen away. And, now He takes His *fan in His hand*, to *fan* away this *chaffe*. For, *quid paleæ ad triticum* (ſaith GOD, in *Ieremie*) *wheat and chaffe*, what ſhould they doe together? Theſe muſt be ſevered: One to be layd up in the *Garner*, the other to be burnt with unquenchable fire.

I. 1 The *fanne* in theſe words, *Nolite fieri ſicut*, *Be not like*. The *chaffe*, is in the word *Hypocrites*. Firſt then, *hypocriſie* in generall to be avoyded.

II. 2 But, here is a ſpeciall kind, *ſicut hypocritæ triſtes*, Not *ſowre, like hypocrites*: Or, not like *ſowre hypocrites*. Not like them.

3 Not like them, wherein? In *two* points upon which the *fanne* goes. 1 Not like them, in their *Sicut*: 2 Not like them, in their *Vt*. Not, in their *manner* how: Not, in their *end*, why. 1 Not in their *manner How*: Why, what doe they? they are all for the *countenance*; and, that, they *disfigure*. In making it their labour, to have it appeare in their countenance. 2 And, *why* doe they ſo? that ſo, *men may know them for faſters*. In making it their end, to be *ſeene of men*. Theſe two He *fannes* away.

III. 4 But, what if one could find in his heart to *faſt*, and yet would have *men ſee it*, and *commend him for it*, *Ad quod damnum*, what hurt will come of it? One would thinke, none: CHRIST ſayes *Amen* to it. They make it their *reward, to be ſeen of men*: Why, it ſhalbe their *reward*, they ſhalbe ſeen of men: that is all, they would have to come. Why, this, one would never thinke a *puniſhment*: But, it is one. And, thinke it not a *ſmall* one, For, though it ſeeme no *great harme to receive a reward of prayſe*: yet when wee ſhall lay together, how *poore* a thing it is they receive, *Man's prayſe*: And, how *great* an one they loſe by the meanes, GOD's *reward*: they had better bee without it. For, when they have that, there is all; all that ſhall come of their *faſting*: *Acceperunt ſuam, amiſerunt meam*, They have *received their reward*, they have *loſt mine*; and CHRIST to ſay *Amen* to it; This, ſay I, is ſure a *heavy puniſhment*. Therefore, looke to it.

Luc.12.1. And, when the *chaffe* is blowen away, and the *floore* purged: when the old *leven* which is *hypocriſie*, is caſt out; of the reſt, we are to make our *ſweet-bread*, now againſt the *great Feaſt of* our *Paſſeover*, we make ready for.

I.
The Fanne.
Be not like.

WHen we have got paſt the two firſt words; when the *thing* is won, and the *time*; and we reſolved, that *faſt* we will; and *when* we will; and we ſet our ſelves ſeriouſly to it: What, is all ſafe? Will the *Devill* be gone his way? Shall wee heare no more of him, as ſoone as he ſees us ſo ſet? *No,* indeed: but, hovers about us ſtill, as if there were yet ſomewhat for him to doe. Our *Bleſſed* SAVIOVR when the *Spirit led Him into the wilderneſſe,* and He fell to His *faſt,* it is ſaid, that *then, the Tempter came to Him:* So, we muſt make reckoning, he will to us. It is exceeding behoovefull for us, to take notice of this: as they ſay, to know the length of the *Devils chaine:* That, neither *full* nor *faſting,* we are out of his reach, but he will be buſie with us in them both. Attends our *Feaſts,* to make [a] *our table a ſnare:* Attends our *Faſts, to turne* them (as well as our prayers) [b] *into ſinne. Eating,* he is buſie with us, to make us eat *like* [c] *Eſau.* Faſting, no leſſe buſie, to make us *faſt* like the [d] *Phariſee.* And looke what in this, in the reſt: Both *Almes* and *Prayer* too, are ſubject to it. Therefore, in and through all, whether we give *Almes, pray,* or *faſt,* to have an eye to him, in all. *Praying, Faſting, giving Almes,* he leaves us not; gives us not over, till he have corrupted the *manner*; perverted the *end:* till, one way or other, he have ſet them awry. His firſt aſſay is, *Ne bonum,* we doe not that which is *good,* we *faſt* not at all: His ſecond is, *Ne bonum benè,* we doe it not, as we ſhould; by putting to it a wrong *ſicut,* an *undue manner*; or a wrong *Vt,* an *undue end*; that ſo, we may doe what GOD *commands us,* for the *Devils end.* Sure, it is not enough to be exerciſed in *doing good*; we muſt looke to both the *Sicut,* the *manner* how we doe it; and to the *Vt,* the *end,* why we doe it; or he may hap goe beyond us; and both ſpoile them, and ſpoile us of our reward for them.

Matth.4.3.

[a] Pſal.69.22.
[b] 109.7.
[c] Gen.25.30.
[d] Luke 18.12.

But then againe, take heed, yee be not caught here; and, for doubt yee may *doe it amiſſe,* be brought, *not to doe it at all,* but let all alone. That is another of his tricks: For his method or manner of proceeding, in this point, is well worth our obſerving: *Nôſſe hæc Salus eſt.* It is one of the *Profunda Satanæ* (as the *Revelation* cals them) the *deepe fetches,* or *policies of Satan.* For, would any man thinke, he would uſe this Text, theſe very words of our SAVIOVR, [*Be not like hypocrites*] to draw men from *faſting?* Hee doth. For, finding here, *faſting* and *hypocrites* thus cloſe together; and ſo, that *hypocrites* uſe to *faſt*; he perſwades ſome (and ſuch, as weene themſelves no fooles) to thinke, they cannot *faſt,* but they muſt *ipſo facto* prove *hypocrites.* Sets up this for a ſcar-crow, to raiſe up a vaine feare in them, and ſo to chaſe them from it. Will yee *faſt? Gods Lord* take heed what you doe; doe it not: why? *Ne ſitis ſicut hypocritæ*; for, and you doe, you will be taken for an *hypocrite.*

Revel.2.24.

And marke the double taking of *Ne ſitis: Ne ſitis, Be not like* (ſaith CHRIST:) *Ne ſitis, Leſt you be like* (ſaith He.) Now, the *belly* is apt and eaſie enough to apprehend any feare in this kinde; any oppoſition, or expoſition, any thing that makes for it.

Nay, hereby he prevailes with them, not onely to give over faſting themſelves; but drawes them further to grow jealous, leſt every one that *faſts,* be not tainted that way: and, leſt every one that preaches for it, be not juſtly to be ſuſpected, *as that way given*; as having in him ſome ſparkes of a *Phariſee.* Thus doth he.

And, will you ſee how compendious a way he deviſeth, to rid us cleane of all *hypocriſie?* Thus: to keepe no *Lent*; not to *faſt* at all: and ſo, hee will warrant us, we ſhall be ſure, to be cleere from being any *hypocrites.* So, to avoid *hypocriſie,* hee voids *faſting* quite.

But, what is this, but to *caſt out devils by the power of Beelzebub,* one *devill* with another? To caſt out *hypocriſie* by *gluttonie?* To caſt out *ſuperſtition,* with the *prophaneſſe of Eſau?* Who, rather than offend his *belly,* cared not what became of his *birth-*

Math.12.24.
Hebr.12.16.

right. To bring in *Ne jejunetis, Faſt not*; under colour of *Ne ſitis hypocritæ*, not *Being like hypocrites*. To caſt out *Ne ſitis hypocritæ*, Be no *hypocrites*, with *ſitis Epicuri*, Die not in debt to your *bellies*. The devils onely way, to rid *hypocriſie*, by engroſſing *Epicuriſme*.

Matth 24.51. But (alas) what will this availe us? what is gotten by this? Small eaſe will it bee (GOD knowes) for any, not to be condemned as an *hypocrite*, Seeing he that *fell to eat and drinke with good fellowes* (in the XXIIII. *Chapter* after) *had his portion given him with hypocrites*, as good a *trencher-man* as he had beene, all his life-time. So that, both come into one roome, both *lye* together, and *fry* together in one *place* of *torments*. And, thither it is he would bring us, he cares not, whether way. This is his firſt aſſay: and much hurt he hath done this way.

I know not how, but *faſting* is laid aſide: In a manner cleane gone: Few, or none keepe it. How is it gone? What is pretended, or given out for it? But for feare of doing that, which *perſons* doe that are *ſuperſtitiouſly* given; feare, of being like them. For, no feare of *hypocriſie*, now: *Sicut hypocritæ* is now gone. But, by this one precedent, this one *ne ſitis ſicut*, he can make more. As now, in place of *Be not like hypocrites*, is come a feare of, *Be not like Papiſts*: we ſhall be like *Papiſts*, if we doe. And, not to *faſt*, is made a *Superſedeas* to all *Popery*; as if that alone were enough, to make vs truly *reformed*. This is all our feare now.

Pſal.14.5. But, *ibi trepidaverunt timore, ubi non erat timor, There were they afraid where no feare was*. This is but a *ſcar-crow* neither. 1 *Firſt* ſet downe this: we muſt doe ſomething, that *hypocrites* and *ſuperſtitious perſons* doe, or we muſt give over *Almes* too, and *Prayer* as well as *faſting*; for, they have a like *Ne ſitis* upon them. You ſhall finde *Hypocritæ* in, at all three.

2 Then the *ſecond*: we may doe what *hypocrites* doe, and yet not doe it, *as they doe it*. And it is the *ſicut*, the *manner* (not *the thing it ſelfe*) that CHRIST here excepts too. So, that feare is at an end.

3 Laſtly, theſe words being directed by CHRIST, and by Him ſpoken to His *Diſciples*, by the grace of GOD, all be not *hypocrites*, or *ſuperſtitious*, that *faſt*; For, CHRISTS *Diſciples* were neither. We may faſt then like CHRISTS *Diſciples*; we may be of their number. And indeed the truth is; CHRISTS *Diſciples* are onely truly ſeiſed of it. *Hypocrites* doe but encroch upon *it*, or rather on the *outſide* of it, as doth the *Wolfe* upon the *ſheepes clothing*. But, neither is the *ſheepe* to leave or lay downe his *fleece*; nor the *Chriſtian* man, his *faſt*; becauſe other-while, the *Wolfe* is found in the *one*, or the *hypocrite*, at the *other*.

In three ſhort words CHRIST teacheth us a way to anſwer both. *His ne ſitis ſicut*, will make both fly away, as *chaffe* before the *fan*, and *Cum jejunatis* never be ſtirred, but lye ſtill. Doe the *Hypocrites faſt, to be ſeene*, doe they? And doe the *Papiſts faſt*, with opinion of *merit*? Why, *Be not like Hypocrites*, but yet *faſt*: Nor, be not like *Papiſts*, no more than like *hypocrites*, yet *faſt* though. CHRISTS *ne ſitis* will ſerve for theſe, and for as many as the Devill can deviſe. *Faſt not like them*; *faſt like* CHRISTS *Diſciples*, and all is well. And this, for his firſt way of turning CHRISTS *Cum jejunatis* into *Ne jejunetis*, upon feare of *being like Hypocrites*, if we ſo doe.

Chap.5.ver.15. c Verſ.2. d Verſ.5. But if, this way, he ſucceed not, to keepe us from it, but *faſt* wee will; then comes he about, with a new ſtratageme. And that by way of good wholeſome counſell; that, if we will needs *faſt*, we would doe it, to ſome purpoſe: (that is) doe it ſo, as we may be *knowne* to doe it, in any wiſe. For, to what purpoſe will it be to doe it *in tenebris*? It is no *worke of darkneſſe*; or, as good in a blinde corner, where no man can take notice of it; as if we were aſhamed to be ſeene about ſo *good a worke*. Nay, in any wiſe; take heed of *concelement* of your *faſt*, of *hiding it under a buſhell*. And, good reaſon; they be *workes* of *light* (all three) *Almes*, *Prayer*, and *Faſting*; and ſo love to be brought to *light*, to be ſet on a *Candleſticke*, and to be ſeene. Therefore, as before, in our *Almes*, hee had deviſed we ſhould call our *Almeſ-folke* about us with a [c] *Trumpet*: and, as in *Prayer*, that we ſhould doe it in [d] *choice places*, where folke may come by, and ſee us at it; and to be a good deale *longer* than ordinarie, that ſo, we may ſeeme ſomewhat *ſingular*, and to have more in us, than our fellowes: So, here now, when it is *Faſting-day* with us, to get us a *faſting-day face*, at any hand. For that, except we bee ſomewhat altered in *countenance*, no man will looke at us, or marke us; there will bee no notice taken of it; and ſo as good not *faſt* at all: But if it appeare in our *faces*, wee ſhall both get reputation to our ſelves, and our *Profeſſion* ſhall receive *credit* beſides. Thus doth hee medle his *chaffe*; *mold* in his *ſowre leven* into Christ's *nova conſperſio*; to make us doe, what God would have us, for his owne; to doe God's worke for the *divel's end*. *Sanctifie me a faſt* (as I told) ſhewes, there is *ſanctitie* in it; a *holy duty* it is, and he ſeekes to breed *mothes* in it. For, ſo the *Fathers* call *hypocriſie* (*tineam ſanctitatis*) the *moth* that frets in ſunder all, that holy or good is; and ſo by that meanes, make it a meere *moth-eaten faſt*.

1 Cor.5 7.
Ioel 1.14.
2.15.

Thus, whither-ſoever we turne our ſelves, hee meets with us ſtill: Theſe are his deſignes: this doth hee, *diverſis itineribus*, by *contrary wayes*, ſeeke to circumvent us. Firſt, downe he ſits in his *Court*, and offers us a *licence*, not to keepe *Lent*, to keepe what *diet* wee will: And if we refuſe it, threatens us, he will get us *preſented* for *hypocrites*. But, if that move us not, but we ſtand out reſolute for all his ſcarr-crow, then, out hee comes in a new ſtyle; falls to commend us, as *good orderly men*: but (withall) to adviſe us friendly, to doe all ſo, as may be for our beſt behoofe: which is, to have it *ſeen* in any wiſe. And (that which is ſtrange) ſcarrs us with that, in the beginning, which hee brings us to, in the end: Even, to doe that in *hypocriſie*, that (before) he wiſhed us, in no wiſe to doe, for feare of *hypocriſie*. So as, upon the matter, now it is come to *ſitis hypocritæ*, though not, in ſo broad termes; but, ſo is his meaning, doe it *like hypocrites, to bee ſcene*.

II.
The *Chaffe*.
1 *Not like Hypocrites*, in generall.

This, is the proper place: here now comes Christ with his *fanne*, and *ſevers the precious from the vile*, with *Ne ſitis ſicut*. And thinke it never a whit the worſe for this *Ne ſitis*. *Almes* hath the ſame before; and ſo hath *Prayer* the very ſame: And many a *Ne ſitis* belong to theſe, and to every good *duty*. They are not the worſe; the better rather, for the *fanning*: they are ridde by it of much refuſe ſtuffe. And, even to this of *faſting*, there belongs more *Be not like's* than one. Not *like* the *Manichee's* that thought the *creatures uncleane*. Not *like* them, whoſe *faſt* is a *Commutation of Gluttonie*. Not *like* them, that *faſt* to ſave charges. Not *like them*, that make it an *opus operatum*: and, ſo it be done, it skills not *how* with them; it skills not for any *Sicut*. *Not like* any of theſe. One *ne ſitis* ſerves them all, ſends them all going one after another, as many as come. *Ne ſitis* to them all, and to every, or any of them all. And ſo, you ſhall not need give over your *faſting* for any of them all. I would *faſt*, but for being like one of theſe: why, be not like any one of theſe, and yet *faſt* notwithſtanding.

Mat.7.18.

Not like any one of theſe. But ſpecially (ſaith Christ here) not *like Hypocrites*. Why, not *like them*? For, then, the *Phariſees* faſted, and their *diſciples*: and *Iohn* faſted, and his *diſciples*: there was, then, *faſting* on all hands. And then is the time of *hypocriſie*: Then, doth it abound moſt, when things are in requeſt, when moſt uſed; then, is moſt danger of counterfeiting. And *hypocriſie* is but a kind of *counterfeiting* (as I ſhall ſhew you.) Therefore, as thoſe times were, *Bee not like Hypocrites*.

Not *like them*? and *them*, of all other, *one would chooſe to be like*; they of all others are moſt like to *faſt*; they looke as if they *faſted*; they *carry* their *faſt*, in their *face*, they. Why, that, Christ likes not; the carrying it in their *face*: tells us plainly, they be not the men, we take them for: no true *faſters*, they; they be but *hypocrites*.

Hypocrites: that is, *ſtage-players*.

Hypocrites? What is that? Wee muſt needs ſtay a little, to ſearch out the true ſenſe of that word: They be ſo baited, all the Goſpell through; there be ſo many *Woes* cried againſt them. The word *Hypocrite* is neither *Engliſh* nor *Latine*, but as a *Deniſon*. Originally, it is a knowen *Greeke* word; and is (in that tongue) the *ordinary* and *proper name* for thoſe, whom the *Latine* terme *Hiſtriones*, and we in Engliſh, *Stage-players*: Such as in diſguiſed attire and haire preſent themſelves on a ſtage, and there oft repreſent thoſe, whom (GOD knowes) they are farre from; but yet, outwardly take upon them their *perſons*, as if they were.

And the ground of the word is, they are therefore called *Hypocritæ*, for that, to give a true judgement of them, you muſt ὑποκρίνειν *judge* them (not by their *Player's coat* above, but) by that, they are *underneath* in their owne, when their *gorgeous* and *gay attire* is off. That, may be *gallant* and *brave*: they themſelves are, it skills not what; Peradventure, he that plaid the *Souldan*, but a *Sowter*.

The word (in the tongue CHRIST ſpake) is as much to ſay, as one in a *vizour*, *Aſſumens vultum*, a *face-taker*; one that hath got him a *taken-on-face*, which is none of his owne, nor nothing like it; as in *Playes* and *Shewes*, the manner is. But, we hold us to the word *Hypocritæ*. The native ſenſe of the word you ſee: and it is, as if he had ſaid in plaine Engliſh; *When ye faſt, be not like theſe ſame Stage-players*. So, it ſignifies at the firſt. And at the ſecond hand, all others, which doe off of the ſtage, that which they doe upon it; and in *Court*, *Citie*, or *Country*, carrie themſelves with other *faces* than their owne, as theſe doe on the *Stage*, at *Play-houſes*.

The Heathen man long ſince obſerved, that *Mundus, ſcena*; that, in his conceipt, the world, for all the world, was like a *ſtage*, or *theater*; ſcarce a *true face* in it: all in a manner *perſonate*. And the *actions* in the world, not much unlike to their *acting* of their parts in the *Acts* and *Scenes* of a *Stage-play*. But our SAVIOVR CHRIST, hee goes further: he tells us here, of a ſtranger matter. That, there want not, that make His *Church* a very *Stage*; and *play with Religion*, and *play Religion* and every part of it: So carrying themſelves in things pertayning to GOD, as if they had ſome *Play or Pageant* in hand. It is but too true, this. If you will ſet up a *Stage*, I will find you *Actors* for it enow.

a Mat.26.8. Ioh.11 5. Will you ſee *Almes playd?* Out comes *Iudas* ſagely, with a ſentence in his mouth,
[a] *Vt quid perditio hæc?* Alas, it *would have beene* better beſtowed, upon a many of poore
people: why *ſhould there be ſuch waſt upon* CHRIST'*s* head? right, the *Supplication of*
beggers.

Will you ſee *Prayer playd?* Looke upon the *Players* in the XXIII. *Chapter* after, that,
b Mat.23.14. under colour of [b] *a long prayer*, now and then *prey upon the houſes* and goods of a ſort of *ſeduced*
widdowes: and make as good gaine of their *Prayers*, as *Iudas* would have done of
his *Almes*.

But, *Sermons goe away with it* now: The *Church* is, then, *full*: and (GOD knowes)
a few true hearers: the reſt are but a ſort of *Sermon-Hypocrites*. The Scene is in the
Ezek.33.30. 33. of *Ezekiel*: *O let us goe heare the Word*: and the *Prophet* addes, *So was the faſhion then*,
31. and *for faſhion*, it was. And thither they come, and when they are come, here ſit
they, but their heart is elſe-where, wandring where it will. *Either they attend not*:
Verſe 32. or, if they doe, it is *to make jeſts*. Or, at the beſt, it is but, as *they heare a ſong of one that*
hath a pleaſing voice; and no more comes of the *Sermon* than of the *ſong*. Or, if
a Mar.6.20. you love the *New Teſtament* better, there have you (in the 6. of *Marke*) [a] *Herod* ſending
b Verſe 18. for IOHN BAPTIST oft, and *hearing him* full devoutly, till (for a [b] *Non licet*
tibi, in one of his *Sermons*) he made his *Head* flye off his ſhoulders. And in verie
c Gen.34.13. deed, the *Marriage* at [c] *Sichem*, and the *Circumciſion* for it; [d] *Abſaloms vow*; [e] *Iehu's*
d 2 Sam.15 7. e 2 Kin.10.18. *ſacrifice*, what were they but very *playes*, *meere maskes*, imitations of him that is *Roſcius*
in ſcenâ, the *Maſter Hypocrite* of all, who (in the Old Teſtament) got him on a *mantle*,
f 1 Sam.28.14. and played [f] *Samuel* at *Endor*: and (in the *New*) got him *wings*, and *bright rayment*,
g 2 Cor.11.14. and came forth [g] *transformed into an Angell of light*. To whoſe companie they
h 2 Tim.3 5. *belong*, and whoſe they are, that get them [h] Saint *Paul's* μόρφωσις εὐσεβείας, the *vizor*, or
i 1 Pet.2.16. *maske of godlineſſe*; and make of it [i] Saint PETER'*s* ἐπικάλυμμα κακίας, a *cloke* or cover,
for every bad intent. They doe no better, but even *play religion*. And of this *Scenicall*,
theatricall, *hiſtrionicall godlineſſe*, there is good ſtore abroad in the world: GOD grant it
be not found in *Iſraël*. Be not then *like ſtage-players*, when about any *religious act*; Not,
when about any.

Not *like* them in *faſting.*

But, of all parts of *Religion*, our SAVIOVR (here) may ſeeme to have made choiſe of the worſt. To ſay, when ye *faſt, be not like players*, not then, of all times. For, a *Play* and a *Faſt* ſuit not. A *Play* is lightly had at *feaſts*. Men, when they *faſt* are in *heavineſſe*: theſe agree not well. Well, as evill as they agree, for all that, *faſts* have beene *played* too. There was a *Faſt* played, to get [k] *Naboth's vineyard*: It coſt him his *vineyard*, and his *life* too. There was another played ([l] *Act.* 23.) to have got Saint *Paul* made away. And they ſay, there was one *played* againſt the *fifth of November*; and a *Proceſſion* too; and all, to have made us all away. From ſuch *faſts playing the* LORD *deliver us*. But ſo, you may have a *faſt played* too, for a need.

[k] 1 King.21.9.
[l] Act.23.14.

2
Not like *ſowre* Hypocrites.

That we may not marvell, theſe *hypocrites* that *play in Faſts* (CHRIST tells us) are a ſpeciall ſort by themſelves. *Be not like hypocrites* at all: but, of all other, not *like them.* Why? the common ſort of *Hypocrites* abroad, ſeeke to put on a *better face than their owne*: but, here have you a *Monſter, exterminans vultum, out-lawing* (as it were) and *baniſhing* his owne naturall countenance ἀφανίζω is CHRISTS word, *defacing his face*, as you can hardly know, it is he: taking to himſelfe a worſe *face* farre, than ever GOD made him. To *lay* on a little (I wot not what) to the end, to looke the more faire, the better coloured, of a cleerer complexion; that, is not ſtrange: But, to affect a looke more *dimme*, more *hollow*, more *evill favoured*; and to *be-levin* his *face* to that end, that paſſes; that, is a new kinde of *hypocriſie per ſe*; a kinde *by it ſelfe*, that. Yet, ſuch there be. There were, that *wore a courſe garment to deceive* (ſaith *Zachary*:) So, there is not only *gay*, but *ragged hypocriſie*. And, there were (ſaith CHRIST here) that *rough-caſt* their countenance, and that, to deceive too. That, there is not onely *fucus*, but *fermentum pietatis*; Not onely *fleering*, but *lowring*; Not onely *well complexioned*, but *pale-coloured hypocriſie*. Such are they, that *play in* CHRISTS *faſt*, here; *triſtes, torvi, auſteri*, the word is σκυθρωποὶ; which is (properly) the looke of a *wilde-beaſt* (a *Lion*, or a *Beare robbed* of their *whelpes*) *grimme* and *ghaſt*; one would be afraid to looke on them. Theſe, would CHRIST have us, not be like; As indeed who would be like them, but ſuch *hypocrites* as they?

Zach.13.4.

1 Not like them in their *Sicut*, their *manner.*

Not like them? Why, how doe they? *Exterminant vultum.* We begin with *vultum*. The *hypocrites* whole labour is but his *looke*. Blame him not; for he is nothing but *looke*. Nothing but *face*, and *caſe*; but a *very out-ſide* onely. As for any inward matter, he never lookes after.

In which point, they ſuite well with *Players*, whoſe names they beare. It is a very fit *reſemblance* for them, that are nothing but *reſemblance*. In the very true and lively *perſon* of a *Prince*, the *outward pompe* or ſhew is the leſſe part, by farre. The *Regall qualities*, the *Princely vertues* are they, we chiefly admire; A *religious heart, high wiſdome, heroicall courage, Clemencie*, like that of GOD, without *meaſure or end*. In him that *playes the King*, it is quite otherwiſe. No *Royall qualitie* is required at all; No *Princely vertue* needs, he never cares for them. But, *geſture* and *gate*, the *carriage* of his *countenance*, to ſay his *part*, to *pronounce* and to *act* it well; that is all that is cared for by him, or that is looked for at his hands. And even ſo it fares here: *Contrition* of *ſpirit*, a *broken heart*, *unfained humilitie, truth in the inward parts*; theſe are moſt requiſite in the *true faſt*. It skils not a whit for any of theſe, in the *ſtage-faſt*; So he can ſet his countenance well, have the *clouds* in his *forehead*, his *eyes* ſomewhat *hollow*, certaine *wrinckles* in his *cheeke*, carry his *head* like a *bulruſh*, and looke like *levin*; all is well. As for any inward accompliſhment, he never takes thought for any. *Vultum* onely is it; He goes no further. Onely to be like, to be *ſicut*; as one, though (indeed) none.

Pſal.51.6.

2 Not like them in their *Vt*, their *end.*

But, why doe they take all theſe paines to disfigure themſelves? That doe they, *Vt videantur*, that they might *be ſeene of men*, and ſeeme to men, appeare to them in the likeneſſe of ſuch as *faſt* indeed. The *levin* of *hypocriſie*, in their *lookes*, is from the love of a *Videantur* in their *hearts*. *Vaine-glory*, the ground of *hypocriſie*, ever. And, here now, they match againe. The *Hypocrites end*, is as the *Players end*; Both, *to be ſeene*.

You never ſee the *Play* begin, till the Spectators be come, ſo many as they can get: Nor, no more ſhall you ſee this *faſt* acted, unleſſe there be ſome, to *eye* and to *note* it. He will not *faſt* on the ground; there muſt be a *Stage* ſet up for him; where I dare ſay, they wiſh the *ſcaffolds* full to ſee them: the more, the better.

Both match in *videantur*; and it muſt be *ab hominibus, of men. Angels eyes*, GODS *eyes* will not ſerve the *Hypocrites* turne. Other *eyes* then, there muſt be entreated, to gaze on them, or yee get no *faſt*.

Why, is there any harme in *mens eyes*, that they may not ſee, nor wee may not be *ſeene of them? Verè oculi hominum* (ſaith *Bernard*) *baſiliſci ſunt bonorum operum*: Now truly there is in mens eyes *venome*, like that of the *Cockatrice*, to infect our *well-doing*, with a *well-weening* of our ſelves. O now, I am ſeene! *O ego quantus ſum, mundo cenſore!* O what a *holy mortified man*, am I taken for! It troubled *Almes* before (this:) it troubled *Prayer*; and now, *faſting*: It troubles all. In all, this, is the point, this is the *Vt*, to be *ſeene of men*. Not, that it is unlawfull to be *ſeene well-doing*: You will eaſily put a difference, betweene, *to be ſeene to doe well*; and, *to doe well, to be ſeene*: betweene *facere & videri*; and *facere, ut videare. Doe, and be ſeene*, may be caſuall, never thought on by us. *Doe, to be ſeene*, that is the *Vt* (and that *Vt* is it) the very *end*, we doe it for, and otherwiſe we ſhould not doe it. It happens otherwhile, many good people doe well, and are *ſeene ſo doing* as it falls out; but, beſide their purpoſe quite. But, none, ſave this *maſked crew, ſacrifice themſelves and their faſts* to the *eyes of men*; and doe, what they doe, for no other *end* but that.

Math.4.1. Luke 5.16. You ſhall eaſily diſcerne them. You ſhall not get one of them, to doe as CHRIST did, get Him *aſide out of the way into the wilderneſſe*; *faſt there*: No: CHRIST was not ſo well adviſed, to doe it there, in a deſart deſolate place, where there was no bodie to meet him, or ſee him at it. They be all for the *eye* (theſe:) a *perſpective faſt*, or not at all. Nothing out of ſight; never, by their good-will, where no body to looke on. *Ieiunium oculare*, ὀφθαλμονηστεία, this. The Heathen man ſaid well: *Ergo iſte, in tenebris, non ſervaret hominem*; Such a one would not be entreated to *ſave a mans life* in the *darke* (if he might:) Not, but by *torch-light*. For, all is *loſt*, he is cleane *undone*, if no body *ſee* or looke upon him.

Luke 4.1. Well, if it were the SPIRIT *of* GOD *led* CHRIST *into the wilderneſſe* to *faſt* there, like an *Hermite*; you may well know, what *Spirit* it is, that ſets one up a *ſtage*, there, to *faſt* like an *Hypocrite*. *To be ſeene* then, is their *Vt*, the very butt they ayme at.

And, wherefore *to be ſeene*? In the *Play*, that they may have a *plaudite*: So plaine, as they even crave it in their *laſt words*. So, in this *eye-ſerving faſt, ſeene* they muſt be: And why muſt they be *ſeene*? To be given out, for Such an one is a great *Faſter*. And Math. 16. why that? That *men ſeeing that good worke of theirs, might glorifie* GOD? No indeed; but, *them*: the *earthly childe*; not, the *heavenly* FATHER. And, marke it, when you will: There is no *animal* ſo ambitious, no *Chameleon* ſo pants after *aire*, as doth the *hypocrite* after *popular praiſe*. For it, hee *faſts*; and ſo *hungry* and *thirſtie* he 1 Sam 15.30. is after it, as you ſhall heare him even *begge* for it: *Honora me coram populo hoc*, ſaith *one* of them (It is SAUL:) *O grace me, for the love of* GOD; ſeeme to *honour* me in Iud.9.2. the peoples *eyes*. *Loquimini in auribus populi hujus*, ſaith another (It is ABIMELECH:) O give it out in the *peoples eares*, I am thus and thus. Marke: the *Peoples eyes*, and the *Peoples eares*; for, *hypocriſie* is ever *popular*: for their, for mens applauſe, all in all.

Nay then, will yee heare them expoſtulate for it, and that, even with GOD Him- Eſay 58. 3. ſelfe? *Wherefore* (ſay they, in the LVIII. of *Eſay*) *faſt we, and thou ſeeſt it not?* So, they would *be ſeene*. And, why doe we pinch and puniſh our ſelves, *and thou regardeſt it not?* So, they muſt be *regarded*, or they will not take it well. To be ſhort: the *putting forth* Verſe 9. *of the finger* (as *Eſay* there cals it) or (as the *Poët*) *Digito monſtrari*, to be pointed at, and *dicier Hic eſt*, and ſaid *Looke yee, there he goes*: To have it whiſpered, *That is He*: To be magnified up and downe the Peoples mouth, that, is even the *conſummatum eſt* of all this *Stage-devotion*.

Which very point makes the *faſt* looſe; and indeed, makes it to be no *faſt* at all: They *extermine their countenances* ſo long, that they *extermine faſt* and all. This very *Vt videantur* makes, that it *ſeemes* to bee, but *is* (indeed) none. For, in the true *faſt*, it is as DAVID ſaith of his; *I ſorrowed, and my ſoule faſted:* It is an *humbling of the ſoule*. Elſe, if it goe no further than the *body*, it is a *faſt* without a *ſoule*. But, theſe, though their *ſtomacks* be empty, yet their *ſoules* doe feed and *feaſt* all the while. *Nam eſt quædam ſagina laudis* (ſaith the Heathen man:) *Praiſe will feed and fill both*. And, it is our *meate* and *drinke* (and ſo we call it) that we take delight in. And ſure, if *Eſay* bee right, that one *may bee drunke, and no cup come at his head*; it is like poſſible, one may *ſurfet*, and yet no *meat come in his belly:* And, with *pride* both. As for *meat* and *drinke* the divell never takes any; keeps a *perpetuall faſt* for that matter: but, feeds on *pride*, as one doth on his *meale*; and *ſurfetts* that way, as much as any *Epicure*. And even ſo (for ought I know) one may *eat* and *drinke* no more than the *divell*, and yet bee as *proud as the divell*; why not? So as upon the matter, their *faſt* is but even the *divels faſt*, and no better.

Pſal.69.10.

Eſay 51.21.

Faſting then, being an *act* of *humilitie*, if the divell can make it matter of *pride*, *habetur propoſitum*, he hath what hee would; hee will give you good leave to *faſt* and ſpare not. And, even matter of *pride*, he makes it. The *Phariſees*, whom CHRIST would have us *Non ſicut*, they were, in their owne conceits, the *Non ſicuts* of the world. They tell it GOD, *Non ſicut alii*, Not *like other men*. Others did but *faſt once a weeke*; if that: *they twice*, and never miſſed. And, in the Eccleſiaſticall ſtorie, there is a rare example of it. He, that ſame IOHN the *Patriarch of Conſtantinople*, that firſt tooke upon him the proud title of *Vniverſall Biſhop*, that every man was called and knowne by the name of Ιωάννης ὁ νηστεύτης, *Ioannes Iejunator, Iohn the great Faſter*. So, *pride* will grow of *faſting*. Being then ordained to take downe the *ſoule*, if he can bring it to *puffe it up*, and ſo, turne our *faſt* into *ſinne*; that, is even a *Faſt* of the *divells owne chooſing*. One, which (he is ſure) GOD will never looke at. The *Prophet* gives the reaſon: *If wee faſt for men's eyes, we faſt for men, not for* GOD. If we *faſt* for our owne *praiſe*, wee faſt for our *ſelves*, not for GOD neither. Now, what GOD ſhould *reward*, ſhould be done for GOD. And, with GOD, a righteous thing it is, to put men over to receive their *rewards*, at their *hands*, for whom they *faſted:* that they pay them their *wages*, that *ſet* them on *worke:* For, at *His hands*, they are like to receive none, ſeeing, for *Him* they did it not: He was not the *Vt* of their *faſting*. And this is the laſt point. As before, not *like them* in their *Sicut*; So, not here in their *Vt* neither: Neither in their *manner* not in their *end*.

Luk.18.12.

Zach.7.5,6.

III.

The *Danger* of it.

Verily they have &c.

Suppoſe now, one may be ſo in love with the *praiſe of men*, as he is altogether out of love with an *inviſible faſt*, and muſt needs looke a little that way; what harme will come of it? *Amen dico vobis, quia receperunt mercedem ſuam:* This muſt needs be their *puniſhment*; for, there is none other but this. And ſure, as ſtrange a *puniſhment*, as you ſhall read of: To ſay *Amen* to that, one deſires; to ſay, one *ſhall receive a reward*. Can it be a puniſhment to *receive*, to *receive a reward*, and a *reward of our owne* deſiring? It is ſurely none. You doe it, *to be ſeene*; you *ſhall be ſeene to be praiſed*; why, *you ſhall be praiſed:* This is your *end*; your *end* be it. You hunger and thirſt for *mens praiſe*, faine you would have it; you ſhall have it; There it is, take it to you, much good doe it you with it. Call you this a *puniſhment*, to receive a *reward*, to have ones *deſire?* Surely, it ſeemes but an eaſy one, if it be one.

True, if the *reward* be worth the while, firſt. And ſecondly, if by *receiving* it, we *forfeit* not one *incomparably greater*. But, in theſe two caſes, 1 If the *reward* be but ſome ſleight thing, *little worth:* 2 And then, if by getting it, we loſe another *above all worth*, then have wee no great cauſe to *rejoyce* at our *receiving:* then, in ſtead of a *reward*, it is a *puniſhment*, ſay I; and that an heavy one, whenſoever both theſe caſes meet.

1
Their *Reward* (*popular praiſe*) is *ſleight.*

Now, both theſe caſes meet here. Firſt, it is but a poore thing, they *receive*. Shall we value it, as it is? I meane this *goodly reward* of *popular praiſe*, which they ſo itch after. What is the *popularitie*, but a ſort of men nothing *judiciall*? Not one among a hundred. Not *praiſing*, but out of *paſſion* (lightly) if that: and not *conſtant* in that *paſſion* neither.

2 As *not judiciall.*
Luk.6.26.
Ioh 7.12.
Act.19.28. 32.

Praiſe if it be *judiciall*, is ſomewhat worth; and ſo worth the deſiring. The *popular* is not ſo. Christ ſaith; *they have alwaies ſpoken all good of the falſe Prophets*: as for the true, they have ever followed them with all *diſgrace*: And, then, what *judgement* is there in them? Christ himſelfe will ye heare their *verdict* of Him? Some there was ſaid, *Hee was a good man*; but ſome other (and the greater ſumme) ſaid, *No, but a very ſeducer*, a *coſener* of the *people*: And then, who can thinke, there is any *judgement* in them? In the XIX. of the *Acts*, the whole multitude was together, and when *Demetrius* had ſet them in for *two houres together they never left crying, Great is Diana: and the moſt part of them never knew why they were come together*, nor why they cried ſo: And then, what *judgement* is there in them? No ſure: out of *lightneſſe* of *mind*; out of *paſſion* it is, they *praiſe* or *diſpraiſe*, *magnifie* or *vilifie* a man, for the moſt part.

2 Not *durable.*
Chap.21.9
Chap.27.21.
Ioh.18.40.
Act.28.4. 6.

But is this (be it paſſion, or what it will) of any *endurance*? will it hold? No indeed: *Sicut luna mutatur*, Every *new moone*, a *new mind*; nay every *quarter*. No better witneſſe of this, than our Saviour himſelfe, who heard *Hoſanna in the higheſt*, and *Not him but Barabbas*, both, within the ſpace of a *ſevennight*. Saint *Pauls* was yet ſhorter; for he was firſt a *murtherer*, and ſodainly, a God and no leſſe, in a manner *with one breath*. There is their conſtancie; this, the hold you can have of it. No *lock* nor *key*, to ſhut up our *reward* in: No *tenendum* to our *habendum*, to *hold it when we have it*. And who then would much eſteeme it?

1 Cor.4.3.

But, ſay there were both *lock and key*; yet, what is *praiſe* but *words*? and *words* but *wind*? what is *ſpeech* but *breath*? *breath* but *aire*? *tenuiſſimus fructus*, a thin *reward* (God wot.) For, what is more *thin*, than *aire*? This is ſure, no great *reward*: *Mihi pro minimo eſt*: So, *Paul* makes but a *minim* of it, we make ſo much of.

2
It is their *finall Reward.*

And yet even this, ſleight as it is, were it onely to *receive* it, and that were all, there were no great hurt in it. But, now comes the hurt, For, when it ſhall come to this, that we are ſo to *receive* it, as in full *payment*: (for, ſo it is; not ἔχουσι, *have it*; but ἀπέχουσι, *have it for all*, that ever they ſhall have:) So to receive it; *tanquam mercedem*, as it ſhall be our *laſt pay*, our *finall* and *full recompenſe* and *ſatisfaction*, for all that ever wee have done; then it goes hard.

And that is it, Christ meaneth: And that is it, every good mind feareth: That here ſhall bee all; a few *good words*, a little *warme breath*, a *blaſt of vaine praiſe*, of a ſort of vaine men. And when we have this, we have no more for ever to *receive* or looke for beſides this. That, as Christ tels us (in the firſt *Verſe* of the *Chapter*) this *acceperunt* inferrs an *amiſerunt*: *Acceperunt ſuum* here, an *Amiſerunt meum* elſewhere. And that, where (of all) we would leaſt be without it. That the receiving of this, cuts us off from another, infinitely above and more worth than this. The *reward* we *receive*; *nothing leſſe to be regarded*: the *reward* we loſe, the *damage* we incur; *nothing more to be feared*. Lay theſe together, *mercedem juxta mercedem*, we ſhall find it a *puniſhment*; ſuch a *puniſhment*, as no man would ever wiſh his very enemie more.

Of this *Amen* here, of theſe words [*they have received their reward*] you ſhall read in Saint *Gregorie*, that never did any ſaying ſo *ſound* in his *eares*, ſo *runne* in his *head*, *reigne* in his *heart*, *worke* upon his *conſcience* (as he deeply proteſts) as did theſe. This, he tooke for one of the moſt *fearefull ſayings* in the whole *Bible*: that what he did here *receive* (were it *praiſe*, or *preferment*, or what other earthly thing) it ſhould be his *laſt receipt*, his *finall reward*, his *portion for ever*, his *Amen*: for, *Amen* is the laſt word (wee know) that ends all. For, ſo are we in a manner proceeded againſt, and deprived of all hope of further *reward*, at the laſt great *receipt* of all.

The *praiſe of men*, which we here ſought and found, ſhall deprive us of hearing *Euge Serve bone*; One ſyllable whereof is more worth, than all the *Panegyricks* that ever were. And not onely of that, but of *Intra in gaudium Domini* beſides, much more to be eſteemed than all the *Evge's* in the *world*, nay, than the *world* it ſelfe. That the winning of one ſhall be the loſing of the other.

Matth. 21 23.

And now judge, whether *this receiving* be not a *loſſe unvaluable*; this *reward* a *puniſhment unſufferable*; this *Amen*, to be prayed againſt of all. Nay, whether there be any ſo *penall a puniſhment*, ſo *heavie a cenſure*: This ſhall be your *puniſhment*, that this ſhall be *your reward*; and, never more but this.

For, doe but aske: why doe they this wrong to their *faces?* To ſeeme to men to *faſt*. And what then? Then they ſhall be *commended of men*. And what then? Nay, there is all. And God comes to a point with them: ſaith, Let them be commended for it: And they have no wrong, they making it their *end*, if God make it ſo too.

To *puniſh* one by his owne *deſires*; to ſay (as God doth in *Oſee*) *Becauſe Ephraim will have altars to Sinne, they ſhall be to Sinne*; becauſe you make this your *reward*, it ſhall be your *reward*, take it for your *reward*: To ſay, *So be it*, to have our *faſt* conclude with the *Hypocrites Amen*: No more fearefull *puniſhment* in the world.

Oſee 8.17.

The Application.

* *Knowing then this feare*, wee *perſwade*, *exhort*, *intreat* men (and no otherwiſe, than CHRIST here doth) to *faſt*. And the *Cum* is now *come*: Now then to *doe it*. Not to doe it *as theſe*, yet in any wiſe to *doe it*. To *faſt* to GOD; not to the *world*: to our owne *hearts*, not to other mens *eyes*: to *conſcience*, not to *forme*. Not, to *ſet* us up a *ſtage* to doe it; but (with CHRIST) to doe it apart, *in ſecret*. And thinke not, if *men ſee* it not, it ſhall not be *ſeene* (be it never ſo ſecret:) that you ſhall doe it without *witneſſe*. Beſide the witneſſe, *Teſtis in corde* (ſet by the Heathen man at a *thouſand witneſſes*) there is (as *Iob* cals *Him*) *Teſtis in cœlo*, *One* in *heaven* who ſees it; needs no *light* to ſee it by: whoſe *theater* is the *darke*, and beholds us as cleerely when the *candle* is put out, as when it burnes. *Faſt* then, doe it to be *ſeene of Him*: and being done not for *men*, but for *Him*, *Him* ſhall you be ſure of, to caſt His *eyes* to looke on it, to like it; to *regard* it and *reward* it, both.

* 1 Cor.5.11.

Iob 16.19.

So much doth CHRIST undertake in the verſe following; and that, in *His Fathers name*: and ſeales it with His *Verily*, that moſt certaine it ſhall be ſo. Our *ſecret faſt* ſhall have His *open reward*. It may be, even here upon earth, He will *make our light breake forth as the Morning*. If *here*, He doe not; *there*, He will. The *leſſe earth anſwereth*, the *more heaven reſerveth*. [b] *Euge Serve bone*, in that day, is another manner *praiſe*, if *praiſe* be it: [c] *Intra in gaudium Domini*, another manner *reward*, than earth hath *any*. Both together [d] *Merces magna nimis*, ABRAHAMS *reward*, an *exceeding great reward*: [e] *ſed non aſcendit in cor hominis*, it exceedeth the *heart* of man, to thinke, how *exceeding great*.

Eſay 58.8.

b Matth.25 21.

c Matth 21.23.

d Gen.15.1.

e 1 Cor.2.9.

Which *reward* Almightie GOD grant we may ſet before us, and *ſeeke* it in all our
doings: So *ſeeke* it here on earth, in this *life*, as we may there finde it in
heaven, in the *life* to come, to our *endleſſe* comfort and content,
through CHRIST our LORD.

(⁂)

A
SERMON PREACHED
BEFORE KING *JAMES*, AT VVHITE-HALL, *On the* XXVI. *of* February, *A.D.* MDCXXIII. *being* ASH-WEDNESDAY.

MATTH. Chap. III. Ver. VIII.

---Progenies viperarum, quis demonſtravit vobis fugere a ventura ira?

Facite ergo fructum dignum pœnitentiæ (*Vel,* Proferte igitur fructus dignos pœnitentia.)

---O generations of vipers, who hath fore-warned you to flee from the anger to come?

Bring forth therefore fruits worthy * *amendment of life.* * *Or Repentance.*

TO ſpeake of *repentance*, at the time of *faſting*, or of *faſting*, at the time of *repentance*, is no way out of ſeaſon: As *tree* and *fruit*, they ſtand. Of theſe *fruits*, *faſting* is one. And this, we now begin, a *worthy fruit*, ever from yeare to yeare, religiouſly *brought forth* in the *Church* of CHRIST. That, wee goe not from one, when we fall upon the other. The time of *repentance* will fall out to be a *Cum jejunatis*.

Repentance is here brought in, and preſented to us, as a *tree* with *fruit* upon it. The *tree* of GODS *planting*; The *fruit medicinable*; of the nature of a *counter-poiſon*, againſt our bane taken by the *fruit* of another *tree*. The *fruit* of the *forbidden tree* had envenomed our Nature: the *fruit* of this *tree*, to expell it, to recover and cure us of it. Gen.3.6.

Now, this Metaphore (of *trees* and *fruit*) puts us in minde, that the manner of *fruit-trees* is, once a yeare, they beare *fruit*. All doe ſo; once at leaſt: And if all, this *tree* likewiſe, within the ſame compaſſe, *to bring forth* hers.

And, though at no time *repentance* comes amiſſe; *good* all the yeare long; it may be taken every day (for, *repentance* would be as familiar to us; as *ſinne* it ſelfe; and, as the one, ſo the other, daily:) Yet at ſome time, more then other; and at this *time*, moſt *proper*, for then we have ſpeciall uſe of it. That the *body* and the *ſoule* may keepe *time*: and, when we take *phyſicke* for the *body*, we may doe it likewiſe for the *other*. If all were well knowne, of the twaine, the *ſoule* hath more need.

This *medicine* it to be taken *faſting*; as the rules of *Phyſicke* are, and as *medicines* uſe to be. Men come neither *eating* nor *drinking* to take *phyſicke*: when we will take that wee take nothing elſe. Thus, *faſting* is a friend to *Phyſicke* both of *ſoule* and *body*. When we *repent*, no man will adviſe us to doe it upon a *full ſtomacke*, but *Cum jejunatis*.

Of this *tree* and *fruit*, GOD (knowing the great need we have) hath a ſpeciall care, wee bee not without it: that it be *planted* and *growing* ſtill in our *gardens*; and that it beare us *fruit*, whereof we have ſo continuall uſe. As that in *Paradiſe*, was termed the *forbidden fruit*; So may this (as truely) the *fruit bidden*, it is ſo enjoyned, ſo called for of us.

And that, firſt called for, and before all other, as the firſt *fruits* of the *Spirit* returning Mat. 22.36.37. to GOD. There was a *firſt Commandement in the Law*: This, I may juſtly ſay, was the *firſt Commandement* of the *Goſpell*.

Goe no further, but even where we are, where the *Booke* opens: Saint *Iohn* is at it, at firſt. It is his very firſt word [*Repent*] *Sermo in apertione oris*, the opening of his Verſe 2. mouth. So beginns *He*: And ſo begins CHRIST; takes it up after him, word for word the ſame: *Repent, for the Kingdome of heaven is at hand*: neither more nor leſſe. Chap. 11.4. It is the *firſt fruit* of their *lips* both. And as our SAVIOVR CHRIST begun with it himſelfe; So gives he it in charge to his *Apoſtles*; they with it, to beginne like- Chap. 10.7. wiſe. Both, when he ſent them to *preach* to the *Iewes* firſt; And againe after when, at Luk. 10.9. His Aſcenſion, he renewed and enlarged their *Commiſsion*, and ſent them *to all Nations*, That, *repentance* firſt; (firſt that;) and then, *remiſsion af ſinnes* (after) ſhould be preached in His *name*.

Which was accordingly by them purſued. Ever, they ſtood on it, as the groundworke, the *fundamentall* point of all the reſt. So, it is expreſſely termed, *Heb.* VI. *the* Heb. 6.1. *foundation of repentance from dead workes*. On which *foundation*, would GOD, more coſt were beſtowed: that, while we are buſy aloft on the *Scaffolds*, in our *high points*, the *groundſills of Religion* decay not for want of looking to. To lay them ſurely: Which S. *Iohn* doth here, and we may all learne of him.

For, having begun (above at the II. *ver.*) with his *pænitentiam agite*: when he Verſe 3. ſaw, in the throng of his *Auditorie*, diverſe *Scribes* and *Phariſees hypocrites*, he knew where they would be ſtraight: (we ſhould have an *Agite*; a *repentance* with a *pænitentiall face*, and all *acted*:) *Repent?* Yes, in any wiſe; that they would, and could doe it full well, and never trovble themſelves with any ſuch matter as *fruit*. This made him lay it a new; to his *Agite*, to put a *Facite*; to *Agite pænitentiam*, a *Facite fructus*. Elſe, he diſclaimes *fruitleſſe repentance*. It is none of his: it will doe them no good: it will never quit them of the *wrath to come*.

Where, we ſee the good of *repentance*, what it is: To free us from *ira ventura propter* Verſe 7. *peccata præterita*: Which, theirs will never doe: Which none will ever doe, unleſſe, beſide *pænitentiam agite* (that is, the Act) there bee alſo *fructum facite*, matter of fact beſides; ſome *reall fruits*. And S. *Iohn* askes, Who did it? and marvailes much that any ſhould doe it: teach them any other way, how to eſcape *wrath to come*. Tells them directly, there is no other way: but, that they doe but beguile themſelves, while they vainely imagine, to ſlip through GODS wrath with this *fruitleſſe, formall, ſleight* kind of *repentance*.

If they will goe to it indeed, and doe it, and ſo doe it, as it may bee available to rid them of *wrath to come*, then muſt it not be *barren*, but *bring forth*: and that, *fruit*: and that, not ſuch ſleight and ſlender *fruit*, as they commonly poſt it over with, but *worthy fruits*, and ſuch as may well be ſeeme *repentance* indeed.

The Summe. The points, wee are to take into our conſideration, are: [1] That there is *wrath to come*; [2] but, it is yet but *to come*. That it *will come*. There is no falling into it when it comes: nor no abiding, till it comes. Fly from it we muſt, and flye from it we may. It may be fled from, is in the text: we may be ſhewen a way, how. Who ſhall ſhew it us? That will Saint *Iohn* here; who well can: He was *ſent to prepare it*. But (it ſeemes) we may be ſhewed a *wrong way* too; the *Phariſee's way*: But Saint *Iohns* is the *right*. He that takes any other, the *wrath of* God will come on him, which is to come upon all *impenitent ſinners*.

The Diviſion All which may be reduced to theſe two heads, which Saint *Iohn* would have imprinted in them and us: 1. There is no flying Gods *wrath*, but by a *true repentance*. 2. There is no *true repentance*, without *fruits*, and thoſe *worthy*, and well becomming it. *Bring forth fruits* therefore.

Of which words there is not any one waſt or to ſpare. Every one of them is *verbum vigilans* (as Saint *Auguſtine* ſpeakes) *awake* all; never an one *aſleepe* among them.
Pro. 25.11. Each hath his weight. Nor, never an one out of his *place*, but (as *Salomon* ſpeakes) *upon his right wheele*, ſtanding juſt where it ſhould. Wee will take them as they
I. II. III lie. 1. *Bring forth*. 2. *Bring forth fruit*. 3. *Bring forth fruit therefore*: wherefore? That you may *flie the wrath to come*: There, will that fall in. It is the
IV. onely true way: Let no man teach you any other way to flye it. 4. Then, *fruits of repentance*. And, if *repentance beare fruits*, then it is a *tree*. [1] Of the *tree* then firſt,
V. that beares *them*. [2] Then, of the *fruits* it beares: *Repentance's fruits*. 5. And laſt, that they be *worthy fruits of repentance*. *Bring forth fruits therefore, &c.* So fall they in order, of themſelves. To order them otherwiſe, were but to diſ-array them and doe them wrong.

* * *

I.
Bring forth: carrie not in.

Bring forth. At which, at the very firſt, we ſhall have ſome ſticking, as the world goes. All, in *carrying in*: *little* in *bringing forth*. For, to take our *Age* at the beſt, and our *ordinary Profeſſors* in the prime of their *profeßion*, and this is our vertue; we *carry* well *in*; we are ſtill carrying *in*: but nothing, or as good as nothing *comes from us*, *bring* we *forth*. So, this word comes very oppoſite to our times. All our time, is ſpent in *hearing*; in *carrying in Repentance ſeeds*, and other *good ſeeds* many. All, in *hearing* in a manner; none, in doing what we heare: None, in *bringing forth repentance*, or any other good *fruit*.

Act.17.20. At *Athens* they ſayd to Saint *Paul*: *Nova quædam infers auribus noſtris*. It is our caſe right, *infers auribus*: but, it is an *infers* without a *profers*; any *profers* at all. In, at our *eares*, there goes I know not how many *ſermons*: and every day more and more, if we might have our wills. *Infers auribus*, into the *eares* they goe; the *eare* and all *filled*, and even *farced* with them: but there, the *eare* is all.

1 Cor.12.17. It puts me in mind of the great abſurdity, as Saint *Paul* reckons it. What, *is all hearing?* (ſaith he) *All hearing?* Yes: *all is hearing with us*. But, that all ſhould be *hearing* is as much as if all one's *body* ſhould be *nothing but an eare*, and that were a ſtrange body. But, that abſurdity are we fallen into. The *corps*, the whole body of ſome mens profeſſion; all *godlineſſe* with ſome, what is it, but *hearing a ſermon?* The *eare* is all, the *eare* doth all that is done: and but by our *eare*-marke, no man ſhould know us to be *Chriſtians*. They were wont to talke much of *Auricular Confeßion*: I cannot tell, but now, all is turned to an *auricular Profeßion*. And (to keepe us to *Proferte*) Our *Profeßion* is an *inning Profeßion*. *In* it goes, but *brings* nothing *out*; nothing comes from it againe.

Chap.13.3. But, *Proferte, bring forth* (ſaith Saint *Iohn*;) bee not alwaies *loding in*. And there is reaſon for it. As, there is a *time* for *Exiit qui ſeminat ſeminare ſemen ſuum* (in the

Parable) wherein the *Sower* goeth forth and carrieth with him *good ſeed*; and caſts it *in*. So is there a *time* too (ſaith the *Pſalme* :) for *Rediit meſſor ferens manipulos ſecum*, that the *Reaper comes backe and brings his ſheaves* with him ; the *ſheaves*, which the *ſeed* (he carried *in*) *brought forth*. But, with us, it is otherwiſe. For, a wonderfull thing it is, how many *Sermons*, and *Sermons* upon *Sermons* (as it were, ſo many *meaſures* of *ſeed*) are throwen *in* daily ; and what becomes of them, no man can tell. Turne they all to wind ? or runne they all thorow ? for, *fruit* there comes none. *Omnia te adverſum*, all *in* : *Nulla retrorſum*, None *out*. It went hard (ſaith *Aggee*) when, for *twenty meaſures of ſeed, there came but ten of graine* ; but halfe in halfe: Why, wee would thinke our ſelves happie, if that were our *caſe*. Nay, it was worſe with *Eſay* ; an *Homer* of *ſeed yeelded* but an *Epha* of *corne* ; that, was but *one* in *ten*. It were well with us, might one but ſay that : for, that were *ſomewhat* yet. To be wiſhed, we might ſee more : but, till more come, ſee but even that. Pſal.126.6. Agge 2.16. Eſay 5.10.

Now, that ground (ſaith the *Apoſtle*) that receives ſuch a quantitie of *Seed*, and returnes no more for it, is *neere a curſe*. And that *tree* (ſaith the *Goſpell*) that was *well leaved*, and no *fruit* found on it, was ſo neere, that it had a *curſe*. And thoſe *eares* that have (I know not how many) *Sermons* and *Lectures*, and all in a manner *ſine fructu*, without any *fruit* that can be ſeene, are not farre from it, from a *curſe*. Hebr.6.8. Chap.21.19.

Which I would not have drawne to be ſpoken any way againſt *hearing* ; but againſt our *evill proportioned hearing* : Not to ſlake our *devotion* in receiving *good Seed* ; but, to make a *conſcience*, in ſome degree to proportion our *fruit* to our *ſeed* : To reduce our *inferte* and our *proferte* to ſome *analogie*. For, if there be an *analogie* of *faith* ; So is there of *hearing* alſo. Sure, if the *body* thrive not with it, and yet be alwayes *hungry*, it is no good ſigne. It is a diſeaſe, which they call βουλιμία, or *Canina appetentia* ; and would be looked to.

Well ; there hath beene old *carrying in*, and little elſe : let us have ſome *bringing* forth another while. Be not alwayes lading *in* : *Bring forth* ſomewhat : Elſe, we ſtumble at the very *threſhold* of the Text ; and are not come to the firſt word of it, *Proferte*, *Bring forth*.

Bring forth fruit. With much adoe, at laſt ſomewhat there comes. *Forth* they *bring* ; but what is it ? It is well knowne, *trees* bring forth ſomewhat elſe, before *fruit*. And, ſomewhat brought forth there is, but it is but *leaves*. *Fruit* it ſhould be, *leaves* it is : there is all our *product*. So that here, wee ſhall be ſtaid againe. *Leaves* come of the *kernell*, as well as the *fruit* : So doth *chaffe*, of the *Seed*, as well as good *graine*. What of that ? Wee plant not for *leaves* ; nor wee ſow not for *chaffe*. Wee count that no *bringing forth*. *Quid palea ad triticum ?* (ſaith the *Prophet* :) And, *Quid foliis ad fructum*, may wee ſay ? It is not *chaffe*, or *leaves* ; *fruit* it is, wee are willed to *bring forth*. II. Bring forth *fruit*, not *leaves*. Ierem.23.28.

Vitis frondoſa Iſraël we finde in HOSEE, and *Ficus frondoſa*, we have in the *Goſpell*. A *Vine* and a *Fig-tree*, that *brought forth*, both ; and ſo paſſed the firſt ; but ſtumble at this ſecond : For, *fruit* it was not : But, as for *leaves*, well taken both ; ſtore of them. And ſo, to many a *tree* ſhall CHRIST come among us, and finde *leaves* poſſibly ; but, that will not ſerve. It is *Bring forth fruit*. What became of HOSEA's *Vine*, we may there reade : what, of the *Fig-tree*, we all know. Hoſ.10.1. Chap.21.19. Verſ.6,7.

Will you know, what theſe *leaves* be ? Saint *Auguſtine* tells us (No man can doe it better :) It is, to *heare a Sermon*, and to *praiſe the Preacher* : There comes ſomewhat ; ſome *leaves*. His words are : *Audiſtis, laudâſtis, Deo gratias* ; *Semen accepiſtis, verba reddidiſtis. Laudes veſtræ gravant nos potius, & in periculum mittunt. Toleramus illas, & tremimus inter illas. Tamen fratres mei, laudes veſtræ folia ſunt : modò fructus quæritur. You heare, and you commend* (ſaith *Auguſtine* :) *well, thankes bee to* GOD. *Good ſeed you receive, good words you give backe. Theſe good words profit us not ; peradventure, doe us hurt other-while. Beare with them wee muſt ; tremble at them wee ſhould. Yet, when all is done (good Brethren) good words are but leaves ; and it is fruit, fruit is* What the *leaves* be.

it, we preach for. Not the *fruits* of your *lippes*; they be but *leaves*: but, *fructus operis*, that *fruit*.

Now, if you marke, what it is our beſt *Sermons bring forth*, we ſhall eaſily obſerve, the moſt is a *few good words* of ſome point or other in the *Sermon*, handled (peradventure) not amiſſe: and (heare you) well, if that: but, if that, looke for no more; there's all. And this *leafe*, it laſts not long neither; *fades* quickly, as did the *leaves* of Iona's *gourd*: One day *greene*, the next *drie*.

Ion.4.7.

Chap.6.2.

Prov.11.29.

And, is this the *fruit of our labours*? Is not this the *Phariſees Accepiſtis mercedem veſtram*? If the *fruit* of our labours be but the *fruit* of *mens lips*, we are like to make but a cold reckoning of it, *to inherit the wind*. As if we came hither to *bring forth* a leafe of *praiſe*; to *preach art*, and not *Spirit*: *Art*, to draw from men a vaine applauſe; And not *Spirit*, to *bring forth* the *fruits* of the *Spirit*, *fructifying to newneſſe of life*, by *fructus facite*; *fruit*, that may abound to *your* account and *ours*: *Yours*, that did; *Ours*, that preached to have them done.

Act.2.37.

The onely true praiſe of a *Sermon* is, ſome *evill left*, or ſome *good done*, upon the *hearing* of it. One ſuch *fruit*, ſo brought forth, were a more ample *commendation*, than many mouthes full of *good words* ſpent, and *copies taken*, and *printing*, and I wot not what. And ſure it is, On whom a Sermon workes aright, it leaves him not leaſure to *ſay much*, to uſe many words, but makes him rather *full of thoughts*. And when all comes to all, *fructus factus*, the *deed done*, is it. And, it is no good ſigne in a *tree*, when all the *ſap* goes up into leaves; is ſpent that way: Nor, in an *auditor*, when all is *verball* that comes, and nothing elſe: No *reality* at all.

Verſ.9.

Saint *Iohn* himſelfe (in the next words following) tells us, the *fruit* hee meanes, it is not *Dicentes*: And *begin* not (ſaith hee) to *Say*: For, it is no matter of *ſaying*, either to your ſelves, or to others. This is but a *greene leafe*; and, with the *fruit*, doth not amiſſe; without it, is *little worth*. It is not *repentance* in the *leaves*, but with the *fruit*, he calleth for.

I will ſhut up this point with Saint *Auguſtines* prayer, before one of his Sermons: That God would vouchſafe, *quod utiliter meditatum eſt cor meum*, what my heart hath profitably thought on, to bring it thence into my *tongue*, and from thence into your *eares*, and from thence into your *hearts*, and from thence into your *deeds*; that ſo, all may end in *Proferte fructus*, *Bring forth fruits*.

III.
Bring forth fruit, *therefore*.
The *Root* or *reaſon*.
Eſay 37.31.

Proferte fructus igitur. *Igitur*, every where you finde, ſlippe it you muſt not: the whole weight of the ſentence lyeth upon it. There is in it the *ground* and *reaſon*, *wherefore*; And ſo is indeed the *root*, all theſe *fruits* muſt grow from. And the *Prophet's* Rule is, To looke to the *root downward*, before to the *fruit upward*. Firſt then, to finde a *wherefore* for this *therefore*. *Therefore*, is the knowne note of a *concluſion*: Then muſt there be a *Syllogiſme*: and here it is, *Quicunque vult*, *Whoſoever of you will fly from the wrath to come, hee is to bring forth fruit worthy of repentance*: But you are all of this minde, that you would *fly from the wrath to come*; *Bring forth fruit therefore*.

Flying from the wrath to come.

We muſt then caſt our eye backe to this *flying from the wrath to come*, which is the *medius terminus*, or *cardo*, whereupon all the argument runnes, and the very life of the whole inducement. There is *wrath to come*: That muſt you *fly from*: *Fly from it* you cannot, but by this *igitur*: *Proferte fructus igitur*.

Rom.2.4.

Verſ.2.

Many are the *Therefore's*, why we ſhould *repent*, and of divers natures. The *goodneſſe* of God (ſaith the *Apoſtle*) doth (even) *lead us to repentance*: And well is him that will be *led*. But, theſe (here) would not *lead*. Saint *Iohn* had uſed that before (*Verſ.2.*) Doe it; *Repent*, and the *Kingdome of Heaven is at hand*, hard by you. One would thinke, this would have done it; have even *led* them to it. It ſtirred them not: He is faine to lay *Heaven* by, and the *life*, *joy*, *glory to come*; And to take him to *hell*, to the *anguiſh*, *tribulation*, *torments* there (for, all theſe are in the *wrath to come*.) So, to *drive* them (if it may be) to it, ſince *leading* will not ſerve.

Strange: but ſuch is our *indoles*. The *Kingdome of Heaven* workes not with us, as doth *Wrath to come:* So doth *ſinne* bewitch us. For the loſſe of *Heaven*, if that were all, we would never abſtaine from it: if no *ira ventura*, never care for the loſſe of *Heaven*. *Repent*, or *you loſe Heaven*, will not: *Repent*, or you muſt *to Hell* (the place of *wrath to come*) that bites ſoone; that makes an *Igitur*; that will move us: And, to *fly* from it, make us *fly to Repentance*.

Ventura, It is ſomething *to come.*

Saint *Iohn* takes the courſe to ſhew us ſomewhat *to come:* Hee chooſeth *ventura:* For, the *things preſent* carry us and keepe us from *repentance*. *Preſent good cheere, preſent ſport and mirth, preſent good company, preſent* twentie things elſe, they make us no fit *ſoile*, for theſe *fruits* to grow in. But then (as GOD would have it) beſides theſe *preſent things*, there are *ventura*, ſome other *to come*, that would be thought on. For, in all our *jollitie*, before wee venture too farre, it will not bee amiſſe, to looke to thoſe *ventura*, and what will come of it. There is an *ira ventura* for *peccata praterita*.

Knowing the vertue of this peece of perſpective, *Moſes* doth wiſh but this, *ô Si*, O that men would but looke לאחריתה, looke but that way, to the hindmoſt dayes, to the latter end! There is ſomewhat, there, worth our ſight. The *Prophets* doe the like: *Populus meus dilexit talia* (it is *Ieremie*:) My *People, this ſinne they like*; and *that ſinne they love, Sed quid fiet in noviſſimo*, but *what will be the End of this?* What will become of it, at the laſt? Yea, our Bleſſed SAVIOUR Himſelfe (and He ſhould move us) moſt earneſtly with teares in His eyes: *O that thou hadſt knowne in this thy day!* and could not ſpeake out the reſt for *weeping:* His meaning was, the *ventura*, what was to come upon them. So much doth it import us, ſometime to open a window that way. The clapping it to, and the putting them from us out of our ſight, makes us, we care not, never looke after the *tree*, or the *fruit*. *Ventura* would much helpe forward this *Proferte fructus igitur*.

Deut. 32.29.

Ier. 5 31.

Luk. 19.41, 42.

What that *ventura* is.

Theſe *Ventura* (*three* of them) follow here cloſe in the *tenth* and *twelfth verſes:* ¹ the *Axe*, ² the *Fanne*, ³ and the *Fire:* I will onely touch them. The *Axe* firſt: For ſure, our dayes be numbred: there is a line ſtretched upon every one of our lives, and it is no long line neither, *quia velox eſt depoſitio tabernaculi hujus*, the taking downe of this *tabernacle* is not farre hence: death will come with his *axe* and downe we goe. For, it is not (ſaith Saint *Iohn*) *laid to the branches*, but, *to the root*; and then, we are paſt fruit-bearing for ever. *Proferte fructus igitur*.

1 The *Axe*. 2 Pet. 1.14.

Verſe 10.

After the *Axe*, comes the *Fanne*, to ſhew whether our *bringing forth* be *corne* or *chaffe*; which is our doome after death. So long agoe told of by old *Enoch* in his *Maranatha*, that the LORD *will come*, come to *Iudgement: Et omnes ſtabimus*, and we ſhall all ſtand before His *Iudgement* Seat, and the *fan* goe over us: And there, by theſe *fruits* here; and by theſe *fruits* onely, all ſhall goe: for, none is in *Heaven*, but by it. Sinners, both they in Heaven, and they in Hell: Onely, this difference; they in *Heaven* had *theſe fruits*, they in *Hell* had them not. And then, ſeeing they will be all in all, *Proferte fructus igitur*.

2 The *Fanne*. Verſ. 12. Iude 14.

Theſe two *ventura*, come they will to all, and to all alike: we heare not of *wrath* yet? But, here it comes. I goe further and aske, *Ventura*, to come: *to come*, what? *Ira ventura, wrath to come*. Whoſe *wrath?* His, who *when He hath killed the body, can caſt both bodie and ſoule into hell fire*.

Luke 12.5.

For, after the *Fanne* comes the *Fire*. The *fanne* divides the *corne* and the *chaffe*, ſends each to his owne place, the *Corne* to the *Garner*, the *chaffe* to the *fire*; and *every tree that bringeth not forth good fruit*, thither too. *Proferte fructus igitur:* Elſe, how will you ſcape the *wrath to come* (ſaith Saint *Iohn*?) How will you *ſcape the damnation of hell* (ſaith CHRIST?) and meane the ſame thing. That of CHRIST is but a *Commentary* of this of Saint *Iohn*. *Ire* and *fire* are but one thing.

3 The *Fire*. Verſ. 12.

Chap. 23.33.

Now the noiſe of *fire* will ſtartle any of us even at midnight, out of his dead ſleepe. Of any *fire:* but, much more, of *this: Non eſt iſte ignis ſicut qui ardet in foco tuo* (ſaith *Auguſtine*.) This fire is another manner fire, than that on our harthes. Why? ours may bee *quenched:* that, is (ſaith the *twelfth verſe*) *unquenchable fire*. A *worme* ever

Matth.9.44.46. *gnawing*, and never *dying :* So doth our Saviovr deſcribe it: a *flame ever burning and never going out.*

Eſay 33.14. Now will I but aske the *Prophet Eſay's* queſtion, (*Chap.* 33.) *Who* of us *can dwell in conſuming fire?* That, is *our fire*, which as it *conſumes*, ſo will it be *conſumed* it ſelfe: But then, he comes over againe, But *who is able to abide in everlaſting burnings?* That can none doe: *Proferte fructus igitur.* This (loe) is the *wrath*, the very *dregs* of the *wrath to come.* But *who regardeth the power of this wrath?* They (I feare me) leaſt, that ſhall feele it moſt.

I have purpoſely ſtood upon this a little, For that, as upon this *day* they were wont, by the *ceremonie* of giving *aſhes*, to put men in minde of this *fire*. For, *aſhes* were not given to put men in minde of their *mortalitie : duſt* had beene more proper to have done that. Our *mortalitie* is grounded upon *Pulvis es & in pulverem.* But, *aſhes*, they come not without *fire :* where they are, *fire* muſt have beene firſt. And ſo, they muſt meet to repreſent *fire* and make us thinke of it. The *aſhes*, they be blowen away; but, not the *memorie* of them (I hope.) Whatſoever becomes of the *ceremony*, the *ſubſtance* would not be *blowen away* after it. Sure, theſe *aſhes* laid well to the *root* of the *tree*, it hath beene thought, will make it *beare the ſooner*. The *preſent feare* of *future wrath* for ſinnes paſt, will put ſome force into this *Igitur :* If this will not, nothing will. This, or nothing make the ſap to aſcend: This, or nothing *bring* them *forth*.

The comfort of *ventura*, it may bee *fled from*.
a 2 Cor.5.11.
b Hoſea 2.15.

[a] *Scientes igitur terrorem hunc :* you have ſeene the *terror :* Shall I open you a [b] *doore of hope* in the valley of *Achor?* All is not *terror* in *ventura :* there is ſome comfort, that it is but *to come* (this *wrath;*) it is yet *to come*. So, while it is yet to come, there is time given us to take order for it, before it come: That the *fruit* may come before the *wrath*, and not the *wrath* before the *fruit :* for then we are gone for ever.

There is another comfort: That though the *axe* and the *fanne* ſhall come upon all; and none fly from either of them, ſo ſhall not *wrath*. That ſhall not come *upon all*; but *all may*, and ſome ſhall *fly* from it. *Fly* from it (I ſay) for, there is no *meeting* it, no *abiding* of it when it comes: No ſtanding it out, but *fly* from it we muſt (ſaith the Text;) and *fly* from it we may. There is a right way, if we may be ſhewed it; and there is no right way, but one, and who will ſhew us that? That will Saint *Iohn* teach us. He *prepares* it, and he is beſt able; and he knowes no way but by *Proferte igitur.*

By *Proſerte.* But if there be a *flight*, there is no *flying* it, not with the wings of an *Eagle*; not with the ſix wings of a *Seraphin :* Only the *wings* of *repentance* will fly from it. But, there is no *flight* entended: *Proferte igitur* will ſerve: Only ſtand and *beare this fruit*, and it ſhall be a *Superſedeas* to all *wrath to come*. You need not *fly*; you need not ſtirre, no more than a *tree*; but keepe your ſtanding, and *beare your fruit*, and it ſhall not come neere you, but
Exod.12.23. fly over you, as did the *deſtroying Angell*, their houſes in *Ægypt*. *To come* it is (this *wrath:*) *fly* from it we may: This, the *way* to doe it.

Yea, this is *one Way :* but, is there no *way* but this? It ſeemes, there was ſome bodie ſhewing ſome other way beſides, that Saint *Iohn* was a little ſtirred, and asked, *Who hath ſhewed you it, who?* Whoſoever he was, he had ſhewed them a wrong way. So that, even then, even in Christs time and Saint *Iohns*, ſome there were that tooke a phanſie, they had found a neerer way to cut betweene, to fly this *wrath*, and yet let *tree* and
Verſe 9. *fruit* alone, and care for neither. And (as it followes) by a *dicentes intra ſe*, ſaid within themſelves (ſomewhat ſtrange things men will ſay there) *Fruits* are for them, that have not *Abraham for their Father*, but *we have him for our Father :* and ſo tooke themſelves privileged from *fruit-bearing*, by that. Christ *ſhewes* them their folly: Have you ſo, have you *Abraham* to your *Father*, then *doe the works of Abraham :* that is, *Bring forth*
Iohn 8.39. *the fruits* that he did. For, *Abraham* himſelfe brought forth theſe *fruits*; went no other way but this, by *Proferte igitur.*

The ſame may be ſaid to another *Dicentes intra ſe* of ſome of us. We have Abraham *to our Father*, So they: *We have* Christ *to our* Saviovr, ſo wee: and make a ſhort cut and ſteppe to Christ ſtraight, and lay hold on Him by *faith*, without any more adoe: Thruſt by Saint Iohn Baptist; *him*, and his *repentance*, both. Indeed, ſo ſome goe (but, with more haſte than good ſpeed) that vainly ly imagine to come to *remiſſion of ſinnes, per ſaltum,* over *repentance head.* But, it will not be: *Eſay's qui crediderit, ne feſtinet,* is good counſell in this ſenſe; Not to caſt away all, with making too much haſte, but take Saint *Iohn* in their way. To him it is ſaid, *Thou ſhalt goe before His face to prepare His way:* And, but by that *way* he *prepares,* CHRIST Luke 1.76. will not be come to. If he prepare one way, and you goe another, you will never come at CHRIST. Therefore he wonders *Quis oſtendit?* who had ſhewed them any other way. Saint *Iohn* knew it not; CHRIST knew it not: And I cannot tell what to ſay, but, they that goe it, I pray GOD, it deceive them not.

But, for this [*of no other way*] CHRIST Himſelfe is more peremptory than Saint *Iohn.* See you any, Heare you of any that periſh? *Niſi, &c. unleſſe you repent,* and ſcape Luke 13.3.5. that way, ſo ſhall you too: that is flat. There is no *Iron,* no *Adamant* bindes ſo hard, as CHRISTS *Niſi.* If any but CHRIST had ſaid it, we might have ſought ſome evaſion: Now when it is *He* that tells us, there are but two wayes, 1 *Repent,* or 2 *Periſh,* chooſe you whether; *Repent* here, for a *time*; or *periſh* there under GODS *wrath* for ever; Not to *repent,* and not to *periſh,* is not poſſible.

Which *Dilemma of* CHRISTS (no way to be avoided) makes, of the twaine to chooſe this *fruit* of *Repentance,* rather than to fall into the *Wrath to come:* To *fly to* the one, to *fly from* the other: which otherwiſe wee are of our ſelves but coldly affected to. For, though it be ſomewhat bitter (this *fruit*) yet (ſure wee are) if it were ten times more, the bitter paines of *ira ventura,* are farre beyond it. Now, the *Phyſicke* of the *bodie* and *ſoule* ſtand upon one *Maxime* both, *Melior eſt modica amaritudo in faucibus, quàm æternum tormentum in viſceribus: Better the bitter Electuarie than a burning Ague: Better a ſhort diſtaſte in the mouth, than a perpetuall torment in the bowels. Better Repent* NINIVE *for fortie,* than no NINIVE *at fortie dayes end.* Ion.3.4.

Shall we conclude then with the Pſalmiſt, *What man is he that would deliver his Soule* Pſal.34.12. *from the wrath to come?* And they all began at once to ſay; that would I: Yea, even they that ſhall not eſcape it, will yet ſay, That would I. Why, by the *bringing* or not *bringing forth of this fruit* all goes; depends the *comming,* or not *comming* of this *wrath: Comming* if you doe not; Not *comming* if you doe *bring* them *forth. Proferte fructus igitur.*

And, now we have beene at the *root* downward, to come *upward* to 1 the *tree,* 2 the *fruits,* 3 the *worth* of the *fruits,* (three points yet behinde) which will aske more time than is left; Nay, more than hath beene already ſpent; and ſo, the worke of ſome other time. A word or two, of *Proferte,* and I have done.

First, take it not (this *Proferte*) by way of *advice,* or as the *wiſh* of a *well-willing* 1 *friend.* No: Saint *Iohn* delivers it, *quaſi authoritatem habens,* as a *Precept,* or *Injunction:* the *Proferte,* a Precept. word will warrant it. To ſay, *Doe this,* belongs to *authoritie*; (the *Centurion* will tell you Marke 1.21. ſo:) and requireth *obedience*; *Doe this,* and *He doth it.* Chap.8.9.

Then, beſide *authority* to enjoyne us, there is *reaſon,* to conclude us. It is not made a *Propoſition* barely, *Doe*; It is (beſide) a binding Concluſion, *Bring forth therefore*; 2 *Proferte igitur,* whereto we in reaſon, to conforme our ſelves, and conclude, we will ſo *bring them.* a Concluſion.

Laſt, beſides both theſe, it bindes the harder by the *penaltie* annexed to it, As you will avoid the *wrath to come:* And falling into it, you fall from the *fruition* of *Heaven* to 3 *Proferte,* an injunction with the *damnation of hell.* Which is *pœna pœnarum,* the *penalty* of all *penalties* moſt *penall.* a penaltie. This is the *three-fold cord* that bindes it about: Let ſome, or all of them prevaile with us, to *bring them forth.*

But oft it fals out, when we are agreed of the thing, we are not ſo, for the *time.* Will 4 we at all *bring* them *forth?* If we will, we will take ſome *time* to doe it in. Some *time:* The Time: yes; that we all agree to. At what *time* then? It is not *proponite,* or *promittite, purpoſe* *now, Proferte,* or *promiſe* to doe it, hereafter to *bring them forth*; but *Proferte.* What *Tenſe* is *proferte?* in the Preſent The *Preſent:* Do it then in *preſent.* It requires an act *inſtantly* to be done, *Bring* them Tenſe. *forth out of hand.* This is a ſmall note: but, it is no ſmall matter, to get this ſmall note borne well away; to get our *Repentance* into the *Preſent Tenſe.*

In the *Aoriſt*, ποιήσατε.

Nay, then it ſits neerer: For, to tell you the truth as it is, The word, is not *Bring forth*, at this *time, now*; then, it ſhould bee ποιεῖτε, in the *Preſent*: But, it is not: It is ποιήσατε, in the *Aoriſt*; (a *tenſe* the *Latine* hath not, nor our *Tongue* neither.) It ſignifies rather, *Have done bringing forth*; rather, than *Bring forth preſently*. And I would to God we had even done ſo; had done *bringing them forth*; for then, all *feare* were paſt. *Ventura* is *to come*, but *come* it will; and, when we know not. Both, are yet to come (for ought I ſee) *wrath*, and our *fruit*. If the *fruit* come before the *wrath* come, it is well: But, if the *wrath* come, before the *fruit* come, where are we then? Wee are paſt recovery.

But, what ſpeakes hee to us, of *having done*? We have ſcarſe yet *begunne*, ſcarſe ſet the *root* that ſhould beare this *fruit*. Well yet, this ſhewes us, it is *time* wee were about it, ſeeing Saint *Iohn* ſaith, it is more than time, wee had done *bringing them forth*.

But well, to take no advantage of that tenſe, wee will be content with the *preſent*, if wee may obtaine that. And ſo would hee have it, *now*: For, *now* (ſaith he) *is the axe laid to the root*: *Now* then, or not at all. Nay, not *now*: this is not a *time*; we have appointed other buſineſſe which we cannot put off. Well, one queſtion more will make an end; if not at this *time*, at what *time*? If not *now, when*? But then, this muſt be ſet downe, now before we ſtirre hence; And ſo ſet downe, as if it be not *now*, it be as neere *now*, as may be, for feare *ventura* come not too ſoone, and take *tree* and *all*. This is ſure; the *ſooner* the *better*, becauſe the more likely; the *later*, the *worſe*, becauſe the leſſe certaine.

That time more than a moment.

Eſay 66.8.

But, when wee ſpeake of the *preſent*, wee ſhut it not up in *ipſo nunc*, in a *day or two, or three*. *Fruits* require a time to *bring them forth*: who ever heard of *fruits* brought forth on a *ſudden*? Saw ever any man ſuch a thing? (It is *Eſay*) *Shall the tree bring*, or the *fruit be brought forth* at *once*? A *Gourd* or a *Muſhrome* may ſhoot up in a *night*; So cannot *fruit*: It askes *time*. I take it to be an errour, and that of dangerous conſequence, teaching *repentance*, to thinke it a *matter* of no more *moment*, than to be diſpatched in a *moment*. Commonly, our *repentance* is too ſoone done.

Application to *Lent*.
Apoc. 2. 21.
Ion. 3. 4.

God knew it well; and therefore Hee allowes a *time* for it: *Ecce dedi ei tempus* (ſaith Hee to the *Church* of *Thyatira*) Hee gave a *time to repent*, to *bring forth theſe fruits*. What time might that bee? Hee never gave certaine *time*, but to *Ninive*; and that was *fortie dayes*. You know, where wee are now, and what that meanes.

Act. 24. 25.

We are not againſt allowance of *time*, ſo it be not to *ſlip* the *collar*, to be ſtill *uncertaine*. But, I like not his ſaying ὅταν εὐκαιρήσω, yea, *when I finde a convenient time*, then. He that *ſaid* it, never *found it*: *had it then, never found it after*.

Levit. 16. 29.
Ioel 2. 12.
Ion. 3. 5.
Chap. 11. 18.
Ioh. 13. 15.

But, if wee meane, as we ſay, would doe it at a *convenient time*, we cannot finde ſo *convenient a time* as *this*. Take it firſt, as the *time* of the *Faſt*; that time may ſeeme to claime a propertie in it. They goe alwayes together; In the *Law*, their *ſolemne repentance* was ever at the *time* of their *generall Faſt*. In the *Prophets*, *Ioel* tells us, the beſt *turning to* God (that is, *repentance*) is *cum jejunio*. They that had not the *Law* (as *Ninive*) *Nature* it ſelfe taught them to doe it *faſting*; when they tooke this *fruit*, to *taſte nothing*. In the *Goſpell*, *Iohn Baptiſt* the *Preacher of repentance, came neither eating nor drinking*. And our Saviour though He did both, yet this *faſt* He kept, though not for any need Hee had of it Himſelfe, but (as in other) for *Exemplum dedi vobis*, to give us an example, and to point us that had need, what time to doe it in. Which hath ever ſince, from yeare to yeare beene religiouſly obſerved; both, as a time of *publike penance*, and as a time of *Generall abſtinence* in the *Church of* Christ, Convenient, for the time of *Faſt*.

Pſalme 1. 3.

And, convenient, for the time of the *yeare*. For, if it will be the *tree* in the 1. *Pſalme*, to *bring forth fruit in due ſeaſon*, this way it fits our turne: that *ſeaſon* is at *this ſeaſon*. It is now *tempus proferendi*: when can we better ſay *Proferte fructus igitur*? You can never *bring forth* at a better time. The ſeaſon is now come; and *bringing forth* will ſhortly be in ſeaſon, of which the Poet ſaith——*Nunc omnis ager, nunc omnis parturit arbos*, when the *trees* will fall in *travaile*, and they and the *earth* (both) make proffer toward, and give *pledges* in their *budds* and *bloſſome*, of *fruit* that is comming, and will follow in due time.

We are made theſe *offers*, chooſe which we will; If we will keepe time with the *heavens*, Now the *heavens* returne againe to their firſt degree: It is *turning time in heaven*. If with the *foules* of *heaven* (and them CHRIST bidds us *looke to)* they Chap.6.26. know their *times* juſt, and juſt at this *time* make their *returne*; the poore *ſwallowes* and all: And ſo let us; that the prophet *Ieremie* upbrayd us not with them. So, whe- Ier.8.7. ther we will goe by *heauen* and the *fowles* of *heaven*; or, by *earth* and the *fruits* of the *earth*, they all invite us to the diſpenſation of this *ſeaſon*, Yea, if we will give our *ſoules* leave to keepe *time* with our *bodies*, the *time* we take *phyſicke* for one, may be (if we will) allowed in like ſort for the other: The *opening* of the *yeare* for both. Equall need is of both: if any odds, on the *ſoules* ſide.

Nay, it hath ſo fallen out, that *Repentance*, *Faſting*, and the very ſeaſon of the yeare (for the moſt part) hit together. That of *Ninive* the moſt famous: by the ſpringing up of *Iona's gourd*, we may gheſſe, what time it was: we know what time it is, when *gourds* ſpring. And, for our SAVIOVR CHRISTS, if we will take up His *time*, it is ſuppoſed, He layd His alſo much about this time. For, when the people were *baptized*, then was CHRIST alſo *with them*, as Saint *Luke* ſaith: And immediately Luc.3.21. after His *Baptiſme*, He was *carried away into the wilderneſſe*, and there began His *fourty* 4.1. *dayes faſt*. *Exemplum dedi vobis*, A paterne for us; both for our *faſt*, and for our *time* of it.

It is true, the *ſolemne faſt* in the *Law*, was in *Tiſri*, which anſwers our *September*: But then, take this withall; when it was ſo in *Tiſri*, *Tiſri* was with them their *firſt moneth*. So they alſo began their *repentance* with the *beginning* of the *yeare*.

And, take this beſides, that, in that *firſt month*, the *trumpetts* firſt blaſt of all, was to aſſemble them to their *Kipher*, their great *Repentance-day*, That, was their firſt worke of all.

Now I ſhall tell you, how it was. Between the *Faſt* and the *Sabboth*, it is well knowen, there was neer allyance, inſomuch as the *Faſt* is called a *Sabboth*, and both are ſaid to be *ſanctified*. *Sanctifie a faſt*, as well as *Sanctifie the Sabboth*. Their *Sabboth* was the Ioel.2.15. *ſeventh day*; their *Faſt* was the *ſeventh month*. And it may well be thought, by whom and when the *Sabboth* was *removed* from the *ſeventh day* to the *firſt*; by the ſame *perſons*, and at the ſame *time*, was the *Faſt* removed from the *ſeventh month to the firſt*, from *Tiſri* to *Niſan* the *firſt moneth* of all. Now *Niſan* is alſo called *Abib* of the firſt *bringing forth fruits* in it.

Now, in *Niſan*, was the time when their *Paſchall Lambe* was *ſlaine* and *eaten*. The ſame *is alſo the time* of the *killing of ours*; of Saint *Iohn Baptiſts Lambe, the Lamb of* GOD; Ioh.1.29. when CHRIST *our Paſſeover* was offered; *Offered for us* in *Sacrifice*; *Offered to us* in 1 Cor.5.7. *Sacrament*; to whom Saint *Iohn Baptiſt* will point us to take ſpeciall notice of *Him*, and of *His time* both.

And we, now at this time, to ſet thoſe *ſowre herbes* and ſee them come up, wherewith Exod.12.8. the *Paſſeover* is to be *eaten*; which are nothing elſe but theſe *fruits* of *Repentance*. Now, to *ſet* them; that, then, we may *gather* them to ſerve us for *ſaulſe* to the *Paſchall Lambe*. 2 Cor.6.2. Thus every way, we may ſay (with the *Apoſtle*) *Ecce, &c. Behold this is the due ſeaſon*, Behold, now is the *convenient time*. Now then, *Bring them forth*.

And, now all that hath beene ſpoken would GOD, it might bring forth but this; that, ſeeing the *time* ſerveth ſo well, we can no way except to it, we would not ſlippe it. If we did but truly apprehend the words *ira ventura*, our *eyes* would not *ſleepe*, nor our Pſal.132.3. *eye-lidds ſlumber*, nor the *temples of our heads take any reſt*, till we had taken ſtraight 4. order with our ſelves, for the *when*, *when* it ſhould be; At what *time* we ſhould not faile but to doe it; and nothing ſhould let us, but performe it once to purpoſe, and ſeale to our ſelves this *fruit*; that, yet once we may aſſure our ſelves, we are in good earneſt, and that done it is, and ſuch and ſuch were the *fruits*, we had of it.

A *time*, whenſoever it ſhall happen, which will be to us no leſſe memorable, than the *day* of our *birth*, or the *day of our comming* to any *place* or *dignitie*. And as much joy and comfort ſhall we take in the remembrance of it, as of any of them. The *reſt* and *repoſe*, our *ſpirits* ſhall find upon the accompliſhment of it, wlll be worth our paines, and abundantly recompenſe our going through with it.

And, when you come backe againe to Saint *Iohn Baptiſt*, and to bring him word, you have *brought forth this fruit*, he will then ſhew you AGNVS DEI: And, then is (indeed) the ſhewing of *Him* in kind, and the right time of *Seeing Him*. And, that ſight ſhall be worth all: we will thinke, we never ſaw Him before.

Wee ſhall bee ſure to fly the *wrath to come*. Nay, it ſhall fly *from us*; *By us*, or *over us*, but, *from us* ſure *Wrath* ſhall fly; and in ſtead of it, the *Kingdome of heaven* ſhall come neere to us, and we to it. For, *Repent*, and *it is at hand*, ſay Saint IOHN and CHRIST, both. It is our daily *prayer*, it may *come*; and, this is the way to make it come. What ſhall I ſay? we ſhall *ſanctifie* therby this *time* of *faſt*; and as it hath ever beene counted, make it an *holy time*: And we in it, ſhall *have our fruit in holineſſe, and the end everlaſting life*. Rom. 6. 22.

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A
SERMON PREPARED TO BE PREACHED,
on the X.th *of* February, *A. D.* MDCXXIV.
being ASH-WEDNESDAY.

MATTH. Chap. III. Ver. VIII.

Proferte Fructus igitur dignos Pœnitentiæ.

Bring forth Fruits, therefore, worthy amendment of life (or, Repentance.)

OF this Text, *three Points* we have gone through; theſe three, 1 *Proferte, Bring forth,* be not alwaies *carrying in:* 2 *Proferte fructus, Bring forth fruit; Leaves* will not ſerve: 3 *Proferte fructus igitur, Bring forth fruits therefore:* Wherefore? That ſo you may *eſcape the wrath to come.* There is no way to eſcape it, but that. Now we goe on.

Bring forth fruits therefore. What *fruits? Fruits of repentance; fruits* growing on a *tree* called *Repentance:* For, the fruits ever *carrie us* to the *tree* that carries *them.* If we be to have *fruit,* it muſt be *brought forth: If brought forth* it muſt be, there muſt be a *tree* to *bring it forth.* That *tree* is *Repentance.*

The reaſon, that Saint IOHN in his whole Sermon runnes all upon this metaphor of *tree* and *fruits,* and *axe,* and *root;* that he, brings in *Repentance* as a *tree,* I have touched formerly. It ſeemes to referre us (this *tree*) to another, the *forbidden tree.* That Gen.2.17. *tree* had *fruit:* This *tree* to have ſo too. *Tree* for *tree, fruit* for *fruit.* The *worthy fruits* of *Repentance,* for the *unworthy fruits of diſobedience.* The *fruit of that tree* was our *bane;* the *fruit* of this to be *our medicine.* The *fruit* of that made *ira ventura* to come; The *fruit* of this will *turne* it away.

It is true; the *fruits* of this *tree* of *Repentance,* they were not *primæ intentionis,* firſt or principally intended. There was another a more excellent plant, called the *tree* of *Innocence;* the *fruit* whereof was, *Ne peccetis,* not to *ſinne* at all. There were no *fruit* to that, if it were to bee had. But, where ſhall wee find that? Where growes the *tree* that beares Rom.3.23. that *fruit?* Who is there that *ſinneth not?* The *forbidden fruit* was no ſooner taken, but, that *tree withered* and *dyed;* could never be got to grow in our nature ſince. No talking of that.

That *tree* failing, it pleaſed GOD, of His great Goodneſſe, to graft upon a new ſtocke, this ſecond plant, the *Plant of Repentance :* To the end it might ſerve for a *Counterpoyſon :* the *fruit* of it againſt the *venome* of the *forbidden fruit*. To the end alſo that it might ſerve to ſupply that other of *Innocencie* (they be *Elihu's* words in *Iob*) *to reſtore unto man his innocencie.* For, *quem pænitet peccâſſe pæne eſt innocens,* (could the Heathen man ſay) the next degree to *Innocencie, is Penitencie.* That if wee cannot preſent GOD with the *fruit* of *innocencie,* at the ſeat of His *Iuſtice,* yet, with the *fruit* of *Repentance,* we may, at the *throne* of His *grace.* Iob 33.26.

And this *Tree* will grow in our ſoile; our ſoile will beare it, and with good tending, bring forth *fruits, worthy fruits,* which we may offer unto GOD, and Hee will take it in good worth. And this is the *tree* we muſt truſt to, now: and bleſſed be GOD, that ſo we may.

The Diviſion I. To keepe us cloſe to our metaphore. We ſay firſt, that *Repentance,* if it be right, is no *logge,* no *dry peece* of *wood :* A *tree* it is; hath *life* in it; *vegetable life* at the leaſt.

II. 2 A *tree,* and that no *barren tree :* Such there bee, that for all their *root, bring forth no fruit* at all. This *tree* is a *bearing tree,* you may ſay *Proferte* to it. It will *bring forth.*

III. 3 *Bring forth,* and what? That, it was ſet for. It was not ſet for *ſhadow,* nor for *fewell.* It was planted for *fruit,* and *fruit* it is to *bring.*

IV. 4 But, will any fruit ſerve? No: *trees* there be that carry *fruit,* but *fruit* of no *worth; porcis comedenda,* for *ſwine* (perhaps) not for *men.* Neither for *meat* nor *medicine.* Neither meet to be preſented to GOD nor uſefull for the *ſervice of men.* So 1 a *tree :* 2 a *bearing tree :* 3 a *fruit-bearing tree;* and 4 the *fruit* it beares *worthy* the *tree* that beares it. 1 If it bee a *dead ſtocke,* and no *live tree.* 2 If it be a *tree,* but *bare* and *barren;* No *proferte; Bring not forth.* 3 If it *bring forth,* bee it what it will, if it be not fruit. 4 If it bee *fructus* and not *dignos, fruit,* but ſuch as is *nothing worth,* it comes not hence: Saint *Iohn* acknowledges it not. None of his *tree,* ſome baſtard ſlippe it is: None of his ſetting. His, lies faire before us. *Bring forth therefore, &c.* Of theſe foure we are to proceed. 1 Of the *tree,* 2 The *bearing* of the *tree,* 3 The *fruit* it *beares,* 4 The *worth* of the *fruit :* and a word (if you will) of the *fruit time,* the *time* of all this; which will fall out to be at this very *time.* V.

I. Of the *Tree.*

WE are to treat of *Repentance,* as a *tree,* firſt. To ſpeake properly, *Repentance* is a Vertue, a *morall* Vertue, a branch of *Iuſtice,* of *Iuſtice corrective;* and ſo ſhould be delivered in *morall termes,* as (in the *Ethikes*) other Vertues uſe to be. It is not, though: you ſhall ſeldome find it ſo: but moſt-what ſet out in the termes of ſome one paſſion of the mind or other. And why ſo? For no other cauſe, but that wee are ſo dead and dull, when wee are about it (this buſineſſe) as if *Repentance* were a very *logge,* and no *quicke* or *live tree.* Which cannot be; *Repentance* being from *dead workes,* and therefore cannot be a *dead thing* it ſelfe, but have *life* in it. Marke it when you will, the HOLY GHOST (as it were of purpoſe) ſtill chooſeth to expreſſe it, under ſome terme of paſſion (as *ſorrow, feare, anger,* and the like) rather than the other way: Rather in *Patheticall* than in *Ethicall* termes. And this he doth in a manner continually. For, *Paſſions* be *quicke;* there is *life* in them. Therefore, their termes He chooſeth, to put *life* in us. To ſhew He would have us *affectionate,* when we are about this worke: and not ſo cold and ſo calme, as we uſe to be. And indeed, theſe *affections* be the very *radicall humour* or ſap: If they *goe up,* there is hope of ſome *fruit :* If *downe,* and riſe not, no *proferte* to be looked for. Heb. 6.1.

Now, if *affections* give *life,* the *quicker* the *affection,* the more *life* it gives.

And there

there is none *quicker* than that of *Anger*. For which cauſe, when *time* was, you may remember, we made it the chiefe *Ingredient* into *Repentance*. Even, *Anger* at our ſelves, we were ſo evill adviſed as to bring our ſelves into the *anger* of God. Whoſe *anger* Pſal.129.3. when it comes, *Quis poterit*, who can, *who is able?* (that is, none can, none is able) *to abide*. And why found we it ſo? Becauſe moſt *life* and *ſpirit* appeares in that: *Feare* and *Sorrow* and the reſt, are but *dull* and heavy, in compariſon of it.

And this, I now mention the rather, becauſe the *paſſion* of *Anger* (if you mark it) ſtrikes upon *ira ventura* in the Text: doth even in a manner leade us by the hand unto it. *One anger, to another*: God*'s anger, to ours*: God*'s to come, to ours for the preſent*. For by our *anger* for the *preſent*, we *turne away His to come*. Our *anger* is a *ſuperſedeas to His*. Or, if you will have it in termes of *Iuſtice, or judging our ſelves we ſhall not be judged of the* Lord.

But our *anger*, and (generally) all our *affections* are well compared to *lime*. *Out of the water*, where they ſhould bee hot, no *heate* appeares in them: *in water* where they ſhould bee cold, there they *boile* and *take* on. Vſed there moſt, where they ſhould bee leaſt: and againe leaſt, where they ſhould bee moſt. For, take mee a worldly man, and let him but over-reach himſelfe, in ſome good bargaine, in matter of profit, you ſhall ſee him ſo *angry*, ſo out of *patience* with himſelfe, as oft it caſts him into ſome diſeaſe. There (lo) is *repentance* in kind: there, is that which makes it a *tree*, the *Spirit of life*. *Ours* (for the moſt part) towards God is *dull and blockiſh*; neither life nor ſoule in it.

II.
The *Bearing* of the *Tree*.

But we may not ſtand thus about the *tree*: We are called on for *Proferte*, to *bring* ſomewhat *forth*: Elſe, how ſhall we know, it is a *tree*, and no *logge*? Small odds or none at all, betweene a *dead ſtocke* and a *barren tree*; one brings forth as much as the other. It is the *bringing forth*, that makes the *difference*.

Bringing forth is oppoſite to *keeping in*, wee muſt have no *kept-in repentance*. *Forth* it muſt come, *forth* it muſt be brought. From whence? from *within*. *Carying in* (before;) *Keeping in* (now:) *all within's* are againſt, utterly againſt *Proferte*.

Saint *Iohn* ſaw well, which way the world would goe. Men would have their *repentance* prove *res intus peragenda*, a matter to be *ſpedde, diſpatched, ſhuffled* up *within*, betweene their *conſcience* and *them* (forſooth.) And then they would tell you great matters, what they are *within*. There, within, they have it, that they have; where no body can ſee what they have. Vnder the *buſhell* much, but nothing on the *candleſticke*, that any Mat.5.15. man can ſee. So, in ſtead of *Proferte*, we ſhould have *Præferte*, nothing but *pretending*. Nay, no *Præferte*: *Proferte* (ſaith Saint *Iohn*:) No *boſome repentance*: *Bring it out, ſhew it*. For, upon Saint *Iohn's Proferte* is grounded Saint *Iame's Oſtende mihi, Shew* Iam.2.18. *me thy faith*: And it holds, in *repentance* too. Tell them not of a *repentance under the ground*; *downe in the root*; within, in the *hollow* of the *barke*; They will not heare of it, *Vt in pœnitentiâ, ſola conſcientia præferatur, ſed ut aliquo etiam externo actu adminiſtretur*: Not onely a *pretence* or *faire ſhew* to be made of our *conſcience* within, but ſome *outward thing* to be *done* and *executed* upon it: Somewhat to be *brought forth*. Take heed of this errour, as if *repentance* were a matter meerely *mentall* or *intentionall*. It is not, *good notions in the braine, nor good motions in the minde* will ſerve, theſe are but the *ſap within*: Look to the *branches*, what ſee you there? Looke to *Proferte*, what is *brought forth*.

III.
The *fruit* it *beares*.

Bring forth then: And what? Many things doth a *tree* bring forth, and divers of them as *fore-runners* to the *fruit*, as *boughs*, and *leaves*, and *budds*, and *bloſſomes*. Saint *Iohn* mentions none of them; paſſeth by them all: ſtayes at none, till he come to the *fruits*. That is it, the *tree* was planted for. Not to make *materialls*, not to *give ſhadow*: Not for the *greene boughs*, nor the *gay bloſſomes*, nor for any thing but for the *fruit*. The *tree* is for the *fruit*; and, but for the *fruit*, there had beene no *tree*. *Fruit* it was, for which it was *firſt ſet*, and for which it is *let grow*: and when there is no longer hope

of

Luc.13 7. *of bringing forth fruit*, *downe* with it (ſaith the Lord of the *ſoile) why troubles it the ground any longer ?* And then comes *Ira ventura* with his *axe*, *layes* it to the *root*, and *downe it goes*, and into the *fire* it is caſt: and ſeeing it will not ſerve for *fruit*, makes it ſerve for *fewell*; the end of all *unfruitfull trees*. Marke it well, this. It is the *fruit of repentance*; not *repentance* it ſelfe, but the *fruit* it is, is ſought for. That, is all in all. So, not only a *bearing*, but a *fruit-bearing repentance*.

And, good reaſon. For, if the one *tree* (ſinne) if that have brought forth *fruit*, ſo muſt *repentance* (the other *tree)* doe likewiſe. It is true, in ſinne, the *ſenſe* (and ſo, the *ſoule)* is firſt in *fault*. In at that *gate* it *firſt* comes, and out at that, it *muſt firſt goe*. But, ſinne hath her *fruit* in the *body* : So, is *repentance* to have *hers too*. *Repentance* is to bee *incorporate*, and *bring forth her fruits in the body*. The ſoule alone, not to bee put to *penance*; all layd upon it : The *body* to ſhare, as in the *pleaſure*, ſo in the *paine*.

Perhaps, in the ſinne, that lyes ſmoothering in the thought within, never comes *in actum*, there may be ſome queſtion, whether *repentance* alone may not ſerve. But, if it have brought forth the *forbidden fruit* (the *body*;) the *body* muſt have her *fruit* in *repentance* alſo. To both, ſayd it is, ſayd it muſt bee, *Proferte igitur fructus*.

That *fruit* is *workes*. And what bee theſe *fruits* ? To let goe the *metaphore*, if you would know in plaine termes what *fruits* meane, Saint *Paul* will tell you without any figure. Hee ſaith (*Act*. 26. 20.) he preached; *Men ſhould turne to* God *and doe works worthy of repentance*. Looke yee : Saint *Iohn's fruits* (Saint *Paul* being his *Commenter)* are nothing but *workes*. Both meane the ſame thing : Saint *Paul's workes* are Saint *Iohn's fruits* : *fruits* and *workes* are all one. *In omni opere bono fructificantes* (It is the *Apoſtles, Col*. 1. 10.) *Every good worke* is a *good fruit*. To *doe a worke* then *of repentance*, is to *bring forth the fruits of repentance*.

There is no *vertue* at all but hath her *proper act* or *worke* : but not any vertue of them all, ſo proper as *repentance*. For, of *repentance* it is ſaid, *agere pœnitentiam* : So, it is not, of any beſides. That in *a worke*, it may ſeeme to claime a *propertie*, above and before all the reſt. And that it ſo requires an *Act*, as, no *Act*, no *Repentance*. Now becauſe we have taken up a diſtinction, that an *Act* is but a *thing tranſient*, but a *fact*, that is *permanent*. Therefore (to make all ſure) beſides *pœnitentiam agere*, you have *quæ fructum non fecerit*. So, both *agere* and *facere*, *Act* and *Fact* both. And the *fact*, that is the *fruit*, that, hath ſome *reality* in it. So ſome *fruit* is to come; Something to be done : Not, *thought* or *ſayd*; but *done, actually done*. Otherwiſe, *fingitur non agitur pœnitentia* (It is *Auguſtine)* we doe but dally, all is but counterfeit. No ſerious *repentance*, if ſomewhat be not *done*.

For, that ſomewhat is to bee *done*, is ſo ſure, as yee ſhall not find any man in the mind or way to *repent*, but (ever) his firſt queſtion is, *What muſt I doe* ? And that,
Act 9.6. even by the very *inſtinct of reaſon*. Lord *what wilt thou have me to doe ? (Saint Paul's*
Act. 16.30. firſt words, when he began:) *Quid oportet me facere ?* The *Gaolors firſt words* (being now a *Convert)* to Saint *Paul*, when hee beganne. As much as to ſay : Somewhat I am to *doe*, if I knew what. Thrice together you have this queſtion here immediately after.
Luc.3.10. *Quid faciemus ?* Say the *Publicans* r *What ſhall we doe ?* Say the *Souldiers* : *What ſhall we*
12.
14. *doe ?* Say all the *People* to Saint *Iohn*, when they came to the *baptiſme of repentance*. All agreeing in this, all implying, ſomewhat there was to be *done*, whatſoever it was : that the *fruit* of *repentance* is in the *worke*.

And, what is that *worke ?* I will anſwer firſt in generall. In *morall Divinitie* (if wee goe that way) the proper *worke* of *Iuſtice*, is to *give to each his due*. Of *corrective Iuſtice*, to *doe juſtice*, to inflict *correction*, where it is due : And to *ſinne* it is due. The difference onely is : *Correction* (for the moſt part) is done upon *others* : in *repentance*, it reflects, and is done upon *our ſelves*.

If you will put more life into it, and utter it more *pathetically*, goe by the way of

affections. *Anger* is the *predominant affection* (we ſaid.) The proper *worke of anger* is to be *avenged*. What, *ſhall I not viſit ? ſhall not my ſoule be avenged on ſuch an indignitie ?* Ier.5.6.
ſaith *Indignation*. As *anger* then the chiefe *Paſsion* ; ſo, that, the chiefe *action*. The *Apoſtle* therefore leaves not off, till he have asked, Yea, but *qua vindicta ?* what *revenge ?* 2 Cor.7.10.
what *puniſhment ?* That, is his laſt queſtion : Comes not to his period till hee have ſhut up all with that. For, till that be done, all is not done. That is the very *Conſummatum eſt* of all true *repentance*.

To grow to more particulars. We ſort the *workes* of *repentance*, as they may beſt What theſe
anſwer and ſuite with the *workes* of *ſinne*. Now, all *ſinnes* grow out of theſe *three* *workes* are.
heads, and may be reduced to one of them, the 1 *Spirit*, the 2 *Fleſh*, 3 and the *World* : *a* In particular
and are corrected each of them, by his *contrarie*. In *Phyſicke* it holds, *Every thing is* 1 Ioh.2.16.
cured : In *Iuſtice* it holds, Every thing is beſt *corrected* by his *contrarie*. Now, it is *contrarie*, much againſt each of theſe, to bee deprived of that, it loves and delights in.

The *Spirit* loves to bee at *libertie*, to range and to ſcatter it ſelfe in many manner 1
thoughts : Or, if it fix, to doe it, upon ſome pleaſing object. *Confine the Spirit*, make it Prayer, &c.
undertake ſome taske of *devotion*, ſet it to *pray*, to *read*, to *meditate*, which is a drie *object* and nothing pleaſing to it : fix it ſo, and you puniſh it. For, nothing is more irkeſome. It is *vexatio ſpiritus*.

The *Fleſh*, that loves to *fare well* ; put it to *faſt* : loves to *ſleepe* and take her eaſe ; put it 2
to *watch*, or to *lie hard* : loves *veſtiri mollibus* ; gird it with *ſackcloth* : loves *mirth* and *good* Faſting, &c.
companie ; make it *retire* and *ſit penſive* : abridge it of theſe all or any, and you puniſh it more or leſſe, I warrant you.

The *World* and the *worldling*, they love to part with as *little* as they can. *Charge* them 3
with any thing that ſhall be to them *chargeable*, it puniſheth them ſhrewdly, and is to Almes.
them a *puniſhment*.

Thus then theſe three, they may bee met with, each of them if they have made a fault. For neglect of *ſerving of* GOD, with ſome taske of *devotion* more than ordinarie. For *fulneſſe* of *bread*, with that truely *ſacra fames*, the exerciſe of *faſting*. For *looſeneſſe of life*, with *workes* tending to the taking downe of the *fleſh*, and making it leſſe *fleſhly*. For taking that which was *others*, to depart with that which is *our owne*. For want of *bowells*, with *workes of mercie*. In a word, with *ſuffering what wee would not, for doing what we ſhould not*. So, *puniſhing* our evill *concupiſcence*, in that it is ſo bent to ; and making it leave that, for which it left GOD. So the triplicitie ſtands thus : for
ſpirituall ſinnes ; *Prayer*, and *workes of devotion* : for *fleſhly* ; *workes* pertaining to *caſtigo* 1 Cor.9.27.
corpus meum : for *worldly* ; *Almes*, and *workes* of *charity* and *compaſsion*. Let me ſhew you them briefly.

For the *firſt*. *Simon Magus* went not *through* with his bargaine ; did but thinke 1.
the HOLY GHOST had beene ware for his money ; all was but thinking ; went no further than the *Spirit*. Saint *Peter* preſcribes him what to doe, To fall to *Prayer* : *Pray*
(ſaith he) *if it be poſsible, this thought of thy heart may be forgiven thee*. *Prayer* ſerves, where Act.8.22.
it goes no further than *thought*.

For the *ſecond*. The *King of Ninive* and his people, they fell to *faſting* on all hands. 2
What was their *ſinne ? Nahum* will beſt tell us that : He wrote the *burden of Ninive*. This Ion.3.5.
it was : *Becauſe of the fornications of the harlot*. For that kinde of *fleſhly ſinne*, that was the Nahum 1.1.
proper fruit. 3.4.

For the *third*. Our example ſhall be the *King* of *Babylon*. He had beene a mighty 3
oppreſſor of his people. There have ye now a *worldly ſinne*. *Breake off thine iniquity with* Dan.4.27.
mercie to the poore, is Daniels preſcript to him. That is the right *fruit* for ſinnes of that nature. All may bee compriſed under theſe three : 1. *Workes of devotion*, as *Prayer* : 2. *Workes of chaſtiſement* of the body, as *Faſting* : 3. *Workes of mercie*, as *Almes*. Theſe three, betweene them, make up the *corrective* or *penall* part of *repentance*.

Prayer is a fruit of *Repentance*. *For this cauſe* (ſaith the *Penitentiall Pſalme*) even 1
for this and for no other cauſe, *ſhall every one that is ſo diſpoſed make his prayer unto thee.* Pſal.32.7.

Luk. 18.10.13. The penitent *Publican's* firſt moving was, *he went up to the Temple to pray*: Let them pray and ſay: *Spare thy people ô* LORD, *and give not over thine inheritance to bee a reproch unto the heathen*: (ſaith IOEL, in his repentance.) *Let them crie mightily unto the* LORD, (ſay they of *Ninive*, in theirs.) And the *prayers* of DAVID, IONAS, MANASSES, for their owne ſinnes: of DANIEL, EZRA, NEHEMIAS, for the ſinnes of the Land; and in a word, the *Penitentiall Pſalmes* ſhew this, that were choſen for no other end but to bee a taske for *penitentiall perſons*. There is one *fruit*.

Ier.2.17.

Ion.3.8.

2 Pro.11.17. *Almes* is another. A *fruit*, and ſo (by the name of *fruit*) expreſſely called *Rom.* 15. 28. For, *by mercie ſhewed, ſinnes are forgiven* (ſaith SALOMON:) Hee that ſeekes *mercie is to ſhew mercie*, *Pro.* 16. 6. DANIEL (you heard) did preſcribe it to no leſſe perſon than the *King* himſelfe at *Babylon*. And the ſame at *Ieruſalem* was a *fruit* too: witneſſe *Eſay* 58. *Break thy bread to the hungry*, made by him, there, a part of true repentance. And *Zachee* ſhewed as much in his owne happy practice upon himſelfe, of our SAVIOUR CHRIST's *high approbation*. There is another *fruit*.

Eſay 58.7.

Luk.19.8.

3 1 Sam.12.16. 1 Reg.21.27. Ion.3.6. *Faſting* is a third fruit: and that a ſpeciall one, and ſo hath alwaies been reputed. It appeareth by the three *Kings*. *King* DAVID who was a *religious Prince*: Not onely by him, but by *King* AHAB who was ſcarce ſound in *religion*. Nor by them only, but by the *King of* NINIVE a *heathen man*, who, even by the *light of Nature*, brought forth this *fruit*.

Gen.3.6. We name it laſt, but it is (indeed) firſt: Firſt in *Nature*: firſt, *quoad nos*. Firſt, in *nature*, as oppoſite to the *firſt tranſgreſsion*, which was by *eating*. Firſt (I am ſure) *quoad nos*, ſpeaking of us and our country. *Exceſſe* that way, in fare and feeding, hath beene and is counted our *Gentile vitium*, our *Nationall fault*. So, no *fruit*, that our Nation is more bound to *bring forth*, than it. For *Eſca ventri*, and *venter eſcis*, *meat for the belly, and the belly for meat*, it no where reigneth ſo much. This is a third *fruit*.

A *fruit*, which if we would frame our ſelves to bring forth in kind, there would come with it both the other *fruits* beſides. For if we could ſo *faſt* as we ſhould, it would abate *luſt* certainely; which otherwiſe, keepe the *body high*, you ſhall hardly bring low: (that *fruit*.) And if we could ſo *faſt*, it would mend our *devotion* much; our *Prayers* would not be ſo full of *yawning* as we find them: (that *fruit*.) And if we could ſo *faſt*, there would be the more left to enable us to be ſo much the more plentifull in *Almes* than we be: (that *fruit*.) So as a good encreaſe or yeeld would come of this third *fruit* well brought forth.

b What theſe *workes* are in *generall*. Theſe *three* in ſpeciall are choſen out; but in generall, any as well as theſe. There is a way, how it is poſſible, there is not a *vertue* of them all, but you may make the *worke* of it a *fruit* of *repentance*. In morall matters it holds ever: *Finis dat formam, the end* (that) *gives the forme*, and ſo the true *eſſence* to every *worke*: Inſomuch as the *worke* is reckoned a *fruit*, not of that *vertue* from whence it proceeds, by which it is done; but of that *vertue* to which it referres, for whoſe *end* it is done.

Nay, it falls out often ſo, as an act of vertue (as *Prayer, Faſting, Almes*) done for a *vitious end* (ſuppoſe, for *vaine-glorie*) loſeth his owne kind, and becomes the proper *act* of that *vice*, it is done for. So powerfull a thing is the *End, in moralibus*. Whereby it comes to paſſe, the worke of any *vertue*, be it what it will, undertaken with a mind and intent (or, as we ſay) *animo corrigendi*, enjoyned *eo nomine*, referred to that, alters the nature, and becomes a worke of *Iuſtice corrective*, and ſo a *fruit* of *repentance*.

For, even in theſe three before remembred, ſo it goes. *Almes*, of it ſelfe, is a worke of *charity*: *Faſting* (properly) an act of the vertue ἐγκράτεια, *abſtinence*: *Prayer* of his owne nature, a worke of *religious worſhip*. But, *Almes* done ſome way to amerce our ſelves: *Faſting* done *animo caſtigandi corpus*: *Prayer* impoſed as a *task-worke*, to ſpend ſo much time, to ſtand ſo long bent at it: all theſe thus referred ſtill with an eye to that, change their nature and become *acts penall*, and ſo *fruits* of *Repentance*.

Of *fruits*, wee ſaid at firſt, *two* Vſes there are: *Firſt*, to bee offered as a *preſent*: So, IACOB ſent them to the * *Governour of Ægypt*. For the firſt: wee have (in all) but three things to offer unto GOD, to *preſent*, to *honour* Him with; The 1 *Spirit* (or *ſoule*) 2 the *body*, and 3 our *worldly goods*. 1 The *offering* of the *ſoule* is, the powring it out in *prayer*, and other *workes* of that kinde. 2 Of the *body*, the *chaſtening* it by exerciſes that way tending. 3 Of our *goods*, by diſtributing and doing good with them in *Almes* and *offerings*.

The *Vſe* of this fruit.
1. *As an offering.*
*Gen.43.11.

Suppoſing the *ſinne-offering* in the *Law* beſt to ſuite with repentance (as it doth.) 1 A *ſorrowfull ſpirit is a ſacrifice to* GOD (that we know;) 2 and no reaſon but a *chaſtened body* ſhould be ſo likewiſe; 3 and why the *price and charges of the Sacrifice* ſhould not come into the reckoning, I ſee not, which was part of their worldly State; which being diſtributed and done good withall, in meat and drinke offerings, this the *Apoſtle* calleth a *ſacrifice wherewith* GOD *is well pleaſed*. The firſt Vſe of theſe *fruits brought forth*.

Pſal.51.17.
Phil.4.18.

The *ſecond* Vſe we ſpake of was, as they are *medicinable*. This difference there is betweene the *puniſhment* of *Iuſtice*, and *repentance*. *Iuſtice* otherwhiles *deſtroyes* the *delinquent*; ſo doth *repentance* never, but ſaves alwayes. So, it is more like the *puniſhment* of *Phyſicke* than of *Law*. For, *Phyſicke*, though it be a *cure*, yet a *penance* it is to the *body*, if wee deale with it throughly, and goe through with it. And *repentance* is the *Phyſicke* of the *ſoule* and *bodie* both. *Sit obſecro ſanatio* (ſaith DANIEL) Let *there be a cure* done, when hee exhorted him to *repent*. Both are a *cure*: as *Corrective* of what is *paſt*, ſo *preſervative* (or if you will, you may call it *corrective* too) of what is to *come*. When the ſinner is *corrected*, hath *correction* given him, for the former, he *correcteth* his wayes, amends his life for ever after. *Caſtigo corpus* ſerves for what hath beene done: *In ſervitutem redigo* ſerves, that he doe it no more. Both to *wreake* our ſelves for ſo often offering ſo foule indignities to heaven and the GOD of heaven, in our former bad courſe of life: And to keepe under the fleſh, and hold the concupiſcence in awe, that it runne not againe into the former ryot. This latter, we call *amendment of life*; which is not *Repentance*, for it pertaines rather to Πρόνοια than to μετάνοια (being yet to come) but it never failes to follow it infallibly, inſomuch as if it doe not, nothing is done.

2 *As a Medicine.*
Dan.4.27.
1 Cor.9.27.

For I report me to you: Let it be but knowen to the *fleſh* that this ſame *light* or *ſleight repentance*, ſhall not ſerve the turne, but to a *round reckoning* it ſhall come and make full accompt to taſte of theſe *fruits* throughly, without hope of being diſpenſed with; whether it will not take off the *edge* of our *appetite*, and make it more dull and fearefull to offend? On the other ſide, let it be conſidered, whether this be not to lay the *bridle* on the *neck* of *concupiſcence* to powre it ſelfe into all riot, if (ſinning) it know, it ſhall bee diſpatched with any *repentance*, never ſo ſhort and ſhallow, as *doe no more ſo*, and *all is well*? Whether (I ſay) this will not make all the *ſappe* goe downe, as wee ſhall never ſee *fruit* come: Nay, whether it bee not to *deſtroy fruit* and *tree* and all?

Verily, they that for pure *zeale* and *indignation* at themſelves for their *ſinnes*, never ſhed a *teare*, nor miſſe a *meale*, nor breake a *ſleepe*, nor doe, nor ſuffer, nor part with ought; it may ſeeme a queſtion, whether they thinke not Saint IOHN here overſeene in preſſing that for ſo *needfull*, which they can ſo eaſily *diſpenſe* with.

But if when we come to *Caſtigo Corpus*, there we leave Saint PAVL; when to *neither eating nor drinking*, there we leave Saint IOHN; and when to *flevit amarè*, there we leave Saint PETER, and when to πένθος and κατήφεια, changing our *mirth* into *penſiveneſſe*, there we leave Saint IAMES, I marvell, what manner *repentance* we will leave before we have done, or what ſhall become of our *fruits* here?

1 Cor.9.27.
Matth.11.18.
26.75.

IIII.

The *Worth* of this *fruit*.

In our repenting (commonly) we make ſuch haſte, as wee take away before the *fruits* come. But if there happen to come any, is not this even our caſe? Our *Teares*, if any, *drie ſtraight*: Our *Prayers*, if any, quickly *tedious*: Our *Almes*, indeed *pitifull*: Our *Faſts*, *faſt or looſe* upon any the leaſt occaſion: And ſo our *Repentance* (if any) *pænitentia pænitenda*, a *repentance needing another*, a *new*, a *ſecond repentance*, to *repent* us of it. 1 Cor.7 10. To *repent* us, of our *repentance*, no leſſe than of our *ſinne* it ſelfe. So that, if any *fruit*, *fruit* of no *worth*. And if the *fruit* be of no *worth*, no more is the *tree*: *unworthy one*, *unworthy both*. Thus we are not yet where we ſhould be, till unto *fructus* wee have added *dignos*.

Nay then, if you fall to talke of *worthineſſe*, we ſhall have *ſatisfaction* up againe. And had we not beſt then to aske firſt, are there any *worthy*? For, if there be none ſuch, bid Saint IOHN beware how he talke of *worthy fruits*: bid Saint PAVL beware how he ſpeake of *worthy workes of repentance*. Act.26.20. If none ſuch be, they did ill to *clogge* the *bill* with any ſuch word. But they knew well, what they ſaid: therefore, ſuch there be (ſure) get them where we can.

How it is *worthie*.

Onely, when we ſay *worthy*, it would be underſtood *cum grano ſalis*. How *worthy*? in what ſenſe? whither *referred*? that we miſtake not. I demand then *firſt*, ſhall we put them into the *balance*, to weigh the *worthineſſe of our fruits*, with the *unworthineſſe* of our *ſinnes*, and the conſequent of our ſinnes the *wrath of* GOD? the *dignitie* of the one, with the *indignitie* of the other, and thinke by their *dignitie* to ſatisfie GODS juſt *indignation*? I trow not. At this *beame*, no *fruits* of ours will hold *weight*: None, ſo, found *worthy*: No, not if we could (I ſay not, *ſhed*, or *powre out*, but) even *melt into teares*, and every *teare* a drop of *bloud*. No: *Non ſunt condignæ paſſiones* (ſaith the *Apoſtle*) Rom.8.18. we *can ſuffer nothing worthy our ſinnes*, but (that, we cannot ſuffer) *ira ventura*, the *wrath of* GOD. The *infinite incomparable high worth of Him*, that in our *ſinne* is *wronged*; the *foule contempt* that is therein *offered*, are farre above the *worth* of any our *fruits*; weigh them downe as any *fether*. Why, all *Lebanon* (ſaith the *Prophet*) is not ſufficient to find *wood*; nor, all the [a] *beaſts upon a thouſand hills* not enough for a *Sacrifice*, [b] *Tekel, tekel, too light all*. Take them out of the *ſcales*, away with them, *Non ſunt digni*, in that ſenſe. In which ſenſe, not the wicked [c] *prodigall child* only, but even the good [d] *Centurion*; nay then, even Saint *Iohn Baptiſt* here himſelfe, cry all, [e] *Non ſum dignus*; neither their *fruits*, nor *they*. The honor of *dignos* (in this ſenſe) belongs to the *fruits* of no *tree*, but the *tree* of the *Croſſe of* CHRIST; to *His ſufferings*, and to none but *His*.

a Pſal.50.10.
b Dan.5.27.
c Luk.15.21.
d Mat.8.8.
e Ver.11.

Yet (I wote well) there hath been another manner eſtimate by ſome men of their owne *fruits*; but they weighed them with their owne *falſe weights*, and made them a *diſcharge* both from *pœna* and from *culpa*, and that *toties quoties*. Nay then, *inventus eſt plus habens*, they found a further *ſurpluſſage too* of I know not what beſides. What of that? CHRIST'S *Caveat* is here to take place: that *weeding* out the *tares*, we take heed, we pluck not up together *good corne* and all. That to avoyd certaine *wormes*, that may happe breed in the *fruit*, if it be not the better looked to, we beat not all the *fruit* off the *tree*, and leave it all naked and bare; no *fruits* at all: and, for feare of teaching a *proud*, teach a *fruit-leſſe repentance*. Well: though not ſo compared, not this way, yet muſt we have *fructus dignos*.

How, *worthy* then? *referred* whither? As *worthy*, as the *poſſibility* of our *Nature* will reach to; as our *ſoile* will beare, or hath ever yeelded; as the *Saints* and *Servants* of GOD are reported to have brought forth in former ages: what ſay you to that *dignos*? That (indeed) were ſomewhat worth, if it might be had. They? they have become [a] *like bottels in the ſmoke*, [b] their *knees have growen weake through faſting*, they have [c] *all-to-wet their pillowes with their teares*; they have [d] *reſtored bribes, and that fourfold*; given in *almes* at once, *halfe of all that ever they had*. This were (indeed) ſomewhat worth: But, of this (I doubt) our *worthineſſe* will be found ſhort: or rather I doubt not: I dare not put it upon this *dignos* neither.

a Pſal.119.83.
b 109.24.
c 6.7.
d Luk.19.8.

And yet, were there in us any portion of that *heroïcall free ſpirit*, of that *Chriſtian* *magnanimitie* that was in the *Fathers* of our *faith*; (The *Apoſtle* beares them witneſſe, that *to their powers*, nay, and *beyond their powers* they ſhewed themſelves willing;) any 2 Cor.8.3. never ſo poore *fruit* would not content vs. But wee, neither to our power, nor a great deale ſhort of it, endevour our ſelves: any never ſo ſleight, and ſlender will ſerve us well enough.

I wonder what we thinke? Doe we thinke to poſt GOD off with any, it skils not what *fruit*? with *wind-fals*, with *worme-eaten ſtuffe*? ESAYES *ſowre grapes*? IEREMIES *rotten figges*? Eſay.5.2. Iere*m*.24.2. Nothing comes amiſſe. Hold wee *Him* in ſo vile account, as any is good enough for *Him*; it is well with *Him*, if He get any? *Malachi* tells us otherwiſe, Mal 1.8. *That he holds it in great ſcorne*: bids us *goe offer ſuch fruit to our Prince*: and ſee if *He will take it well*. *Zachary* tels us ſo likewiſe: *A goodly price* (ſaith he) *they value mee* Zac.11.73. *at*. *Goodly fruit*, is it not, they preſent me with? Nay (ſure) wee muſt have *dignos* too: *Some worth* there would be.

Is there any other way to take our *dignos* by? Compared with the *Iuſtice* of GOD, Not ſo: Nor with the great *Heroës* of our nature; Not ſo neither. Nor (indeed) are they ſaid *worthy*, of either of theſe; but how? Only, *fruits worthy of repentance*: that is, ſuch as may well beſeeme perſons, as be truly *penitent*. Referred, not to ought, but to *repentance* it ſelfe. Laying by *ſinne*, as it is an *averſion* from an *infinite good*: (For, ſo it is *infinite*; admits no *meaſure* or *degree*;) but, conſidering it, as it is a *converſion* to the *creature*, and that more or leſſe: ſo, it fals within compaſſe of more or leſſe *worthy*.

Say I this of my ſelfe? Saith not GODS *Law* the ſame *ſecundùm menſuram æſti-* Levit.5.18. *mationemque delicti*, and *pro menſurâ peccati*? Is it not a clauſe there, repeated more than Deut.25.2. once? If there be a *meaſure* of the one, ſo is there of the other: If an *analogie of faith*, Rom.12.6. of *repentance* too, why not? And, to that, wee to apply our ſelves, in the *magis* or *minùs dignos* of our *fruits*. This is once: *Repentance* may bee *too much*, one may goe too farre in it: That, will be granted (I know.) And, if too much, then *too little*; and we may fall *too ſhort* the other way (that, I am ſure of.) Which part we ſhould offend on (to chooſe) ἀγὰν in ἀγανάκτησις will ſoone teach us, that it would be *home*: rather, with the *more* then with the *leſſe*. In the *Corinthian's* caſe there it was *too much*; hee 2 Cor.2.7. was in danger to be *ſwallowed up with ſorrow*. *In Miriam's* caſe againe, it was *too little*: Num.12.15. For, though ſhe were right *penitent* for her *folly* committed, yet becauſe the *qualitie* of her *offence* required a larger and more *worthie repentance*, ſhe was *ſhut out of the hoſt* yet ſeven daies longer, and then, and not before, received to pardon. If there be an *ultra* and a *citra*, then is there a *tenus*: If *too much* and *too little*, then is there a *ſufficit*, enough And, that, is the *dignos* we ſeeke for.

But who ſhall tell us, this *tenus* what it is? Who ſhall ſay *Sufficit*? I thinke it is not beſt to ſay it to our ſelves; It is not ſafe, that. Wee are like enough to give eare to *propitius eſto tibi*, to ſpare and favour our ſelves, and to thinke that *worthy*, that is Mat.16.23. not: to diſmiſſe the matter with a *doe no more ſo*, never to follow it to ſentence. Or, if we doe, to *reprive* our ſelves, and ſtay the *execution*. It hath been held no way ſafe for us, to make our owne *aſſeſſment*: and as *ſafe* a way as could bee, would ever bee taken for the *ſoule*. Better, ſome other *body* doe it: and, who ſhall that other body be?

In the *Law*, every man was not left to himſelfe. The *offering* for *ſinne* (which was to them a *fruit* of *repentance*) it was rated ever, ever taxed כערכר by the Prieſt. According Levit.5.18. to his ordering, ſo it went: he made the eſtimate, how much was enough, what would ſerve. And here now, in Saint *Iohn's* time (which was the *intervall* or paſſage, as it were, between the *Law* and the *Goſpell*;) at the *baptiſme of Iohn*, they knew not what to doe, they were not ſo well skilled; to Saint *Iohn*, they come, with their *quid faciemus*? Luk. 3. 10. What ſhall we do? And what ſhall we do? All *three* one after another, the *Pub-* 12. *licans*, the *Souldiers*, the *Common ſort*; and they had all their anſwers *ſeverally*: One 14. anſwere ſerved not all: *Severall kinds of ſinne* require ſeverall ſorts of *fruit*. And, under the *Goſpell*, there (we ſee) for the *Corinthian*, Saint *Paul* ſaid, *Sufficit viro huic*: 2 Cor.2.6. *Thus much is enough*, this ſhall ſerve: his conſcience may be quiet, I reſtore him to the *Churches peace.* And the *Canons penitentiall* which were made in the *times* under *perſecution, the very beſt times of the Church,* lay forth plainly, what is to be followed and obſerved in this kinde.

And (ſure) I take it to be an errour to be added to the former, to thinke, the *fruits* of *repentance* and the *worth* of them to be a matter, *any common man* can skill of well enough; needs never aske Saint *Iohn,* or Saint *Paul,* what he ſhould doe; knowes what he ſhould doe, as well as Saint *Paul,* or Saint *Iohn* either: And that it is not (rather) a matter, wherein we need the counſell and direction of ſuch, as are *profeſſed* that way. Truly, it is neither the leaſt nor the laſt part of our learning, to be able to give *anſwer,* and *direction* in this point. But, therefore laid aſide, and neglected by *us,* becauſe not ſought after by *you.* Therefore not *ſtudied,* but by very *few, quia nemo nos interrogat,* becauſe it is growen out of requeſt quite.

We have learned (I know not where) a new, a ſhorter courſe, which fleſh and bloud better likes of; to paſſe the whole courſe of our life, and, in the whole courſe of our life, not to be able to ſet downe, where, or when, or what wee did, when wee did that, which wee call *repenting:* what *fruits* there came of it; what thoſe *fruits* might be *worth.* And, but even a little before our *death* (and, as little as may be) not, till the world have given us over, then (loe) to come to our *quid faciemus?* to ask, *what we ſhould doe,* when we are able to doe *nothing.* And then muſt one come, and (as we call it) *ſpeake comfortably* to us, that is, miniſter to us a *little Divinitie Ladanum,* rather *ſtupefactive* for the preſent, than doing any ſound good: and ſo, take our leaves to goe meet with *in ventura.*

This way, this faſhion of *repenting,* Saint *Iohn* knew it not: it is farre from his *fructus dignos:* Saint *Paul* knew it not; it is farre from his *opera digna:* And I can ſay little to it, but I pray GOD it deceive us not. It is not good trying concluſions about our Eſay 40.3. 30.11. *ſoules.* Here is the *plaine way,* this is the ſtraight path laid out before us, by him that was *ſent to prepare the wayes of the* LORD, and *to make His paths ſtreight:* and goe we which way we will, we ſhall heare the voyce behinde us, crying to us; *Hæc eſt via, ambulate in eâ.* Set your *tree; bring forth* your *fruits;* ſee to them: altogether *unworthy* they would not be; Somewhat *worth;* raiſed to ſome degree of *worthineſſe.*

Mark.14.8. *Quod potuit fecit,* did CHRIST accept in *Mary Magdalens* caſe; and *quod habuit de*-Mark.12.44. *dit,* in the poore *Widowes* caſe, with her (but) *two mites.* Wee doing our endevours to raiſe them, to what degree we can, He for His part, will not be behinde, but releeve and Eſay 30.18. helpe us out. For, *expectat* DOMINVS, *ut miſereatur noſtri;* GOD (even) *waits* that He may have mercy on us. And therefore, laying away His rigour, will not goe exactly to worke, but be ready to releeve, and repute that *worthy,* that is not all out ſo. So, in Revel.3.2. the Church of *Sardi,* we finde, *He* ſaith, *Non invenio opera tua plena,* their *workes were not* 4. *found* to have the *full poiſe,* yet notwithſtanding He ſaith, *digni enim ſunt,* the *Parties found worthy* for all that.

All the *worth* is not *intrinſecall,* to the thing it ſelfe: When all is ſaid that can be ſaid, Luke 20.35. that which makes all *full,* the chiefe part of their *worth* lyeth in *digni habebuntur.* It is 21.36. therefore CHRISTS counſell, *Orate, ut digni habeamini, Pray, they may be found* in ſo good a *degree* towards it, as GOD *may count them,* and ſo *accounting make them: Quanquam ſat digni ſi quos dignatur* (ſaith the *Chriſtian Poet.*) In one Chapter, we have them both (in the II *Theſſ.*1.) *counted worthy* at the 5. *verſe, made worthy* at the 11. *verſe.* Both come to one. *Two words* there are in the *Greeke* ἀξιότης and ἀξίωσις: Two, in *Latine, dignitas,* and *dignatio:* And, as there is *dignatio ex dignitate;* So is there *dignitas ex dignatione.* And, that is it: *Worthy* is the *fruit, He ſo eſteemeth:* But, upon the point, rather *dignatione Ejus,* than *dignitate ſuâ,* rather by *His deigning or dignifying them;* than, *by the intrinſecall, by their owne dignitie,* they have in themſelves.

Yet, let us never thinke, be ſo baſe as to conceive, He will hold for ſuch, any at all, let them be what they will, it skils not how *worthleſſe,* how farre from all *degrees* toward it. No: But ſuch, as wherein, Hee ſeeth ſome *conſcience made,* ſome *care taken,* ſome *zealous deſire,* ſome *earneſt endevour* appeare. Some *proffers* (at *leaſt*) toward thoſe *ſe*-2 Cor.7.11. *ven degrees,* in 2 *Corinth.* 7. which may ſerve to aſſure our ſelves and to ſhew the world, we dally not with *repentance*, but make a *ſerious* matter of it, and go to it in good earneſt; In witneſſe whereof this and this *fruit* we have brought forth. Somewhat like yet, ſomewhat beſeeming perſons truely *penitent*, whereto He would ſay, *ſufficit tibi gratia mea, My grace is ſufficient for thee*. And, in that we may reſt. 2 Cor.12.9.

It remaines, we examine our ſelves, touching theſe points: 1 Our *repentance*, is it like a *live tree*, and not a *dull heavy mood*, neither *life* nor *ſoule* in it? 2 Have we ſet it on growing, *brings it forth at all*? 3 Is it *fruit*, it brings forth? For, whatſoever elſe it is, it is not for Saint *Iohn's* turne. 4 The *fruit* it brings, is it ought *worth*, for the *quantitie*, the *qualitie*, the *well laſting* of it? GOD grant it be ſo: and thankes be to GOD, if it bee ſo.

V.
The fruit-time

But this *Proferte* will aske ſome time. *Iona's repentance* was not like *Iona's gourd. His gourd was up in a night, ſuddenly: Trees* come not up ſo *quickly*: they require more time than ſo. Never truſt a *repentance repentine*; no *ſudden flaſh* or *brunt*. It is altogether an error, to thinke; *Repentance* is a matter of ~~no~~ more moment, than to be *diſpatched in a moment*. Ion.4.6.

There be two words (words of weight:) One is Saint *Peter's*, and that is χωρῆσαι εἰς μετάνοιαν, to *withdraw, goe aſide*, to *retire* and be *private*, to *ſequeſter* our ſelves to our *repentance*: The other is Saint *Paul's* σχολάζειν προσευχῇ ϗ νηστείᾳ, to *take us a time*, nay to *make us a time*, a *vacant time*, a time of leaſure to intend *faſting* and *prayer*, two *fruits* of *repentance*. I aske then, did we never χωρῆσαι, *withdraw our ſelves* to that *end*? what was the *place*, where wee ſo did? did we at any time σχολάζειν, take any ſuch *vacant time*? what was the *time* and when, when we ſo did? I doubt, ours hath been rather a *flaſh*, a *qualme*, a *brunt*, than otherwiſe; rather, a *gourd of repentance*, than any *growing tree*. A *time* there muſt needs be taken for this *Proferte*. 2 Pet.3.9. 1 Cor.7.5.

Now the *time*, S. IOHN gives, is, but while *Ira ventura*, the *wrath to come* is in *comming. Ira, ventura*, are *two words*: In that it is *wrath*, and GOD'*s wrath*, there is juſt matter of *feare*: In that it is *ventura*, to *come*, but *to come*, and not yet come; there is *hope* yet, ſome good may bee done, before *venit quæ ventura*, that come that is *to come*.

If theſe *fruits* come, the *wrath* (when it comes) ſhall not come upon us, but paſſe by us, and not touch any *fruit-bearing tree*. To take a time then.

Now, there cannot be a *fitter time* than that the *Church* hath ſet us forth; that is, (now) at this *time* of the *yeare*. For, now, is the *time* of the *yeare* to *plant* in. In the *picture* of the *moneths*, in this next *moneth* at hand, you ſhall ſee nothing but men *grafting* and *ſetting trees*: It is the *Husbandrie* and buſineſſe of the moneth: wonderfull fitly choſen therefore, that this *tree* may keepe time with the reſt. And, now is the *time* that the *ſappe goes up*: So as there could not be a *fitter time* for S. IOHN to call upon us. Looke abroad, they begin now to *bring forth*: now beſt ſpeaking for *Proferte*. To which *Proferte, Differte* is cleane contrarie. *Defer* it not then, but take the *time* while it is in *ſeaſon*.

And with high wiſedome is this *time* ſo ſet, that the time of our *Repentance*, the fortie daies of it end in the *Paſſeover*, in the *paſſing of Ira ventura* over us, as did the *deſtroying Angell* over the *houſes* in *Ægypt*. That the *mortifying* of *ſinne* might end in the *riſing* of CHRIST in us. The uſe of *fruit* is *fruition*: And this is the *fruition* in this life, even the *fruits* of the *Spirit, feare* and *love* and *joy* in the HOLY GHOST. And in the *life* to come, the *fruit* of the *Tree of Life* in the middeſt of *Paradiſe*: In ſtead of *Ira ventura, vita ventura, gaudia ventura*, the *glorie* and *joyes eternall* of the *life* to come. To which LIFE, GLORY and IOY, bring us ALMIGHTY GOD. Exo.12.12.

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SERMONS
PREACHED
IN
LENT.

A
SERMON
PREACHED BEFORE
QVEENE ELIZABETH, AT
Greenwich, on VVedneſday the XI. of
March, *A. D.* MDLXXXIX.

PSALME LXXV. VER. III.

Liquefacta eſt terra, & omnes qui habitant in ea: Ego confirmavi Columnas ejus.

The earth, and all the Inhabitants thereof are diſſolved: but I will eſtabliſh the Pillars of it.

IT was MOSES the Man of GOD, that, by ſpeciall direction from GOD, firſt began, and brought up this order, to make *Muſicke* the conveigher of mens duties into their mindes (*Deut*. 31. 19.) Deut.31.19. And DAVID ſithence hath continued it, and brought it to perfection, in this Booke, as having a ſpeciall grace and felicitie in this kinde: Hee, for *Songs*; and his Sonne SALOMON for *Proverbs*. By which two (that is) by the *unhappie Adage*, and by a *wanton ſong*, *Satan* hath ever breathed moſt of his infection and poiſon into the minde of man.

In which holy and heavenly uſe of his Harpe, he doth, by his tunes of *Muſicke*, teach men how to ſet themſelves in *tune* (*Pſal*. 15.) How not onely to tune themſelves, but how to tune their houſholds (*Pſal*. 101.)

And not onely there, but (here) in this *Pſalme,* how to preſerve harmony, or (as he termeth it) how to ſing *Ne perdas,* to a Common-wealth. So ſaith the *Inſcription,* which Saint *Auguſtine* very fitly calleth the *key* of every *Pſalme.*

For, the time of ſetting this ſong (by generall conſent of all Expoſitors) being the latter end of the long diſſenſion, betweene the Houſes of *David* and *Saul*; evident it is, the eſtate of the Land was very neere to a *Perdas,* and needed *Ne Perdas* to be ſung unto it.

For, beſides the great overthrow in the Mountaines of *Gilboa,* given by the enemie, wherein the King and three of his ſonnes were ſlaine, and a great part of the Countrey
1 Sam.31.7. ſurpriſed by the *Philiſtin*; the *Deſolation of a divided kingdome, was come upon them too.* For, within themſelves, they were at *Cujus eſt terra?* (2 *Sam.*3.12.) even at civill wars: At the beginning, but a *play*; (So *Abner* termeth it, 2 *Sam.* 2.14.) but *bitterneſſe* at the end, as the ſame *Abner* confeſſeth, *verſ.* 26. Surely, it was a weake State and low brought: So much doth *David* imply (in the fore-part of the *verſe*) that he found the Land a weake Land, by meanes, the ſtrength and *Pillars* of it, were all out of courſe, by the miſgovernment of *Saul.* But then withall (in the latter part of the *verſe*) he profeſſeth, he will leave it a Land of ſtrength, by *re-eſtabliſhing the Pillars,* and re-edifying the State new againe. *The earth, &c.*

The ſtile whereof runneth in the termes of *Architecture:* very aptly reſembling the government, to a frame of building; the ſame ſet upon and borne up by certaine *Baſes* and *Pillars* (the ſtrength whereof aſſureth, or the weakneſſe endangereth the whole:) and *David* himſelfe to a skilfull Builder, ſurveying the *pillars,* and ſearching into the decayes; repairing their ruines, and ſetting them into courſe againe.

The Diviſion Whereout ariſeth naturally the entreatie of theſe foure points:

1 That the *weakeneſſe,* or *ſtrength* of a *Land,* is a point of important conſideration.

2 That the ſtrength of a Land is, in the *Pillars:* And, what they are.

3 That the upholding of thoſe *Pillars* appertaineth to *David.*

4 How, and in what ſort *Saul* *weakened* them in his time; and *David,* in his, *made them faſt.*

* * *

I. FIrſt, *David* had read, that, among the inſtructions delivered by *Moſes* to the ſpies (*Numb.* 13: 19.) the very firſt and chiefe of all was, Whether the *Land* were *weake* or *ſtrong.* So hee had read; and ſo hee beleeved it to bee: and, ſo it is. For ſure, in ſuch Lands, where this is their ſong, *The earth is weake*; their Muſicke is all out of tune. For, the note is ſuch, as affecteth the Inhabitants with
Pſal.22.14, 15. feare. 1. Feare, in the inhabitant, for theſe two, [1] *Virtus teſtacea,* and [2] *Cor cereum, ſtrength like a potſheard*; and a *heart like wax:* A *weake Land,* and a *fearfull inhabitant* goe together. 2. Courage, in the enemie: For, where RABSAKETH knoweth but ſo much, that the *Land is weake,* you ſhall not entreat him to ſpeake any thing but *Hebrew* (*Eſa.*36.12.)

This *Muſicke* is heavie: and therefore *David* ſaw, the ſong muſt bee new ſet. And ſo, hee doth ſet it new, changing it into a more pleaſant note, *But I will ſtrengthen it.* And, when the note is ſo changed, *in that day ſhall this Song be ſung in the Land*
Eſay 26.1. *of Iuda, Wee have a ſtrong Citie; Salvation hath* GOD *ſet, for the walls and bulwarkes of it.*

This Muſicke hath life in it, and hearteneth the inhabitant afreſh; quaileth the enemie and reſolveth the neighbour to ſay, (1 *Sam.* 12. 18.) *Thine are wee,* ô David, *and on thy ſide, thou ſonne of* Iesse. When a Prince may ſay of his Land, as *Moſes* did of *Iuda* (*Deut.*33.7.) *His owne hands are ſufficient for him* (*if the* Lord *helpe him*) *againſt all his enemies:* And the Land may ſay of the Prince, that which *Salomon* ſetteth downe, as the high commendation of a Prince, that he is *Rex Alkum* (that is) *Ne ſurgito, Riſe not*; No riſing, againſt him; for that, they which have riſen, had better have Prov.30.31. ſate ſtill. And they both may ſend word to the enemie (if he threaten to come and viſit them) the word that *Ioas* ſent (2 *Reg.* 14. 10.) *Tarry at home, and provoke not evill againſt thy ſelfe.* This Muſicke is bleſſed; and ſuch hath hitherto beene the ſong of our Nation.

What *Samuel* ſaid, when hee pitched the *Stone of Helpe* (1 *Sam.*7. 12.) wee cannot deny, but wee may ſay the ſame, *Thus farre hath* God *holpen us:* whoſe *arme is not ſhortned*, though *Pharaoh's* heart bee hardned. Hitherto, *Salvation* hath God *ſet for our walls* and *Bulwarkes*, and our Prince, Prince *Alkum*; and our enemie hath not *boaſted himſelfe at the putting off his armour, as at the buckling it on:* and our 1 Reg.20.11. Neighbours glad to *lay hold of our skirts and ſay, We will bee yours, for wee ſee,* God *is with you*; (*Zach.*8.10.) *The great bleſſing of* God having beene upon us (*Deut.*28. 12.) *Thou ſhalt lend to many Nations, but ſhalt borrow of none.* Such hath hitherto beene our ſong: and, ſuch may it long bee; yea, ever, O Lord. And, that it may ſo bee, *David* teacheth the way of keeping it ſo ſtill; Namely, by *Setting faſt the Pillars of it.* Which is the ſecond principall point: What this *ſtrength* is; and what the *Pillars* are that *beare it up.*

II. The Holy Ghost ſpeaking of *ſtrength*, nameth two (*Gen.*32.28.) as (indeed) the Scripture knoweth no more: 1 The *ſtrength* of *Iacob*; and 2 the *ſtrength* of *Iſrael:* 1 Of *Iacob*, ſupplanting, or prevailing over men: 2 and of *Iſrael*, prevailing with God.

1 Iacob's *ſtrength* I call, whatſoever the counſell or might of man affoordeth; *His prudent fore-caſt*, whereby hee over-reached Esau (*Gen.*27. 36.) and Laban (30.37.) And his *bow and ſword*, whereby hee wanne from the *Amorite* (*Geneſ.* 48. 10.) Vnder theſe two, I comprehend all humane ſtrength, the *ſtrength of* Iacob.

2 But, when all is done, we muſt reſerve and keepe a *ſtrength* for God, ſaith *David* (*Pſal.*59. 9.) Who, if he forſake *Alexandria*, though it have *the Sea for his ditch*, it ſhall Nahum 3.8. be carried captive: who if he forſake *Ephraim*, though they be *well harneſſed* and *carrie bowes*, they ſhall *turne themſelves backe in the day of battell.* Therefore, ever Dominus Pſal.77.9. commeth in: (*Deut.*33.7.) *Iuda's owne hands are ſufficient to helpe, Si tu* Domine, *If thou* Lord *helpe him againſt the enemie:* And *Niſi Dominus, If that the* Lord *doe not keepe the houſe*, and *watch the houſe*, and *make faſt the Pillars, all is in vaine* (*Pſal.*127.1.) Prov.30.1. *Ioyne* (ſaith the Wiſeman) *Ittiel* (that is, *Dominus mecum*;) and then, *Vcal* (that is, *Prævalebo*) will not tarry from you: *Vcal* and *He* goe ever together. Sever (ſaith *David*) *Hii in curribus, Hii in equis*, from *In nomine Domini*, the next newes, you ſhall heare of them, is, * *Ibi ceciderunt, &c. There they are brought downe and fallen.* Therefore we muſt * Pſal.20.8. allow *Iſrael* a ſtrength, alſo; without which, *Iacobs* forecaſt ſhall faile: (for, *Hee caſteth out the counſels of Princes, Pſal.*33.10.) and his *ſword* too: For, He can *rebate the edge of the ſword, Pſal.*89.43.

Two *ſtrengths* then there are: and theſe two David (here) termeth two *Pillars* (that wee may know what be the *Pillars* of the Land.) For, ſuch was the manner of the Iewiſh building: arch-wiſe, upon two maine *Pillars* to ſet it. Wee may ſee it by *Samſons* deſire, *Iudg.*16. 29. ſo to be placed, as the two Supporters of the Temple might be in his two hands; that bowing them, all the Church might come downe upon their heads. Such an arch of government doth David here deviſe, and *two Pillars* bearing it up. He telleth us, they be *two:* and he telleth us what they be; for, hee hath alreadie named them, in the two former Vſes: 1 *Celebrabimus te* Iehova in the *firſt:* And, 2 *Iuſtitias judicabo*, in the *ſecond.* God, and *Right*, the *Pillars*, The worſhippe of GOD; and the execution of *Iuſtice* or *right*. With theſe two, hee beginneth; and with theſe two againe hee taketh his farewell; the *regard of Religion* (in the ninth:) and the *care* of *Iuſtice* (in the laſt.) Theſe two hee teacheth us: For, theſe two (hee ſaith) GOD *taught him (2 Sam. 23. 3.)* GOD (ſaith hee) *the ſtrength of Iſrael, ſpake to me and ſaid, thou ſhalt beare rule over men,* 1 *Doing Iuſtice, and* 2 *guiding them in the feare of* GOD. So that, theſe two are the *Pillars:* 1 GOD and 2 *Right*; *Iuſtice,* and the *Feare of* GOD. Theſe two give ſtrength, to that, and to all Lands: 1 *Celebrabimus te* IEHOVA; and 2 *Iuſtitias judicabo.* Theſe two decay all, and *weaken* the *Land,* 1 *Negligimus te* IEHOVA; and 2 *Injurias judicabo.*

1 GOD is a *Pillar*; So, is His moſt common name, in the *Hebrew* ADONAI, *My Pillar*: and, His Sonne, a *Rocke*; Not onely *Peters Rocke* (*Matth. 16.19.*) but, *Davids Rocke* too (*2 Sam. 22. 2.*) the Rocke both of *Church,* and *Kingdome*: And His *Spirit,* a Spirit, not of *Holineſſe* onely and *Truth*; but, a *Spirit of Iudgement,* to them that *ſit on the Throne*; and *a Spirit of Strength for them that keepe the battell, from the gate* (*Eſay 28. 6.*) And his *favour,* a *Shield* (*Pſal. 5. 10.*) and His NAME, *turris fortiſſima* (*Prov. 18. 10.*) And therefore *Celebrabimus te* IEHOVA, wee will praiſe thy name: For, the *neerer thy Name is to us* and we to it, the *more wonderous workes wilt thou declare towards us. Ariſe O* GOD *into thy Reſting place, Thou and the Arke of thy Strength* (*Pſal. 132. 8.*) therefore the *Arke* ſendeth forth a *Strength.* And *Salomon,* when hee called the two *Pillars* (which hee ſet at the Temple gate) *Strength* and *Steddineſſe,* meant, that, out of that Gate, there proceeded *Strength* and *Stabliſhing* to the whole Realme (*1 Reg. 7. 21.*)

Verſ. 1.

Iacbin and *Boaz.*

Even the *Strength* and *Stabliſhing* of *Si credideritis Stabiliemini* (*Eſay 7. 6.*) By which, not onely the Devils darts are repelled in the *Spirituall* (*Epheſ. 6. 16.*) but the *armes of the aliens are put to flight* in the earthly warfare (*Hebr. 11. 34.*) Therefore *Moſes* made ſuch reckoning of *Celebrabimus,* that having recounted (as the ſtrength of *Cain's* progenie) their inventing of the *Tent,* making of the *Flute of braſſe,* and *iron-workes* (*Gen. 4. 20.*) he oppoſeth to them all, as able to match them all (in the poſterity of the *Sonnes of* GOD) the *Invocation of His Name,* begun and ſet on foot, firſt, by *Enoch* (*verſe 26.*) as the maine *Pillar* of *ſtrength* which the People of GOD truſt to. And Saint *Paul* is bold (*1 Tim. 2. 1.*) Where, laying (as it were) the Chamber-beames and ſtories of each *Chriſtian* Government; (*Princes,* firſt, by whoſe meanes *Peace,* and *Quietneſſe*; from thence *knowledge of the truth*; from it, *godly* and *honeſt life*; and from them, *Salvation*;) As the baſe or *Pillar* of all, and that which beareth up, and giveth Strength to all, ſetteth *Prayer: Prayer to be made,* that ſo, *Princes* preſerved; that ſo, *peace* maintained; that ſo, *knowledge* intended; that ſo, a *godly* and *honeſt life* practiſed; that ſo, *Salvation* attained. Reckoning *invocation* as a ſpeciall *Pillar* of each eſtate; And as a Prerogative Royall, *prayer for all men,* but *above all men, for Princes.* Thus doth Religion ſtrengthen us, and is *Iſrael* with GOD: And not with GOD onely, but is *Iacob* alſo, and prevaileth with men too.

Hebr. 11. 34.

Indeed, nothing prevaileth ſo much, nor worketh ſo deepe, with man, as doth it: And, no men more faſt and faithfull, than *quorum* DEVS *corda tetigit* (*1 Sam. 10. 26.*) DAVID therefore, undertaking, in this verſe, to *Stabliſh* the *Pillars*; ſheweth, how he will doe it, in the next: *Dicam,* by telling them their duty out of Divinitie; by laying before them *Deus eſt Iudex,* GODS *judgement,* and the dregges of the cup which Hee holdeth in His hand. To make ſo many men ſo many *Pillars,* well and wiſely ſaid the Heathen man, *Odium oportet peccandi, non metum facias*: To hate ſinne, is the *Pillar*; to *feare* it, is not: for, *feare* will fall away, if his underſtanding be removed, and where the duty is not grounded on *Deus eſt Iudex,* it is no *Pillar* to be built on. Certaine it is, that (except GODS Law) all Lawes, feare of ſinne they breed; but a kinde hatred or conſcience of ſinne, they breed not. Well may they *binde* the *hand, fetter* the *foot,* and *impriſon the bodie*; there is nothing can *impriſon* the *heart* or thought, ſave

Arm

Arma militiæ noſtræ. And thus is *Religion*, a *Pillar* among them alſo. 2 Cor.10.4.

For ſure, the *Chriſtian* duty of *bearing wrong*.(where it is well perſwaded) doth mainely ſtrengthen the *Civill* of *doing no wrong* : And, the *Chriſtian*, of *departing with our owne charitably*, doth ſtrengthen the *Civill* of not *taking other mens injuriouſly* : And ſo, of the reſt. That he called it not amiſſe, that called Divinitie the *Back-bone* of the Princes Law; and conſequently, Religion of the Common-wealth. So that, not onely *Moſes* and *Paul*, by *calling on the name of* GOD; but, *Elias* and *Ieremie*, by teaching the *will of* GOD (Not, by *Prayer* onely, but by *Preaching*) are the one, an *Iron Pillar* (*Ier.* 1. 48.) the other, *the chariot and horſemen of Iſraël*, in his time. 2 King.12.

2

Now, if all men had faith, *Dicam* would have ſerved, and this one *Pillar* have beene enough : But, becauſe all men have not Religion, but there bee in the world *evill and abſurd men* (2 *Theſ.* 3. 2.) therefore needed the ſecond, therefore needed *Iuſtitias Iudicabo*. Indeed, *meliores ſunt*, the better part be they *quos dirigit amor*, whom love leadeth : but *plures ſunt, quos corrigit timor*, the greater by farre, that feare driveth : Even ſuch as will not bee *ledde with the cords of a man* (that is, inducements of Religion and reaſon, *Hoſ.*11.4.) but they muſt be *held with bit* and *bridle* (that is, the curb of Iuſtice, *Pſalme* 32.9.)

Which kind of men are of two ſorts (therefore is it *Iuſtitias*.) 1. The Enemie or *Ægyptian ſmiting Iſraël*, from *without*. 2. The Injurious *Iſraëlite wronging his brother*; from *within*. Exod.2.11.13. Why then, *Sit nobis Rex*, ſay the people, 1 *Sam.* 8. 20. (which is a perfect comprehenſion of this *Pillar* of *Iuſtice*) to doe them *right* : And to defend them by Warre, when need is, againſt the forreine enemie; By Iuſtice, when cauſe is, againſt the domeſticall oppreſſor. Againſt the one *Iehoſaphat* placeth *garriſons* (2 *Chron.* 17.2.) that is, againſt *outward hoſtilitie* : Againſt the other, he ordaineth *Iudges* (2 *Chron.*19.5.) that is, *inward injurie*.

Dicens Cyro, (ſaith GOD) *Paſtor meus*, &c. (*Eſay* 44. 28.) which ſay to *Cyrus* (the mighty Monarch) *thou art my Shepheard*. A *Shepheard*, by paſtorall Iuſtice, To ſee the flock *ſafe* from without, and quiet from within. From without, To keepe *the wild bore of the foreſt* from ſpoiling our lives and goods (*Pſalme.*80.13.) and from within, the *ravenous Wolfe from making havock of our ſoules* (*Act.*20.29.) Will you know, what theſe two meane : *O my people*, (ſaith GOD) *Remember what Balack the King hath deviſed againſt you* (ſpeaking of a forreine Prince, of the *Bore*.) And *what Balaam hath anſwered him* (ſpeaking of a falſe Prophet, of the *Wolfe*.) Mic.6.5. The caſe is very like ours, and GOD grant us a thankfull remembrance and meditation of it : Of the long intelligence betweene *Balack* and *Balaam*, for our overthrow; and how graciouſly and mervellouſly GOD hath delivered us.

Now, as *without* the fold, theſe beaſts be buſy, and GOD therefore hath *girt the Prince with a ſword* : Verſe 45.3. So, *within*, alſo, there are certaine *fed Rammes* (ſaith *Ezekiel*) Ezek.34.20. that *with their hornes, puſh*; *and with their heels, lay out* againſt the poore weake ſheepe (that with *vis* and *fraus*, deceit and violence, keepe evill rule *within*;) againſt whom Hee hath given into their right hand a *Scepter*, That, by the *arreſt* of the *Scepter*, they might bee quiet from *within*; Pſal.45.6. and by the *edge* of the *ſword*, ſafe from *without* : So intending the *myſterie of godlineſſe*, and the knowledge thereof, and after it, the *exerciſe of godlineſſe*, and the practice thereof; 1 Tim.3.9. 4.7. that ſo after *Stabiliatur Regnum meum* in this life, by Iuſtice, wee may come to *Adveniat Regnum tuum* in the life to come, by Religion. And this, is the ſecond *Pillar* yeelding us *Iacob's* ſtrength, who (as we ſaid) was furniſhed both with *his Staffe*, to ſee good order in his flock, and *with his ſword and bow* againſt the *Amorite*. Gen.32.10. 48.22.

Thus have we the two *Pillars of the earth*, each ſtrengthening other : *Religion* rooting *Iuſtice within*; *Iuſtice* fencing *Religion without*, and they both making an arch of governement irremovable.

III. Yet, theſe two *Pillars*, as ſtrong and as ſteady as they are, except they be looked to,
and upheld; except they have an *Vpholder*; and that a good one, *Religion* will *cleave*,
and *Iuſtice bend*, and they both ſinke, and the whole frame with them. Therefore mention
is made here of a perſon, put in *truſt*, with the *bearing them up*; which is the third
point.

Which *Perſon* is here, *Ego autem*, the *firſt*; that is, DAVID: the *firſt* and the
2 Sam.15.17. chiefe *Perſon* in any governement. He it is, upon whom both theſe leane: He *is the*
Lam.4.20. *Head*, that guideth theſe two armes: He *the breath of life in both theſe noſtrills*: Yea, of all
the body (ſaith *Ieremie*, of *Ioſias*.) Even *Chriſtus Domini*, the *Annointed of the* LORD, *is*
the breath of all our noſtrills.

Familiar it is, and but meane, but very full and forceable, the *Simile* of *Eſay*:
Eſa.22.23. wherein he compareth the Prince to a *naile driven into a wall*, whereon are hanged all,
both the *veſſels of ſervice*, and the *Inſtruments of Muſike*; (that is) Hee *beares them*
up all. And great cauſe to deſire GOD, faſt may it ſticke and never ſtirre (this *naile*:)
for, if it ſhould, all our *Cuppes* would batter with the fall, and all the *Muſike* of our
Quire be marred: (that is) both Church and Country be put in danger. Which
GOD willing to ſhew (ſaith *Philo Iudæus*) Hee did place the *fifth Commandement*
(which is the Crowne-commandement) ὡς ἐν μεθορίω, as it were, in the middle, and
confines of both Tables; Thoſe touching *Religion*, and thoſe touching *Iuſtice*; that,
with one arme He might ſtay *Religion*, and with the other ſtay *Iuſtice*, and ſo *uphold*
both.

And, where ſuch ſupport hath wanted, both have lyen on the ground. For, both
of *Mica's Idolatrie* (that is, corrupt Religion) and of the *villanie* offered at *Gibeah*,
and of the *outrage* committed by them of *Dan*, both in *rifling houſes*, and *ſacking whole*
townes (that is) of open injuſtice, GOD rendereth no cauſe but this, *Non erat Rex*:
the *Pillars* went downe: *Ego* wanted. Without which (that is, an eſtabliſhed governement)
Gen.10.5. wee ſhould have no Common-wealth, but a wild *forreſt*, where *Nimrod*
Abac.1.15. and his crew would *hunt and chaſe* all others: No Common-wealth, but a *Pond*, where
the *great fiſh* would devoure the ſmall: Nothing but a ſort of *ſheepe ſcattered without a*
Num.27.17. *Shepherd* (ſaith MOSES.) No more *Oves Paſcuæ*, ſheepe of the Paſture, when their
Pſal.95.7. Pſal.44.22. Governor is gone, but *Oves occiſionis*, ſheepe for the ſlaughter. *Non populus, ſed turba*, No
People, but a *Rout*; No building, nor *Pillars*, but a heape of ſtones. Therefore a *joyfull*
Num.23.21. *noiſe is the ſhoot of a King* among them.

Ioyfull indeed, every way; but joyfull eſpecially, is this *Ego*, bee not *Saul*, but
David. *David*, which giveth *ſtrength* unto the *Pillars*, and not *Saul*, an empairer
or *weakner* of them. It is *David's* complaint, in the forepart, hee *found the land weake*
when hee came to it. So, *Saul* had left it. It is his promiſe that, as *Saul* by his ſlackneſſe,
had brought the eſtate low; So hee, by his vigilancie, would *raiſe it up*
againe. And this is the laſt point, how *Saul* decayed, and *David* reſtored the *Pillars* againe.

IIII. The *Wiſe man* ſaith, that *evill looking to, will decay the principalls of any building*:
Eccl.10.18. and that was *Saul's* defect (as the Scripture recordeth.) *Religion* firſt: In ſtead of
1 Chr.13.3. *Celebrabimus, Negligimus* IEHOVAM. King *David*, in his oration to the States of
his Realme before his firſt Parliament, teſtifieth, *the Arke was not ſought to in the*
dayes of Saul: That *Pillar*, was not looked to. Sought to it was, after a ſort (*Religion*:)
1 Sam.14.18, 19. but nothing ſo as it ſhould. *Come let us have the Arke* (ſaith hee) And then,
Goe to, it skills not greatly, carry it backe againe: which, what was it, but to play faſt
Act 24.25. and looſe with Religion? To *intend Paul* (as *Felix* ſaith) *at our idle time*; and
not to *redeeme time*, to that end? Iudge of Religion's caſe, by the reverence of the
2 Sam.6.20. *Ephod*: A daughter of his owne bringing up (*Mical*) ſaw *David*, for honour of the
Arke, weare it, and *deſpiſed him in her heart*. Iudge of it, by the regard of the

Prieſt, the keeper of the Arke: For very love to it, that calling was kept ſo low and bare,
that they were tyed to the allowance of their *Shew-bread*, the *High Prieſt had not a loaſe* 1 Sam.21.4.
in his houſe beſides. This was the firſt root of his kingdome: The *Arke* not ſought to;
The *Ephod* in contempt; The *Prieſt-hood* impoveriſhed: *Et Saulo nihil horum curæ*, and Acts 18.17.
Saul regarded not any of theſe things.

Such another indifferencie for Church matters, we finde in *Ieroboam*. *Tuſh* (ſaith he Hoſ.13.2.
jeſtingly) *let them kiſſe the calves and ſpare not*. Let it goe which way it will. But, therefore
GOD ſends him word by *Abijah, that Iſrael ſhould be as a reed in the water*, bowing 1 Reg 14.15.
to and fro, at the devotion of every wave, and every winde, without any ſteadineſſe.
And was it not ſo? Search the *Chronicles*. So, GOD ſaw this minde in *Saul* to His
Arke, and was wroth; withdrew from him His religious and good *Spirit*, and ſent upon
him a prophane and *furious Spirit*; which carried him on, firſt to a ſinfull life, and never
left him, till it had brought him to a ſhamefull death. And GOD was even ſaying his
Diſperdas, to the Kingdome, but *David* (here) entreated for a *Ne perdas*, and promiſed Deut.33.27.
a better care of *Celebrabimus Iehovam*.

Now where *Religion* thrives not, the other (of *Iuſtice*) will not hold long:
when one *ſtaffe* is broken, the other holdeth not whole, long after. And ſurely his Zach.11.4.
Iuſtice was ſutable to the former, to his weake regard of Religion; That alſo was
weake too.

1. *Weake* toward the enemie. It is ſaid, there was want of neceſſary furniture of *armour*
and munition, in his dayes. And there had beene defect, in teaching them to *ſhoot*:
which *David* ſupplied at his entrance. 2. *Weake* at home too: where, he did not 1 Sam.13.22.
juſtitias, but *injurias judicare*. 2 Sam.1.18.

The parts of Iuſtice are two (as we finde in the tenth *verſe*) 1 To *exalt* the hornes of
the righteous; 2 and to *breake* the hornes of the wicked.

1. For the firſt. Reaſon was, and ſo was promiſe too, that *David* ſhould have
beene rewarded with *Meroë* his eldeſt daughters marriage. I know not how, one 1 Sam.18.17,
Adriel (an obſcure fellow, never to have been nam'd, but to ſhew, ſuch an one put *David* 19.
by) had his horne exalted above him. This for *reward*.

2 And his *Puniſhment* was no better. Mercifull to *Agag* (whoſe hornes ſhould 1 Sam.15.9.
have beene broken) and in *Abimelechs* caſe, too rigorous, putting him, and eightie foure
more, to the ſword for a *dozen of bread*.

And whereas, in *kindly Iuſtice*, the rigour of *frangam cornua* commeth not at firſt, but 2 Sam.22.17.
Clemencie giveth gracious warning, with *Dicam imprudentibus* (*verſe* 4) So without
regard hereof, as upon any diſpleaſure, without any word at all, his *Iavelin* went ſtraight, 1 Sam 18.11.
to *naile men to the wall*, they knew not, wherefore. Thus did *Iuſtice* decay after *Religion*, 19 10.
and one *Pillar* fall upon another, whereof enſued his overthrow, and the Land 20.33.
dangerouſly ſicke of the Palſey. Whereof *David* complaineth, and prayeth, *Heale the* Pſal.60.2.
ſores thereof, for it ſhaketh.

Now, *David*, as when he read *Abimelechs* miſ-hap in the Booke of the *Iudges*, hee
made his uſe of it, as appeareth 2 *Sam*. 11.21. So here, when he ſaw, what had turned
Saul to domage, tooke warning by it (*Ruina præcedentium, admonitio ſequentium*) and, to
make the Land *ſtrong*, falleth to *underſet* the *Pillars*.

And firſt, of the firſt (that is) the *ſtone* which *Saul* and his builders caſt aſide. For,
comming to the Kingdome, he conſecrates all his Lawes, with his Act *De Arcâreducendâ*: 1 Chron.13.2.
whereat, hee would needs be preſent in his owne perſon, becauſe it touched
Celebrabimus Iehovam; and that with ſome diſgrace, as *Mical* imagined: but he was
reſolute in that point, He could receive no diſhonor, by doing honor to *God*'s Arke.
And, when it was brought backe, ſet ſuch an order for the Service of it, by the *Levites*; 1 Chron.26.
for maintenance ſo bountifull; ſo reverend for regard; ſo decent for order; ſo
every way ſufficient, as the care of the Temple might ſeeme to reigne in his heart. As
indeed it did; and as he profeſſeth, *he could not ſleepe*, till he had ſet a full order for
Gods matters, and brought this *Pillar* to perfection. Which his care was *ſecundum* Pſal.132.3.
cor Dei, and *God* would ſignifie ſo much, by the ceremonie in the Coronati-

tion of the Kings of *Iuda*. Wherein, putting not onely the *Diademe* Imperiall, but the 2 Reg.11.12. *Booke* of the *Law* alſo, upon the Kings head; it was intended, that *Book* ſhould be as deare to them as their *Crowne*, and they equally ſtudie to advance it. And in putting the Eſay 22.22. *Scepter* of *Iuſtice* in their hands, and in laying the *key of the houſe of David* on their ſhoulders, what elſe was required, but, as they executed the one with their hand, ſo they ſhould put to the other, arme and ſhoulder and all: that is (as *David* here expreſſeth it) two *Celebrabimus's*, to one *Iudicabo*.

Thus was *ſtrengthened* the firſt *Pillar*: and for the ſecond, the HOLY GHOST giveth him an honourable teſtimony (I ſpeake not of his Militarie Iuſtice, I need 2 Sam.8.15. not, therein hee was trained up;) but that in peace, *hee executed Iudgement and Iu-* Pſal.99.4. *ſtice to all his people. The Kings power* (ſaith hee) *loveth Iudgement:* Not *Power* in 2 Cor.13.10. *injurie*, but Power *in Iudgement* (ſaith *David:*) *Power to edification*, (ſaith Saint *Paul*) *not to deſtruction:* that is, to build up, not, to decay the Building. Therefore, Vertue and Valour wanted not their reward in his time. He profeſſeth after, in this *Pſalme*, Verſe 6. *The wind* ſhould *blow no man to preferment, out of what Quarter ſoever it came*, but GOD, by his graces, ſhould point them to it. And ſure, the diligent deſcription, the HOLY 1 Chron.11. 2 Sam.23. GHOST uſeth of his *Worthies*, and men of *Place*, ſheweth him to have beene moſt exact in this point: Firſt, his *Three*; and then after, his *thirtie* in their order; and that thoſe *thirtie attained not unto the firſt three*, but every one eſteemed and regarded, in his worthineſſe.

And for depreſſing the wicked, it was his *morning worke*, as hee teſtifieth *Pſalm.* 101. 8. and that (as himſelfe here ſets downe) in a moſt heavenly order, with *Dicam* Hoſ.11.4. firſt, as being ſet over *men*, and therefore willing to *lead them with the cords of men* (that is) faire and gentle, yet effectuall perſwaſions. And *Never did the dew of heaven* Prov.19.12. *more ſweetly refreſh the graſſe, than doth a favourable ſaying pierce the inferiour, from the mouth of a Prince*. Therefore, there was no eſtate in the Land, but, in this Booke (I will not ſay, he mildely ſaid, but) hee even ſweetly ſung their ſeverall duties unto them: To his *Court* (*Pſalme* 101.) his *Church* (*Pſalme* 45.) his *Iudges* (*Pſalme* 82.) his *Commons* all in one (*Pſalme* 144.) I will adde this, that if DAVID offended in ought, herein it was, in that hee uſed *Dicam* too much, and *Frangam* not 2 Sam.15.3. oft enough. *Abſalom* could object it, when it ſerved his turne: And, when DAVID was to leave the world, it lay on his conſcience, his Clemencie uſed in *Ioab's* 1 Reg.2.5. Pſal.72.14. and *Shemei's* caſe. *A deare and pretious thing is the meaneſt bloud in the eyes of* DAVID (ſo hee ſaith:) And that made his people more afraid *for* him, than *of* him, 2 Sam.18.3. and to value his life at *ten thouſand* of their owne: and that, ſo many *Subjects*, ſo 1 Sam.22.4. many of his *Guard:* Not, ſo many *Subjects*, ſo many *Conſpiratours*, as SAVL complained.

Prov.20.28. Yet, becauſe *Clemencie* is but one foot of the Throne; and *Severitie*, at ſome other Verſ.2. time (for, *Cum accepero tempus*, time muſt be kept in this Muſicke) doth no leſſe ſupport it: Therefore, where *ſaying* will not ſerve, uor *ſinging*, *Frangam* muſt ſometimes be Ezek 21.9, 10. uſed; where the *Rod* contemned, let the *Sword* be drawne. It is GODS owne courſe. If hee, for all *dicam*, lift up his horne againſt GOD or good orders, ſawe off his 2 Sam.20.21. horne; if he doe ſtill *mutilâ fronte minitari, Caput ejus mittetur ad te*, was *Davids* juſtice, Take off his head. For, *dicam* is the *charme* he ſpeaketh of: which (if the viper ſtop not Pſal.58.5. his eare) will doe him good: If it doe not, *contunde in theriacam*, he muſt be bruiſed and made into Mithridate, that others may bee amended by him, ſeeing hee would not bee amended by others.

Thus did DAVID repaire SAVLS ruines; theſe are his ſteppes, thus did hee ſhew himſelfe as good as his promiſe (here) a skilfull *Vpholder* of theſe two maine *Pillars*, which beare up and give ſtrength to every Land. And by this meanes, he changed both the nature and name of his Countrey; finding it *Iebus* (that is) *conculcata*, (and ſo, indeed, it was a Citie contemned and trodden downe with every foot:) And leaving it a new name, *Ieruſalem*; and ſo it was, *Salem Ieru*, a Citie to be feared and envied of all round about it. So, the *Land* grew *ſtrong*, and the *Pillars faſt*; and

David, for his *faſtening*, in favour with GOD and man. GOD, whom hee *praiſed*, graciouſly aſſiſting him; and men, whom hee preſerved, willingly ſerving him.

The LORD who hath ſent forth the like *ſtrength* for our *Land*, *Stabliſh* the good thing which Hee hath wrought in us. The LORD ſo faſten the *Pillars* of our *earth*, that they never be *ſhaken*. The LORD mightily *uphold* the *Vpholder* of them, long and many yeares: That wee may goe forth *rejoycing*, *in His ſtrength*, *and make our boaſt of His praiſe*, *all our life long*. Which our gracious GOD, &c.

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A
SERMON PREACHED
BEFORE QVEENE ELIZABETH, AT GREENVVICH, *On the* XXIIII. *of* February,
A.D. MDXC. *being* S. MATTHIA'S *day.*

PSALME LXXVII. Ver. XX.

Thou diddeſt lead thy People like Sheepe, by the hand of MOSES *and* AARON.

Some, either preſent or imminent danger, and that no ſmall one, had more than uſually diſtreſſed the *Prophet* at the writing of this *Pſalme:* wherewith his ſpirit, for a while, being toſſed to and fro in great anguiſh (as may appeare by thoſe three great billowes, in the 7,8,9. *verſes*) yet at laſt he commeth to an *Anchor* (in the tenth *verſe*) upon the *remembrance of the right hand of the moſt High.* Which *right hand,* in one even tenour, throughout all Ages, not only to that of *Davids,* but even to this of ours, hath ever ſhewed it ſelfe a *right hand* of pre-eminence and power, in the two points in the latter part of the *Pſalme* ſpecified, the eſpeciall matter of his and all our comfort. 1. The finall confuſion of his enemies, though for a while exalted (untill this *verſe.*) 2. The finall deliverance of His people, though for a while (diſtreſſed in this *verſe.*) Which twaine, of many *Pſalmes* are the ſubſtance, and of this now before us; and indeed, all the whole ſtory in a manner is nothing elſe but a *Calendar* of theſe two. That the LORD of *Hoſts,* the GOD of *Iſrael,* is *El Nekamoth,* a GOD *of vengeance* againſt His enemies; and but a letter changed, is *El Nechamoth,* a GOD *of comfort* unto His people. That His *Cherubims* hold a *flaming ſword* to repreſſe the one, and have their *wings* ſpread to ſhadow and ſuccour the other. That His creatures; the *cloud* from above, is a *miſt of darkneſſe* to confound the *Ægyptians*; and the ſame cloud a *pillar of light* to conduct the *Iſraelites.* Exod.14.22. That the *water* from beneath, to the *Ægyptian* is a gulfe to devoure them, but to the *Iſraelite, a wall of defence on their right hand and on their left.* We need not to ſeeke farre; in the *Pſalme* next before, and againe in the *Pſalme* next after this, you ſhall finde theſe two coupled; as (indeed) for the moſt part they goe ſtill together.

And as they goe ſtill together, ſo ſtill they end in the ſafeguard of the *Church*. Of all *prophecies*, of all judgements, of all miracles, paſt or preſent, new or old, that is the key and concluſion. The laſt *verſe* (if I may ſo ſay) of the *Deluge* was the *Rainbow*; of the *Ægyptian bondage* was the feaſt of *Paſſeover*; and even here in this *Pſalme*, after it hath, in the *foure verſes* next before, rayned and powred downe, and lightened and thundered, and heaven and earth gone together, there doth in this *verſe* enſue a *calme* to GODS people. This is the bleſſed period, that ſhutteth up the *Pſalme*: *Them that hated thy people, or dealt unkindly with thy ſervants, them thou drownedſt and deſtroyedſt.* But *Thy people thou leadeſt like ſheepe by the hands of* MOSES *and* AARON.

And in theſe two, may all *Kingdomes* and Countries reade their owne deſtinies, what they are to hope for, or to feare, at the hands of GOD. If they be *Lo-ammi*, not His people, they may looke backe, what they finde in the *verſes* before, and that is *ſtorme* and *tempeſt*. If they be His (and wee I truſt are His; and more and more His, He daily make us) this *verſe* is for us, that is, ſafe and quiet conduct: *Thou diddeſt lead thy*, &c.

The Summe. In which *verſe* there is mention of three perſons: 1. GOD. 2. GODS *hand*. 3. GODS *people*. 4. And of a bleſſing or benefit *iſſuing* from the firſt (that is) GOD: *conveighed* by the ſecond (that is) GODS *hands*, *Moſes* and *Aaron*: and *received* by the third (that is) GODS *people*: And it is the benefit of good guiding or government. This is the ſumme of the *verſe*.

The Diviſion As for order, I will ſeeke no other, than as the HOLY GHOST hath marſhalled the words in the Text it ſelfe. Which of it ſelfe is right exact: every word, in the bodie of it, containing matter worth the pauſing on.

1 Firſt, in the foremoſt word. *Tu*, GOD, who vouchſafed this benefit.

2 And ſecondly, in *Duxiſti*: The benefit it ſelfe of *guiding* from Him derived.

3 And thirdly, derived to *His people*, the parties that receive it.

4 And fourthly, derived to His people by *His hands*, which *hands* are *Moſes* and *Aaron*, the meanes that conveigh it.

I. *Thou leadeſt thy people*, &c.

The firſt part. Thou. TO begin with GOD; who beginneth the *verſe*, by whom and to whom wee *lead*, and are led, and in whom all right *leading* both beginneth and endeth.

It is *Thou* (ſaith the *Pſalmiſt*) that leadeſt Thy people, and (in the next *Pſalme*) it is *He that carried His people in the wilderneſſe like a flocke*, who is that *He*, or this *Thou*? It is GOD, ſaith the *Prophet* in the ſixteenth *verſe*.

That is: whoſoever be the *hands*, GOD is the Perſon, He is the *Tu*. Whoſe *names* ſoever we heare; whoſe *hands* ſoever we feele; whoſe countenance ſoever we behold, we muſt yet looke up higher, and ſee GOD in every *Government*. To Him we muſt make our *Apoſtrophe*, and ſay, *Thou leadeſt*, &c. For He it is *leadeth* properly: and, in ſtrict proprietie of ſpeech, *Moſes and Aaron lead* not; but GOD, by the *hands* of *Moſes and Aaron*. And that thus it is, that GOD is the Perſon that leadeth, and all other but *hands* under *Him* and unto *Him*, the *Prophet* giveth us in this ſame *verſe*, matter of three markes of difference, betweene *Him*, and *them*.

I. The firſt is in *Duxiſti*. *Thou diddeſt lead* (ſaith the *Prophet*:) *diddeſt* and *doeſt*

lead; *diddeſt* then and *doeſt* ſtill: But, Thou diddeſt *leade* by *Moſes* and *Aaron*,
ſo doeſt Thou not now. The *hands* are changed. Then, *Moſes* and *Aaron*;
after, *Ioſue* and *Eleazar*; after *Othoniel* and *Phinees*; after, others: *Sed Tu idem es, But* Pſal.102.27.
Thou art the ſame ſtill and thy yeares ſhall not faile: As if hee ſhould ſay; Their
yeares (indeed) faile, and come to an end; within ſo many yeares they were not ſo
ledde, and within ſo many more they ſhall not bee. But God hath a prerogative,
that Hee is *Rex a Sæculo*, and *Rex in Sæculum*, was *our King of old*, and *ſhalbe our King for* Pſal.74.12.
ever and ever. 146.10.

The ſecond is in *populum tuum*, *Thy people*: another limitation. For, this people 2
are (in the 15. *verſe* before) ſaid to be *the ſonnes of Iacob and Ioſeph*: ſo farre ſtretcheth
Moſes line, and no further. But, *Tu duxiſti*, God's line *ivit in omnem terram, goeth* Pſal.19.4.
over all nations, even to the uttermoſt parts of the world. God's leading hath no *marches*.
This people and all people are His: and He by ſpeciall prerogative is *Rex univerſæ*
terræ, *King* (not of one people, or of one countrie or climate, but) of all the people Pſal.47.7.
of the whole earth.

The third is, *Per manus*, *By the hands*. For as He *guideth* the people *by the hands*, 3
ſo Hee *guideth* the *hands* themſelves, by whom He *guideth*; Ruleth *by* them, and ruleth
them; ruleth *by their hands*, and ruleth *in their hearts*: Is both *the ſhepheard of*
Iſraël, leading them like ſheepe, and further leadeth *Ioſeph* alſo (their leader) *tanquam* Pſal.80.1.
ovem, like a ſheepe. That is, they bee *Reges gentium*, kings of the nations, but He is 1 Tim.6.15.
Rex Regum, King over Kings themſelves. *Moſes* and they with him be ἡγούμενοι, Heb.13.14.
Guides (as Saint *Paul* calleth them;) but Iesvs Christ is ἀρχηγὸς, the *Archguide*. Heb.12 2.
Aaron and his familie bee ποιμένες, *Shepherds* (as Saint *Peter* termeth them:) 1 Pet.5.4.
but Iesvs Christ is ἀρχιποίμην, the high and ſovereigne Shepherd over all. Why
then *Dicite in Gentibus*, Tell it out among the Nations (ſaith the *Prophet*) that God is Pſal.69.10.
King; that He is the *Tu*, the *Leader*, the perpetuall, the univerſall, principall Leader of
His people.

From which plaine note (that the Lord *is Ruler*) the *Pſalmiſt* himſelfe draweth a
double uſe, containing matter both of *comfort* and *feare*.

1 Of *Comfort*; (in the 97. *Pſalme*:) *Dominus regnavit, exultet terra*; The Lord Pſal.97.91.
is *Ruler* (or *Leader*) let the earth *rejoyce*.

2 Of *feare*; (in the 99. *Pſalme*:) *Dominus regnavit, contremiſcat populus*; The Lord Pſal 99.1.
is *Ruler* (or *Leader*) let the people *tremble*.

First, from Gods ruling, matter of joy. For if we wilbe ruled by Him, He will 1
appoint over us, a *Ruler according to His owne heart*, He will *prevent her with the bleſsings* 1 Sam.13.14.
of goodneſſe: He will deliver the power of *Siſera* into her hands: *He will cloath her enemies* Pſal 21.4.
with ſhame, and make her crowne flouriſh on her head, and ſet *the dayes of her life, as the* Pſal.132 18.
dayes of heaven. Pſal.89.29.

Secondly, matter of *feare* too. *The Lord is Ruler, let the people tremble*. For if 2
they fall to bee un-ruly, Hee can *vindemiare ſpiritum principum*, as eaſily gather to Him Pſal.97.1.
the breath of a Prince, as we can ſlippe of a cluſter from the vine. He can ſend them Pſal.76.13.
a *Rehoboam* without wiſedome; or a *Ieroboam* without religion; or *Aſſhur* (*a ſtranger*)
to be their *King*; or (which is worſt of all) *Nullum Regem*, a diſ-ordered *Anarchie*, Hoſ.10.3.
quia non timuimus Iehovam. Therefore *exultantes & trementes*, in joy and trembling
let us acknowledge God and His ſupreme *leading*, that our parts may bee long
in Dominvs *regnavit, exultet terra, The* Lord *doth lead us*; *let the Land*
rejoyce.

Yet one point more, out of this *Tu*. By comparing it with the *verſes* before, on
which it dependeth: that as it is the *Perſon*, and *Power* of God that is chiefe in
every Rule: So, not everie power, but even that very *power* of His, *whereby Hee worketh*
wonders. For the *Prophet* (in the *fourteenth verſe*) having ſaid of God, *Thou* Verſe.14.
art the God *that doeſt wonders*, and ſo particularizing, *Thou thundereſt from heaven*, 18.
Thou ſhakeſt the earth, *Thou divideſt the Sea*; at laſt commeth to this *Thou*, *Thou* 19.
leddeſt the people. Very ſtrange it is, that Hee ſhould ſort the *leading* of the *people*
with Gods *wonders*, and that not onely *among* them all, but *after them* all, as chiefe

of all. Recount the *Government of the people*, as if it were ſome *ſpeciall miracle*. And
indeed, a miracle it is; and whoſoever ſhall looke into the nature and weight of a
Monarchie, will ſo acknowledge it. The Rod of *Government* is a *miraculous rod*:
Exod.4.3. both that of *Moſes*, for it would turne into a *ſerpent*, and backe againe: and *Aaron's* rod
Numb.17.8. too, for, of a dry and ſeare ſticke, it came to *bloſſome againe and to beare ripe almonds*: To
ſhew, that every Government is *miraculous*, and containeth in it matter of wonder,
and that in two reſpects.

1 For, whereas there is naturally in every man a ſeeking his owne eaſe; to lye *ſoking in*
Ezek.11.3. *his broth* (as *Ezekiel* ſpeaketh;) not to be *cuſtos fratris*, nor to afflict and vexe his ſoule
Gen.4.9. with the care of others: it is ſurely ſupernaturall, to endure that carke and care, which
the *Governours* continually doe (a matter that we inferiours can little ſkill of;) but to
Eſter.6.1. read *Eâ nocte dormire non potuit rex*, Such a night the King could not ſleepe; And againe,
Dan 6.18. Such a night *no meat would downe with the King, and he liſted not to heare any Muſike*: To
endure this (I ſay) is ſupernarurall, and it is GOD, which above all nature, by His mighty
ſpirit worketh it in them.

2 Againe whereas there is, in every inferiour, a naturall wildneſſe or unwillingneſſe
Num.16.12. to brooke any *Ruler*, or Iudge over them (as was told *Moſes* flatly to his face;) For,
by nature, the *people* are not *like ſheepe*: It is not (certainely) any power of man, but
a meere ſupernaturall thing, to keepe the nations of the earth in ſuch awe and order, as
1 Reg 3.9. wee ſee them in. *Quis poteſt* (ſaith *Salomon*) who is able, to mannage this mightie
multitude, ſo huge in number, ſo un-ruly in affection? *Nonne poteſtatem habeo?*
Ioh.19.10. Have not I power (ſaith *Pilate*) But our SAVIOUR CHRIST very fitly telleth
Ioh.19.11. him, *Power* hee hath indeed, but it is not *innata*, but *data deſuper*; and except it were
given him *from above*, he ſhould have none at all. It is *Tu duxiſti* that doth it: even
Thou O LORD, and thine almightie power, that holdeſt them under. And very
Verſe 19. fitly from the wonder in *appeaſing the ſea* (in the laſt verſe before) doth the *Prophet* paſſe
Pſal.65 7. (in this) to the *leading of the people*: Their natures are alike; Himſelfe, in one *verſe*,
matcheth them; *Thou ruleſt the raging of the Sea and the noyſe of the waves, and the*
madneſſe of the people. That is: no leſſe unruly and enraged, by nature, is the
Pſal.2 3. *multitude*, than the *Sea*. No leſſe it roreth, *Dirumpamus vincula eorum*, and *Nolumus*
Luc.19 14. *hunc regnare ſuper nos*, when *God* unlooſeth it. Of one and the ſame power it proceedeth, to keepe them both within their bankes: Thou that calmeſt the one, charmeſt alſo
the other.

Num.11. Wherefore when wee ſee that carefull mind in a *Prince* (I will uſe *Moſes* owne
12. words) *to carrie a people in her armes, as if ſhee had conceived them in her wombe*, as no
nurſe, no mother more tender: and againe, when wee ſee this tumultuous and tempeſtuous bodie, this ſame *Sea* of popularity kept in a quiet calme, and infinite millions
ebbing and flowing (as it were) that is, ſtirring and ſtanding ſtill, arming and diſarming themſelves, killing and being killed, and all at the *monoſyllables* of one perſon,
Mat.8 9. *Goe and they goe, Come and they come, Doe and they doe it*: Let us ſee *God* ſenſibly in it,
and the power of *God*, yea, the miraculous power of *God*; and ſay with the *Prophet*,
Thou art the God, that doeſt wonders, Thou leddeſt thy people like Sheepe by the hands
of MOSES and AARON. And ſo much for the firſt part, firſt word, and
perſon.

II. The ſecond word compriſeth the benefit iſſuing from *God*, which is a *leading* or
The ſecond Part. conduct, the ſecond part. A word of great compaſſe, and includeth many *leadings*
Duxiſti. under it. For, to be our *Iehovah-Niſſi*, our *ſtandard-bearer*, and to leade our For-
Exod.17.15. ces in field; To be our *wonderfull Counſeller*, and to lead that honourable Boord. To
Eſa.9.6. Pſal.82.1. ſit in the *middeſt of our* Iudges, *and to lead them* in giving ſentence; All theſe and more
than theſe are all in *duxiſti*. And all theſe are eſpeciall favours: but the chiefe of
all, and that whereof all theſe are but the *traine*, is the *leading* us in His heavenly *truth*,
and in the way *of His Commandements*, to the *land of the living*. All the reſt attend upon this: this is chiefe, and therefore the *leading* of principall entendment.

And in this leading there be theſe foure points. For that it be a *leading*, it muſt be *orderly* without ſtraying, *skilfully* without erring, *gently* without forcing, and *certainly* without miſſing our journeyes end. Firſt, *orderly*, without ſtraying: *led* and not *wander*. Second, *skilfully* without erring: *led* and not *miſſed*. Third, *gently* without forcing: *led*, and not *drawen*. Fourth, *certainly* without miſſing: *led*, and not *led about*, ever going, but never comming to our place of repoſe.

1 In the firſt whereof, we are but let ſee, the wandring and ſtay-leſſe eſtate we were in,
till God vouchſafed to ſend us this gracious conduct: *ſicut oves*, like *Ezekiels ſtray* Ezek. 34. 5, 6.
ſheep, ſtragling upon every Valley and upon every Hill. The very caſe, theſe people here were
in, when God in mercy ſent them theſe two *Guides*, *ſcattered* all over the Land to *ſeeke* Exod. 5. 12.
ſtubble. Which eſtate of theirs, is the expreſſe patterne of the world, wandring in vanitie,
picking up *ſtrawes*, and things that ſhall not profit them, *ſeeking death in the errour* Sap. 1. 12.
of their life, till God looke mercifully upon them, and from this wilde wandring, reduce
them into the right way.

2 Which right way is the ſecond point; For elſe, it is not *Duxiſti*; but *Seduxiſti*;
and as good no *leading* at all, as *miſ-leading*. Now this *right way*, if we aske where
it lyeth, the *Prophet* will tell us, *Thy way O God is in the Sanctuary:* (that is) it is the Verſ. 13.
word of God which is the *Load-ſtarre*, when God is the *Leadſ-man*. *Sicut oves* it
muſt be, and this is the voice of the true Shepherd, to be liſtened to of all his flocke, that
will not rove and runne head-long into the Wolfes den. This is the *Pillar of the cloud* Exod. 14.
in regard of this people here, to be kept in view of all thoſe that will not periſh in the
wilderneſſe, wherein is no path. Indeed it is both: 1 the *Pillar of the cloud* before, directing
us in the way; 2 and the *voice of the Shepherd* behind us (as *Eſay* ſaith) telling us Eſay 30. 21.
when we miſſe, and crying, *Hæc eſt via, ambulate in eâ, This is the way, the right way, walke
in it.*

3 And in this *way*, our guiding muſt be milde and gentle: Elſe it is not *Duxiſti*, but
traxiſti; drawing and driving, and no *leading*. *Leni ſpiritu non durâ manu*, rather by an
inward ſweet influence to be *led*, than by an outward extreme violence to be forced forward.
So did God *lead* this people here. Not the greateſt pace (I wis) for they were
a *yeare* marching that, they might have poſted in *eleven dayes* (as *Moſes* ſaith.) No nor Deut. 1. 2.
yet the neereſt way neither, as *Moſes* telleth us. For, He fetched *a compaſſe divers times*; Exod. 13. 18.
as all wiſe *Governours* by His example muſt doe, that deſire rather *ſafely* to *lead*, than *haſtily*
to *drive* forward. The *Spirit of* God *leadeth this people* (ſaith *Eſay*) *as an horſe is* Eſay 63. 14.
ridden downe the hill into a valley; which muſt not be a *gallop*, leſt horſe and ruler both
come downe one over another; but *warily* and eaſily. And *ſicut oves* ſtill giveth us light,
ſeeing the Text compareth it to a *ſheepe gate*. Touching which kinde of Cattell to very
good purpoſe, *Iacob* (a skilfull ſhepherd) anſwereth *Eſau* (who would have had *Iacob* Gen. 33. 13.
and his flocks have kept company with him in his *hunting* pace.) Nay not ſo Sir (ſaid
Iacob) it is a *tender cattell*, that is under my hands, and muſt be ſoftly *driven*, as they may
endure; if one ſhould *over-drive them but one day*, they would all *dye*, or be laid up for
many dayes after. Indeed, *Rehoboam* left ten parts of his flocke behinde, onely for ignorance 1 Reg. 10. 11.
of this very point in *Duxiſti*. For, when in boiſterous manner he chaſed them
before him, telling them what *yokes* he would *make* for them (a farre unmeet occupation
for a Prince to be a *yoke-maker*) they all ſhrunke from him preſently, and falſified his
prophecie cleane. For whereas he told them ſadly, *His little finger ſhould be as big as his
Fathers whole body*, it fell out cleane contrary; for, his *whole body* proved not ſo big as his
Fathers *little finger*. A *gentle leading* it muſt be; and in the beginning, ſuch was the
courſe. Therefore yee have the Kings of *Canaan* in *Geneſis*, for the moſt part called by
the name of *Abimelech* (that is) *Pater Rex*, a *King* in place, a *Father* in affection.
Such was *Moſes* our leader here, *a meeke man above all the men on the earth*. Such was Numb. 12. 3.
David himſelfe, who full bitterly complaineth, *Ah theſe ſonnes of Zervia are too hard*, 2 Sam. 3. 39.
too full of *execution* for mee. And (to end this point) thus deſcribeth he his good
Prince (in the 72 *Pſalme*) *He ſhall come downe* (not like haile-ſtones on a houſe top, but) Pſal. 72. 6.
like the dew into a fleece of wooll (that is) *ſweetly* and *mildly*, without any noyſe or violence
at all.

Pſal.23.2.
Pſal.73.24.
Eccleſ.1.2.

Laſt of all. All this reducing and right *leading* and gentle *leading*, muſt end in an *end*; they muſt not goe and goe ſtill *in infinitum*; that, is no *leading* but tyring outright. It muſt be *ſicut oves*, whom the good Shepherd (in the three and twentieth *Pſalme*) *leadeth* to a *place*, and to a place *meet* for them, *where there is greene paſture by the waters of comfort*. So was it in this people here. They were *led* out of *Ægypt* to ſacriſice to GOD, and to learne His Law in the Mount of GOD, *Sinai*; and from thence alſo to *Sion* it ſelfe, His owne reſt, and holy habitation. And even ſo our people are *led* from the wandrings of this world, unto the folds of GODS *Church*, where (as the *Prophet* ſaith in the 73. *Pſalme*) firſt GOD *will a while guide them with His counſell, and after will receive them into His glory*. And this is the end of all *leading*. To bring us all from the vaine proffers of the world, which we ſhall all finde (as *Salomon* found it) *vanitas vanitatum & omnia vanitas*, to the ſound comfort of His Word in this Booke, which is indeed *veritas veritatum & omnia veritas*: in the knowledge and practice whereof when they ſhall have fulfilled their courſe here, GOD will bring them to His owne reſt, to His heavenly *Ieruſalem*, where is and ever ſhall be *felicitas felicitatum & omnia felicitas*.

Pſal.78.54.
Pſal.27.17.

But in this life here, wee come no further than the *borders of His Sanctuary*, (as he telleth us in the next *Pſalme*) in the way whereof if GOD lead us *conſtanter*, conſtantly, not after our wanton manner, out and in when wee liſt, all the other inferiour *leadings* ſhall accompany this one. For, this *leading leadeth* them all. He ſhall *lead* our *Counſellours*, that they ſhall adviſe the counſels of his owne heart: Hee ſhall *lead* our *Iudges*, that they ſhall pronounce the judgements of His owne mouth: Hee ſhall lead our *forces* into *Edom*, the ſtrong Cities and holds of the enemie: Hee ſhall lead our *Navie* in the Sea, by unknowne pathes, to the place it would goe; and I can ſay no more. Thorow all the dreads and dangers of the world, thorow the perils of the Red-ſea, thorow the perils of the Deſart, thorow the malice of all our enemies, Hee ſhall ſafely *lead* us, and ſurely *bring* us to His promiſed Kingdome, where wee ſhall ſee the *goodneſſe of the* LORD *in the Land of the living*. And this is the *benefit*, and thus much for that part.

The third part.
Populum tuum.
Populum.
Deut.32.6.
Exod.32.22.
Pſal.68.30.
Exod.32.9.
33.3.

The value of which *benefit* wee ſhall the better eſteeme, if wee conſider the ſtate of the Parties, on whom it is beſtowed, ſet downe in theſe words *Populum tuum*: which is the third part. That all this good is for the *people*, worthy not ſo much as the leaſt part of it. For, what is the *people*? Let *Moſes* ſpeake (for, he knew them) *Siccine popule ſtulte & inſipiens?* And *Aaron* too (for, he had occaſion to trie them) *This people is even ſet on miſchiefe*. And (if you will) *David* alſo, *Inter Belluas populorum*. And to conclude, GOD Himſelfe, *Populus iſte duræ cervicis eſt*. This is the *people*. We may brieſely take a view of all theſe.

Act.19,32.

Will you ſee the folly and giddineſſe of this multitude? yee may, *Act.19.* there, *they be at the Towne-houſe, ſome crying one thing, ſome another; and the more part knew not why they were come together*. Therefore *Moſes* truly ſaid, it was *a fond and giddy-headed people*.

Act.22.23.

Will yee ſee the brutiſhneſſe of the *people*? In the 22. *Acts*, you ſhall ſee them taking up a crie, upon a word ſpoken by Saint *Paul*, and *caſting off their cloths* and *throwing duſt into the ayre*, as if they were quite decayed of reaſon; that *David* truly might ſay, *inter belluas populorum*.

Num.16 41.

Will yee ſee the ſpight and malice of the people. In the ſixteenth of *Numbers*, for *Coreh's* death they challenge *Moſes* and *Aaron*, *yee have perſecuted and killed the people of the* LORD. Yet neither did *Moſes* once touch them, but GOD Himſelfe from heaven, by viſible judgement, ſhewed them to be as they were. Neither were *Coreh* and his crew the *people of* GOD, but the ſonnes of *Belial*. But that is their manner, in deſpight of *Moſes*, if for ought they like him not, preſently to canonize *Coreh* and his complices, and make them the *Saints of* GOD. That *Aaron* ſaid truly of them, *This people is even ſet on miſchiefe*.

1 Sam.8.19,20

Laſtly, if yee will ſee their head-ſtrongneſſe, looke upon them in the *eighth* of the *firſt* of *Samuel,* where having phanſied to themſelves an alteration of eſtate, though they were ſhewed plainly by *Samuel,* the ſundrie inconveniences of the government, they ſo affected, they anſwer him with, *No* (for that is their *Logicke,* to *deny the concluſion) but wee will bee like other countries about us, and bee guided as wee thinke good our owne ſelves.* That (of all other) GODS ſaying is moſt true, *It is a ſtiffe-necked and head-ſtrong generation.*

And yet, for all theſe wants, ſo well weening of themſelves, as they need no *leading,* they: every one among them is meet to *be a leader,* to preſcribe *Moſes* and controll *Aaron* in their proceedings. So that, where GOD ſetteth the ſentence thus, *Thou leddeſt thy people like ſheepe by the hands of Moſes and Aaron*; might they have their wils, they would take the ſentence by the end, and turne it thus, *Thou leddeſt Moſes and Aaron like ſheepe by the hands of thy people.*

Tuum.

And this is the people, *Populus.* And ſurely, no evill can bee ſaid too much of this word *people,* if yee take it apart by it ſelfe, *Populus* without *Tuus* , *The people* and not *Thy people.* But then, here is amends for all the evill before, in this word *Tuus*; Which qualifieth the former, and maketh them capable of any bleſſing or benefit.

Math.18.15.
Luke 6.41,42.

A common thing in *Scripture* it is, thus to delay one word with another. *Si peccaverit in te frater tuus : Peccaverit* ſtirres our choler ſtraight; but then, *Frater* makes us hold our hand againe. *Tolle feſtucam ex oculo : Feſtucam, a mote ?* our zeale is kindled preſently to remove it: but then *Ex oculo,* the tenderneſſe of the part tempers us, and teacheth us to deale with it in great diſcretion. And ſo it is here: *Populus* ſo un-ruly a rout, as *Moſes* and *Aaron* would diſdaine once to touch them; but when *Tuus* is added, it will make any of them, not onely to touch them, but to *take* them by the *hand.* For, it is much that lyeth upon this pronoune *Tuus*; indeed, all lyeth upon it: and put mee *Tuus* out of the *verſe,* and neither GOD reſpecteth them, nor vouchſafeth them either *Moſes* to governe, or *Aaron* to teach; or any heavenly benefit elſe. For, *Populus* is unworthy of them all: But, for *Tuus*, nothing is too good.

Pſal. 100.3.
Verſe 15.
1 Pet.1.9.
Eſay 49.23.

For there is, in *Tuus,* Not onely that they be *men,* and not beaſts; *Free-men,* and not *Villaines*; *Athenians* or *Engliſhmen* (that is, a civill) not a *barbarous people* (the three conſiderations of the heathen *Ruler* :) but, that they be GODS *owne people* and flocke; and that is all in all. *His people,* becauſe He *made them*; and ſo, *the lot of His inheritance. His people* againe, becauſe Hee *redeemed* them from *Ægypt with His mightie arme*; and ſo *His peculiar people. His people* the third time, becauſe He redeemed their *ſoules* by His ſufferings; and ſo, a people purchaſed moſt dearely, purchaſed even with the invaluable high price of His *moſt precious bloud.* This is that, that ſets the price on them. For, over ſuch a flocke, ſo highly prized, ſo dearely beloved, and ſo dearely bought, it may well beſeeme any, to be a *Guide. Moſes,* with all his learning; *Aaron,* with all his eloquence; yea, even *Kings to be their foſter-Fathers*; and *Queenes to be their Nurſes.* No *leading,* No *leader* too good for them. I conclude (with Saint *Auguſtine* upon theſe words) *Quamdiù minimis iſtis feciſtis fratribus meis, feciſtis & mihi : Audis minimis* (ſaith he) *& contemnis,* Thou heareſt they be the *baſe people,* the *minims* of the world, and thou ſetteſt thy foot on them; *Audi & fratribus,* Take this with thee too, that they be CHRISTS *brethren,* thou leadeſt : *Et mihi crede, non eſt minima gloria horum minimorum ſalus,* And truſt mee, it is no poore praiſe to protect this poore flocke, but a high ſervice it is; and ſhall be highly rewarded. CHRIST will take and reward it, as done to Himſelfe in perſon.

Sicut Oves.

Sicut-Oves ſtandeth doubtfull in the *Verſe*; and may be referred, either to the manner of *leading,* thus; *Thou leadeſt like ſheepe :* Or, to the *perſons led,* thus; *Thy people, like ſheepe.* There wee touched it before, in *Duxiſti,* in every of the foure *manners* of *leading*; and here now wee take it in againe, with the *people,* to whom it may have reference. And indeed, there is no terme, that the HOLY GHOST more often ſendeth for (than this of His *flocke*) to expreſſe His people by, for, in the eſtate of a *flocke* they may beſt ſee themſelves. As here it is added reſpectively to *Duxiſti*, to let them ſee, both what intereſt they have in it, and what need they have of it. I meane of *Government*.

1

Lo-ammi.

Pſal.32.9.

Iob 11.12.

First, as a note of difference betweene *Ammi* and *Lo-ammi :* Thy People, and the People : GODS *People*, and *ſtrange children :* Every People is not *Sicut Oves*; nor every one among the People. There is a *People* (as the *Pſalmiſt* ſpeakes) *Sicut Equus & Mulus*, like the untamed Horſe or Mule, *in whom is no underſtanding :* And among the people, there be too many ſuch. Surely, by nature wee are all ſo: wilde and unbroken, as the *Aſſe-colt* (ſaith *Iob.*) Which wildeneſſe of nature when they are untaught, and taught to ſubmit themſelves to government; to become gentle and eaſie to bee *led*, *Sicut Oves*, *led* to *feeding*, *led* to *ſhearing*, to feed thoſe that feed them ; tractable of nature, and profitable of yeeld : It is a good degree and a great worke is performed on them. For, by it, as by the firſt ſteppe, they become GODS *people*. For, His people are *populus ſicut Oves*, and they that are not His, are *populus ſicut Hirci*, a people like Hee-Goats , in nature intractable, in uſe unſerviceable.

Now, being *His people* , they come to have an intereſt in *Duxiſti*, the *benefit*. For, *populus ſicut oves* muſt bee led *gently* ; but *populus ſicut hirci* muſt bee driven forcibly. *Duxiſti* is not for both : It is a privilege. And if there bee any retaine their wilde nature, or degenerate from *ſheepe* into *goats* (as divers doe daily :) for them, *Aaron* hath a *rod* to ſever them from the fold, by *cenſure* of the *Church*. And if that will not ſerve, *Moſes* hath another, which hee can turne into a *Serpent* and *ſting* them : Yea, if need ſo require, ſting them to death, by the *power ſecular*. For *Nachah* is *leading*, and (the ſound remaining) *Nacah* is ſmiting ; and a neceſſary uſe of both. The one, for *thy people*, like *ſheepe*, who will bee *led* ; the other for the *ſtrange children* like goats, who will not ſtirre a foot, further than they be forced. And this is the *intereſt*.

2 But now againe, when they be brought thus farre, to be *like ſheepe* ; they are but *like ſheepe*, though : that is, a *weake* and *unwiſe* cattell, far unable to guide themſelves. Which ſheweth them their need of good government, and though they be the people of GOD, yet that *Moſes* and *Aaron* be not ſuperfluous. For, a feeble poore beaſt (we all know) a *ſheepe* is ; of little or no ſtrength for reſiſtance in the world, and therefore in danger to be preyed on by every Wolfe. And, as of little *ſtrength*, ſo of little *reach*. None ſo eaſily ſtrayeth of it ſelfe ; None is ſo eaſily led awry by others. Every ſtrange whiſtle maketh the *ſheepe* ; Every *Ecce hîc* maketh the *people* caſt up their heads, as if ſome great matter were in hand.

Mat 24.23 24.

Theſe two *defects* doe mainly enforce the neceſſitie of a *Leader*. For, they that want *ſight* (as blinde-men) and they that want *ſtrength* (as little children) ſtirre not without great perill, except they have one to *lead* them. And both theſe wants are in *ſheepe*, and in the *people* too.

Eſay 53.6.

Matth.9 36.

Zach 11.7.

If then they bee *ſicut Oves*, like *ſheepe* · What is both their *wiſdome ?* Sure to be in the unitie of a flocke ; and what is their *ſtrength ?* Truly, to bee under the conduct of a Shepherd ; In theſe two is their ſafetie. For, if either they ſingle themſelves and ſtray from the *fold* ; or if they bee a fold, and yet want a *ſhepherd* ; none more miſerable than they. And indeed, in the HOLY GHOST's phraſe, it is the ordinary note of a private mans miſerie, to bee *Tanquam ovis erratica*, as a *ſtray ſheepe* from the *flocke* ; and of the miſerie of every Eſtate politike, to bee *Tanquam grex abſque Paſtore*, as a flocke without a *Shepherd*. Therefore, *guiding* they need: both the *ſtaffe of unitie (Bands)* to reduce them from ſtraying, and the *ſtaffe of order (Beautie)* to lead them ſo reduced. And would GOD they would ſee their owne feebleneſſe and ſhallowneſſe, and learne to acknowledge the abſolute neceſſitie of this benefit ; in all dutie receiving it, in all humilitie praying for the continuance of it, that GOD breake not the *fold*, and ſmite not the *Shepherd*, for the *flockes unthankfulneſſe*.

Duxiſti ſicut Oves.
Ducti ſumus ſicut Oves.

But

The fourth Part. *Per manus Moſis & Aaronis.*

By the hands of Moſes and Aaron.] This part of the verſe that is behinde, and containeth the *Meanes* by whom GOD conveigheth this benefit to His people, had had no uſe, but might well have beene left out, and the verſe ended at *populum tuum*, if [*Author alienæ potentiæ perdit ſuam*] had beene GODS rule. For, He needed no *meanes*, but immediately from Himſelfe, *ſine manibus*, could have conveighed it, without any *hands* (ſave thoſe that made us; that is, His almightie power, but) without any arme *or hand of fleſh*; without *Moſes* or *Aaron*, without *men* or *Angels*, Hee was able (Himſelfe) to have led us. And *à principio fuit ſic*; for a time, Hee did ſo; Of Himſelfe immediately, and of His owne abſolute ſoveraigntie, held Hee court in the beginning, and proceeded againſt *Adam, Eve, Cain*, the old World; and there was none joyned in commiſſion with Him. He onely was our *King of old* (ſaith the *Pſalmiſt*:) and for a ſpace, the *juſtice that was done on earth, Hee did it Himſelfe*. And as He held court before all, ſo will He alſo hold one after all. *Veniet, Veniet qui malè judicata rejudicabit dies*: There will come a day, there is a day comming, wherein all evill judged caſes ſhall be judged over againe. To which all *Appeales* lye, even from the dayes of *affliction* in this world (as ſometimes they be) to the day of *Iudgement* in the world to come.

Pſal.74.12.

This eſtate of guiding being wholly inveſted in Him, there being but one GOD and one *Guide*, He would not keepe it unto Himſelfe alone, as He might, but it pleaſed Him to ſend *Moſes His ſervant, and Aaron, whom He had choſen*, to aſſociate them to Himſelfe, in the *Commiſſion* of *leading*, and to make *hominem homini Deum*, One man a *Guide* and *god* to another.

Pſal.105.26.

Per manum.

And thoſe, whom Hee thus honoureth, [1] Firſt, the *Prophet* calleth GODS *hands*, by whom Hee leadeth us: [2] and ſecondly telleth us, who they be; MOSES and AARON.

GODS *hands* they be: For that, by them He reacheth unto us *Duxiſti*, and in it, *Religion*, and *counſell*, and *juſtice*, and *victory*, and whatſoever elſe is good. *Hee ſendeth His Word to Moſes firſt, and by him* (as it were, thorow his hand) *His ſtatutes and ordinances unto all Iſrael.*

Pſal.103.7.

And not good things onely, but (if they ſo deſerve) ſometimes evill alſo. For as, if they be vertuous (ſuch as *Moſes* and *Aaron*) they be the *good hand* of GOD for our benefit, ſuch as was upon *Ezra*: ſo, if they be evill (ſuch as *Balaac* and *Balaam*) they be the *heavie hand* of GOD for our chaſtiſement, ſuch as was upon *Iob*. But the *hand* of GOD they be both. And a certaine reſemblance there is betweene this *government* and the *hand*: For, as we ſee the *hand* it ſelfe parted into divers *fingers*, and thoſe againe into ſundry *joynts*, for the more convenient and ſpeedie ſervice thereof; ſo is the eſtate of *government*, for eaſe and expedition, branched into the middle Offices, and they againe (as fingers) into others under them. But the very meaneſt of them all, is a *joynt* of ſome finger of *this hand of* GOD. *Nazianzen* (ſpeaking of Rulers, as of the *Images* of GOD) compareth the Higheſt, to pictures drawne cleane thorow, even to the feet: the middle ſort, to halfe pictures drawne but to the girdle: the meaneſt, to the leſſer ſort of pictures drawne but to the necke or ſhoulders. But all, in ſome degree, carry the *Image of* GOD.

Out of which terme (of the *hands of* GOD) the *people* firſt are taught their dutie; ſo to eſteeme of them, as of GODS *owne hands*: That as GOD ruleth them by the *hands* of *Moſes* and *Aaron* (that is) by their *miniſtery*; ſo *Moſes* and *Aaron* rule them by the *hands* of GOD (that is) by His *authoritie*. It is His name, they weare; it is His ſeat, they ſit in; it is the *rod* of *God*, that is in *Moſes* and *Aarons* hands. If we fall downe before them, it is He that is honoured, if we riſe up againſt them, it is He that is injuried: and that *Peccavi in cœlum, & in te* muſt be our confeſſion, *againſt heaven, and them*; but firſt, againſt Heaven and GOD Himſelfe, when wee commit any contempt againſt *Moſes* or *Aaron*.

Luke 15.21.

1. And the *Rulers* have their leſſon too. Firſt, That if they be GODS *hands*, then His Spirit is to open and ſhut them, ſtretch them out, and draw them in, wholly to guide and governe them; as the hand of man is guided and governed by the ſpirit that is in 1

man. Heavenly and divine had thoſe *hands* need be, which are to bee the *hands*, and to
worke the worke of GOD.

2 Againe, they be not onely *hands*, but *manus per quam* (that is) hands *in actu*. Not
to be wrapped up in ſoft furre, but by which an actuall dutie of *leading* is to be performed.
Moſes owne hand (in the *fourth of Exodus)* when he had lodged it in his warme
Exod.4.6. *boſome, became leprous*; but being ſtretched out, recovered againe. Hands *in actu* then
they muſt be: not looſely hanging downe, or folded together in idleneſſe; but ſtretched
out: not only to point others, but themſelves to bee formoſt in the execution of every
good worke.

3 Thirdly, *Manus per quam ducuntur*: That is, as not the *leprous hand* of
1 Reg.13.4. MOSES, ſo neither the *withered hand of* IEROBOAM ſtretching it ſelfe out againſt
GOD, by miſ-leading His people, and making them to ſinne. *Leading backe againe*
Deut.17.16. *into Ægypt* (a thing expreſſely forbidden) either to the oppreſſion and bondage
of *Ægypt*; or to the ignorance and falſe worſhippe of *Ægypt*, from whence MOSES
had led them. For as they be not entire bodies of themſelves, but *hands*;
and that not their owne, but GODS: ſo, the *People* they *led*, are not their owne,
but *His*, and by *Him*, and to Him to bee *led* and directed. So much for GODS
hands.

Moſes and *Aaron*. This Honourable title (of the *hand of* GOD) is here given to two parties,
MOSES and AARON, in regard of two diſtinct duties performed by them.
Yee heard, how wee ſaid before, The people of GOD were like *ſheepe*, in reſpect
of a double want: 1 *want* of *ſtrength* by meanes of their *feebleneſſe*, 2 and *want* of
skill by meanes of their *ſimpleneſſe*. For this *double want* here commeth a *double*
ſupply, from the hand, 1 of *ſtrength*, and 2 of *cunning*: For, both theſe are in the
hand.

1 It is, of all members, the chiefe in *might*; as appeareth by the diverſitie of uſes
Pſal.20.6. and ſervices, it is put to. *In Potentatibus dextræ* (ſaith the *Prophet*.)

2 And ſecondly, it is alſo the part of greateſt *cunning*; as appeareth by the varietie
Pſal.78.72. of the *workes*, which it yeeldeth, by the *pen*, the *pencill*, the *needle*, and *inſtruments of muſicke*.
Pſal.137.5. *In intellectu manuum* (ſaith the *Pſalmiſt*, in the end of the next *Pſalme*: and let
my right hand forget her cunning.)

This *hand* of GOD then, by his *ſtrength* affordeth *protection* to the *feebleneſſe* of the
flocke: and againe by his *skill* affordeth *direction* to the *ſimpleneſſe* of the flocke. And
theſe are the two ſubſtantiall parts of all *leading*.

Theſe twaine (as two *armes*) did GOD appoint in the wilderneſſe, to *lead* His
people by. Afterward, over theſe twaine did Hee yet ſet another, even the power and
1 Sam.15.17. authoritie *Regall*, in place of the *Head* (as Himſelfe termeth it;) and to it, as ſupreme,
united the regiment of both. The conſideration of which *Power*, I meddle not
with (as being not within the compaſſe of this *verſe*) but onely with the hands of regiments
Eccleſiaſticall and *Civill*. Which (as the two *Cherubims* did the *Arke*) overſpread
2 Chron.19.6. and preſerve every eſtate. One (ſaith *Iehoſaphat*) diſpenſing *Res Iehovæ, the*
LORDS *buſineſſe*; the other dealing *in Negotio regis*, the affaires of *Eſtate*. One (ſaith
2 Chro.19.11. Pſal.122 4,5. *David*) intending the *worſhip of the Tribes*; the other, the *Thrones for juſtice*. One
(ſaith *Paul*) being for us in τὰ πρὸς Θεὸν, things pertaining to GOD; the other in τὰ βιωτικὰ,
Rom.15.17. 1 Cor.6.3. matters of this preſent life. The one *Pro aris*, the other *Pro focis*, as the very Heathen
acknowledge.

1 Theſe two are the *hands*, neceſſary to the body, and neceſſary each to other. Firſt,
they be (both) *hands*: and the hands (we know) are *paires*. Not *Moſes* the hand, and
Aaron the foot; but either, and each the hand. And as they be a *payre* of *hands*, ſo be they
Eſay 22. alſo a *payre* of *brethren*. Not *Moſes de primis*, and *Aaron de noviſſimis populi*; Not *Moſes*
the *Head*, and *Aaron* the *taile*: Not *Moſes* a *Quis* (as Saint Hierome ſpeaketh, out of the
twentie two of *Eſay*) and *Aaron* a *quaſi quis*; but, both of one parentage, both one
mans children.

2 Secondly, being (both) *hands*, neither of them is ſuperfluous; no more to
be

bee ſpared, then may the *hands* : but both are abſolutely neceſſarie; and a maymed and lame eſtate it is, where either is wanting. The Eſtate of *Iſrael* (in the *ſeventeenth* Iudg.17.6. *of the Iudges*) without a *Civill Governour* prooved a very maſſe of confuſion. The very ſame Eſtate (in the *ſecond* of *Chron. Chap.* XV.) *Sine ſacerdote docente,* 2 Chron.15.3. no leſſe out of frame. Miſerable firſt, if they lacke *Ioſua,* and bee as ſheepe Num.27.17. wanting that Shepheard. And miſerable againe, if they lacke IESVS, and bee as Mat.9.36. ſheepe wanting that Shepheard. *Moſes* is needfull, in the want of water, to ſtrike the rocke for us, and to procure us ſupplie of bodily releefe. *Aaron* is no leſſe: Exod.17.9. For hee in like manner reacheth to every one food of another kinde (which wee may worſe bee without) even the *bread of life*, and *water* out of the *ſpirituall Rocke,* Ioh.6.48.51. which is CHRIST IESVS. *Moſes* wee need, to ſee our forces ledde againſt *Amaleck,* 1 Cor.10.4. Exod.17.8. for ſafeguard of that little we hold here in this life : and *Aaron* no leſſe, to Ephes.6.11. preſerve our free-hold in the everlaſting life : For the great and mightie Κοσμοκράτορες the *legions* of our ſinnes, the very forces of the Prince of darkneſſe are overthrowne by the ſpirituall weapons of *Aaron's* warfare. *Moſes* may not bee ſpared from ſitting and deciding the cauſes which are brought before him. No more may *Aaron,* whoſe *Vrim* giveth anſwer, in doubts no leſſe important; and who not onely with his *Vrim* and *Thummim,* giveth *counſaile*, but by his *incenſe* and *ſacrifice* obtaineth good *ſucceſſe* for all our counſailes. In a word : If *Moſes rodde* be requiſite to *ſting* and *devoure* the wicked; *Aaron's* is alſo, to *receive* the good, and to make them to *fructifie*. If *Moſes hand* want, with the ſword to make us a *way* : *Aaron's hand* wants too, with the *key* to give us an *entrance*. And thus much will I ſay for *Aaron* (for the *Divell* hath now left *to diſpute about Moſes bodie,* and bendeth all againſt him) that, the very firſt note of difference in all the Bible, to know GODS *people* by, is, that as *Cain* and his race begun at the *City-walls* firſt, and let Religion (as it might) come after, any it skilled not what : So the poſterity of *Seth* (*the people of* GOD) begun Gen.4.26. at the Church (*Et cœptum eſt invocari*) at the worſhip of GOD and His Tabernacle; as the point of principall neceſſity in their accompt, and (as CHRIST reckoned it) *Vnum neceſſarium*. And truely, if wee bee not *Populus*, a people, but *Populus* Luk.10.42. *Tuus,* GODS people, wee will ſo eſteeme it too. For, as for juſtice and law and execution of them both, *Taliter fecit omni populo,* it is everie where to be had, even Pſal.76.1. among the verie *Heathen* and *Turkes* themſelves. So is not GODS *truth* and Religion and the way of righteouſneſſe. No : *Notus in Iudæâ Deus* (ſaith the *Prophet* in the laſt *Pſalme*) that is onely to be had in the *Church*, and *Non taliter fecit omni populo, hee hath not dealt ſo with every people*. Every people *have not knowledge of His lawes*. So that, if the Governor bee not meerely *Paſtor agreſtis,* a rurall ſhepheard, ſuch as are in the fields, and the people of GOD, in his eyes, no better than *Pecora campi*; ſo that, if hee keepe them one from goring another with their hornes, and one from eating up the others locke of hey, all is well and no more to bee cared for of *Gallio* : but, that hee bee like the *great Shepheard,* the *good Shepheard,* the Prince of Shepheards, who was *Paſtor animarum* (as Saint *Peter* calleth him) a *Shepheard of* 1 Pet.2.25. *ſoules*; to ſee alſo that they be in good plight, that they be *ledde in the way of truth*. It will eaſily be yeelded to, that *per manum Moſis,* is no full point, but needeth [*and Aaron*] to be joyned to it. *Moſes* himſelfe ſaw this, and therefore (in the *fourth of Exodus*) when Exod.4.14. he had divers times ſhifted off this *ſole leading*, while GOD ſtood ſtill upon *Ecce mittam te*; At laſt, when GOD came further and ſaid, *Ecce Aaron frater tuus, mittam eum tecum,* that contented him, and then hee undertooke it; as knowing, theſe were like *hands*, maimed, the one without the other; but that, *Moſes* and *Aaron* make a compleat Government.

3 And what ſhould I ſay more? They bee *hands* and the bodie needeth them both: They bee *hands* and they need each other. *Moſes* needeth *Aaron* : For, *Moſes hands* are *heavy* and need a ſtay : and *Aaron* it is, that keepeth them *ſteddy*, by continuall putting the people in remembrance, *that they bee ſubject to principalities*; by winning that at their hands by his continuall *dropping* his word upon them, which *Moſes*, for the hardneſſe of their hearts, is faine to yeeld to. By ſtrengthening mainely *Mo-*

ſes *Debita legalia*, duties of *Parliament* and *common law*, by his *Debita moralia*, duties of *conſcience* and *Divinitie*. And whatſoever action *Moſes* doth impriſon, *Aaron* impriſoneth all the thoughts any waies acceſſarie to the action. Which thoughts if they may run at libertie, the action will ſurely be bayled, or make an eſcape, and not be long kept in durance. And ſo many waies doth *Aaron* ſupport and make both more *eaſie*, and more *ſteadie*, the *hands* of *Moſes*.

And *Moſes* (for his part) is not behind, but a moſt *jealous* preſerver of *Aaron's* honour and right every where. Every where *mild*, ſave in *Aaron's* quarrell, and with thoſe only, that murmured againſt *Aaron*, and ſaid *hee tooke too much upon him*. Take but his prayer for all (becauſe I would end;) his prayer made for *Aaron* by
Deut.33.11. name (in the 33. *Deut.*) and theſe three points in it: *Bleſſe, O Lord, his ſubſtance*: therefore hee would never have heard, *Vt quid perditio hæc?* that all is loſt that is ſpent on *Aaron's* head. Then, *Accept the worke of his hands*: therefore he would never eaſily have excepted to, or with a hard conſtruction skanned all the doings of *Aaron*. Laſt of
1 Sam.22.17. all, *Smite through the loynes of them that riſe up againſt him*: therefore he would never have ſtrengthened the hand of his evill willers, or ſaid (with *Saul* to *Doëg*) *Turne thou and fall upon the Prieſts*.

To conclude, *Moſes* and *Aaron* (both) have enemies: as *Aaron* hath *Coreh*
2 Tim.3.8. and *Dathan*, that repine at him; ſo hath *Moſes* (too) *Iannes* and *Iambres*, that would withſtand him. And he that at one time diſputes about the bodie of *Aaron*, may
Iude 9. alſo hereafter (for hee hath done it heretofore) diſpute about the bodie of *Moſes*. It is good therefore, they bee reſpective each to other: *Aaron* helpe *Moſes* in his lot; and *Moſes*, *Aaron* in his; that they ſtand in the gap one for another; that ſo, their unitie may bee *hand* in *hand*, as the *unity of brethren*, ſtrong and hard to breake, *as the barres of a palace*.

The LORD, by whoſe Almighty power all governments do ſtand; thoſe eſpecially wherein the people are *led* in *the way of his Sanctuarie*; as He hath graciouſly begun to *lead* us in that way, ſo leave us not, till we have finiſhed our courſe with joy. Knit the hearts of *Moſes* and *Aaron*, that they may joyne lovingly: Teach their hands, and fingers of their hands, that they *lead skilfully*: Touch the *hearts* of the *people*, that they may *bee led willingly*: that, by meanes of this happy conduct, ſurely without error, and ſafely without danger we may *lead* and be *ledde* forward, till wee come to the fruition of His promiſe, the expectation of our bleſſed hope even the eternall joyes of His celeſtiall Kingdome, through IESVS CHRIST our LORD. To Whom, &c.

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A SER-

A
SERMON PREACHED
BEFORE QVEENE ELIZABETH, AT Saint IAMES'S, *On* VVedneſday, *being the* XXX. *of* March, *A. D.* MDXCIII.

MARKE Chap. XIV. Ver. IV. V. VI.

Erant autem quidam indigne ferentes intra ſemet-ipſos, & dicentes, Vt quid perditio iſta unguenti facta eſt ? &c.

Therefore ſome diſdeigned among themſelves, and ſaid : To what end is this waſte of ointment ?
For, it might have beene ſold for more than three hundred pence, and been given to the poore : And they grudged againſt her.
But IESVS *ſaid : Let her alone ; why trouble ye her ? She hath wrought a good worke on Me.*

THIS action of *waſte,* (which by *ſome* is brought, and, by CHRIST our SAVIOVR, traverſed) was againſt a *woman* (ſaith Saint MARKE, the verſe before :) which woman (as Saint IOHN hath it, *Chap.* XI. *Ver.* 2.) was MARIE MAGDALEN ; now a glorious Saint in heaven, ſometime, a grievous *ſinner* upon earth.

Saint AVGVSTINE noteth ; Of all thoſe that ſought to CHRIST, She was the only *ſinner*, that for ſinne only, and for no bodily griefe or maladie at all, ſued and ſought to Him. Of whom being received to grace, and obtaining a *quietus eſt* for her many ſinnes (a benefit in-eſtimable, *Et quod nemo ſcit, niſi acceperit,* which they onely know, and none but they, that have received it)

as, *much* was *forgiven her,* ſo, *much ſhe loved.* And ſeeking by all meanes to ex-
Luk.7.47. preſſe her *multam dilectionem propter multam remiſsionem* (as CHRIST ſaith, *Verſe* 8.) ὃ ἔσχεν ἐποίησεν; nothing ſhe had, was too deare. And having a pretions confection or ointment, of *Nardus,* the chiefe of all ointments; and, in it of πιστικῆ, the chiefe of all *Nardi*; and in it too, not of the leafe, but (of the very choice part thereof, of) the *Spike,* or flower; both, for the making, true; and for the value, coſtly; that did ſhe beſtow. And that frankly: For, ſhe did not drop, but *powre*; not a dramme or two, but, a whole *pound*; not reſerving any, but *breaking boxe* and all: And that, not now alone, but three ſeverall times, one after another.

This ſhee did: and (as it may ſeeme) the coherence fell out not amiſſe. This out-
Pſal.45.7. ward *ointment* and *ſweet odour,* ſhee beſtowed on CHRIST, for the *oile of gladneſſe;*
1 Ioh.2.20. for the *Spirituall annointing* (as Saint *Iohn*;) and the *comfortable ſavour of His knowledge*
2 Cor.2.25. (as Saint *Paul* calls it) He beſtowed on her.

This, as it was well done, ſo, was it well taken of CHRIST: and ſo ſhould have beene, of all preſent, but for *Iudas* (ſaith Saint *Iohn.*) Who, liking better *odorem lucri ex re qualibet,* than any ſent in the Apothecarie's ſhop, ſeeing that ſpent on CHRISTS *head,* that hee wiſhed ſhould have come into his *purſe*; repined at it. But that, ſo cunningly, in ſo good words, with ſo colourable a motion (1. That it was a needleſſe expenſe, indeed *a waſte*: 2. That it might have beene beſtowed much better, to the reliefe of many *poore people*:) as that he drew the Diſciples (*ſome of them*) to favour the motion, and to diſlike of *Marie Magdalen* and her doing. So that, both they and he joyned in one Bill: but he, of a wretched covetous minde; they, of a ſimple plaine intent and purpoſe, thinking, all that was well ſpoken, had beene well meant.

Which Action of theirs, for that it was brought, Not onely againſt her that beſtowed it; but even, againſt CHRIST alſo that admitted it, though not ſo directly; (as it were, againſt her with *Vt quid perditio?* againſt Him, with *Vt quid permiſsio?*) for that alſo, it might bee a dangerous preſident in ages to come, if nothing were ſaid to it; and ſhut all *boxes* and barre all *ointments* for ever: Our SAVIOVR Himſelfe taketh on Him, to plead her cauſe. Not onely excuſing it (in *Sinite illam*) as no *waſte*; but alſo commending it (in *bonum opus*) as *a good worke*: That the *ointment* was not ſo pleaſant to His ſenſe, as her thankfulneſſe acceptable to His Spirit: That the ointment, which then filled the houſe with the ſent, ſhould fill the whole world with the report of it; and as farre and wide as the *Goſpell* was preached, ſo farre and wide ſhould this act be remembred, as well for her commendation that did it, as for our imitation that ſhould heare of it.

Wee ſee, both the *occaſion,* and *ſumme* of theſe words read. Which may aptly bee ſaid, to containe in them a diſputation or Plea, about *Marie Magdalen's* act, whether it were well done, or no. Whereof there are two principall parts: *Iudas,* with *Some* other *ad oppoſitum* againſt it; to have *Marie Magdalen* reformed, and her *box* converted to better uſes: CHRIST for it, and againſt them: *Sinite,* that He would have it ſtand; yea, that He would have it acknowledged for that, it was, *Bonum opus.*

The Diviſion

I. In the intreating whereof, theſe three points I purpoſe: 1. Firſt of *Iudas* his Motion: and in it [1] The ſpeech it ſelfe, *Vt quid perditio, &c?* [2] The Speaker, *Some of them*; 3 The *Minde,* or affection; *thought much.*

II. 2 Secondly, of CHRISTS Apologie: and in it [1] That it is *ſufferable*: [2] That it is *commendable*: 3 The *reaſon* of both, *In Me*; for that *on Him.*

III. 3 Laſt of all, laying both together: (The former, That it is *a good worke*; The latter, That *yet grudged at*:) that good actions oft times meet with evill conſtructions; therefore, [1] though wee doe well, yet we ſhall bee evill ſpoken of: and againe, [2] though wee bee evill ſpoken of, yet we muſt proceed to doe well. The uſe, wee ſhall make, is (briefly) *Ex factis facienda diſcere,* by report of that which hath been done heretofore, to learne, what to doe in like caſe, hereafter. Whereof, that I may ſo ſpeake, &c.

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I. **Iudas Motion.** 1 **The ſpeech.** ***Vt quid perditio?***

OF the *tongue*, the *Pſalmiſt* ſayth, it is *the beſt member we have* (*Pſal.* 108. 1.) and Saint *Iames* (*Chap.* 3. 6.) it *is the worſt*, and that it *marreth* all the reſt. The nature of the tongue (thus being both *good* and *bad*) maketh, that our ſpeech is of the ſame complexion, *Good* and *bad* likewiſe. Whereof this ſpeech, (here) is a pregnant example. Good in ſubſtance, as I ſhall ſhew preſently: Evill, in circumſtance (as wee ſhall afterward ſee) as neither well meant, nor well applied.

In the *ſpeech*, I commend two good things: 1 The *Abuſe* noted, *Vt quid, &c.* 2 The *Vſe* ſet downe, *Potuit, &c.* Not onely the Defect; Not thus *waſted*: but, the Proviſion how; *Turned into money, and diſtributed to the poore.*

Wee beginne with the firſt: *Vt quid perditio, &c?* Surely a good ſpeech, and of good uſe, and to be retained. Religion and Reaſon (both) teach us, In all things, to regard both *Quid*, and *Vt Quid*: No leſſe to *what end*, wee doe, than *what* we doe: And both of them cenſure, Not onely what is done to an *evill end*, wickedly; but, what is done to *no end*, vainely. *Quem fructum, What fruit* (ſaith Saint *Paul*) A good Rom. 6. 21. queſtion: and, if it have none, *Vt quid terram occupat, Why troubleth it the ground?* (ſaith Luke 13. 8. CHRIST.) So that *Religion* alloweth not *waſte*; cenſureth idleneſſe; and in all things calleth us to our *Vt quid hæc?*

And this, as in all things (in *waſt of time, waſt words*, addle queſtions:) ſo yet chiefly, in that which wee call *Bonum utile*. The very goodneſſe of which things is, in their *uſe*; and they, no longer *good*, than they have an *uſe*, which if they loſe, they ceaſe to be good. So that in them, not only thoſe things that are miſ-ſpent upon wicked uſes; but, even thoſe alſo that are idlely ſpent to no uſe, they are loſt, laviſhed, and no good commeth of them. And therefore in them, *Vt quid perditio*, indeed? is well ſaid. This they learned of CHRIST Himſelfe: who in the *gathering of the broken meate*, Ioh. 6. 12. gave charge, *ut ne quid perdatur*, that no *waſte* ſhould be made. Indeed, *Vt quid perditio ulla?* whereto, either this or any *waſte* at all? So that, *Religion* is an enemie to riot; and good *husbandry* is good *divinitie*.

It is GODS will, that, of our goods *Iuſtitia condus ſit*, *Iuſtice* ſhould bee *Purveyor*; and they rightly gotten: *Temperantia promus*; *Temperance* the *Steward*; and they, not waſtfully ſpent. Conſequently, Neither *waſte, in buying*: but (as CHRIST) 1 ὧν χρείαν ἔχομεν: (Not ὧν χρῆσιν, but ὧν χρείαν; Not, whereof we may have *uſe*, but, where- Ioh. 13. 29. of we have *need*, and cannot be without it.)

2 Neither *waſte* in *ſpending*: Οἰκονομία, a *diſpenſation*, not a diſſipation; a laying forth, not διασκορπισμὸς, a caſting away; a wary ſowing, not a heedleſſe ſcattering; and a ſowing χειρὶ, οὐ θυλακῷ by handfulls, not by basket fulls (as the Heathen man well ſaid.)

3 Neither *waſte* in *giving*; Not, making χάριτας, πορνὰς, the *Graces* (which be *Virgins*) not proſtituting them and making them common; but (as the *Apoſtles* rule is) καθότι τις χρείαν εἶχε, *as need ſhall require.* So that, to all, to needleſſe *laying out*, to *ſu-* Act. 2. 45. *perfluous expence*, to *unneceſſarie largeſſe*, *Vt quid perditio?* may bee ſaid. The reaſon whereof is well ſet downe: That, if wee waſte it in *needleſſe* expences, wee ſhall not have enough for *neceſſarie* charges: If wee laviſh out in *waſting*, wee ſhall leave but little for *well doing*. Whereof, our times doe yeeld plenteous teſtimonie: In which, *Nabals waſte*; which being a ſubject, makes a *feaſt like a King*; the *Aſſy-* 1 Sam. 25. 36. *rians waſte*, every meane perſon, in *apparell*, *like a yong Prince*; *Eſaus waſte*, in Gen. 34. 1. carrying a retinue of *foure hundred* at his heeles; *Shallums waſte*, in *incloſing our* Ier. 22. 15. *ſelves in cedar*, and *lifting up our gate* on high: (Once for all, I proteſt, and deſire it may bee graciouſly received, I doe not, ſo much as in thought, once ayme at the eſtate of the Higheſt, whoſe glorie I wiſh to match, yea, to ſurpaſſe *Salomon in all his royalty*: but) This riotous miſ-ſpending, where no need is, hath eaten up our

Chriſtian beſtowing, where need is. Leſſe *waſte* we muſt have, if we will have more *good workes*. It is truely called *perditio* : It is the loſſe and *deſtruction* of all our good deeds; and I pray GOD, it be not alſo, of our *reward* for them.

Vt quid perditio, is a fault : But, *ut quid perditio hæc*, is a greater. For [*hæc*] wanteth not his *emphaſis*; but is, as if he ſhould ſay : If the ſumme had beene little, or the value ſmall, it might have beene borne : if *twenty* or *thirty pence*, it might have beene winked at : But, if it come once into the *hundreds*; ſo great a ſumme, ſo much; verily, it may not, it ought not to be ſuffered.

Thus much for *Perditio*, the idle *waſte*, the *abuſe*. Now followeth *Iudas* plot, the uſe hee wiſheth it put too. For firſt, he maketh a perfect valuation and eſtimate of what it would riſe too; (and it may ſeeme ſtrange how he ſhould be ſo skilfull an Auditor of the price of rich ointments; But, he hit it well; for, ſo (ſaith *Plinie*) the beſt *Nardus* was ſo worth:) And that is a materiall point. For, the greater the ſumme, the more colour of complaint; *Vt quid perditio ulla*; but ſpecially, *ut quid perditio hæc unguenti*, of ſo rich an ointment? Then, from his audit, he commeth to his *Motion*, *Potuit vendi, &c.* *Sale* to bee made the mony to bee *divided*, and the *poore* to bee releeved. This is his Supplication : and, this ſecond is better than the former. Indeed, *ut quid perditio*, may bee the ſpeech of a *Niggard* : But this ſecond that followeth, cannot but proceed from a liberall mind, *Potuit vendi, &c.* In that Hee ſpeaketh not, to have it ſpared; but to have it converted to better uſes. And, this is a bleſſed conjunction, when honeſt, ſparing and charitable releeving; when *frugalitie* and *liberalitie* goe together. Such is this Motion : whereto no man can take exception. Naturally, our bowells yerne, and wee have an inward compaſſion, at the miſery of our brethren : and, GODS *Law* willeth not to hide our ſelves from our owne fleſh, but, when we have ſerved our need, to give to the poore.

The motion then, is both frugall and charitable : and beſides, if we looke more narrowly into it, there appeareth great zeale in it. All *waſte* things, hee wiſheth, *the poore* had. Yea, it ſeemeth, he reckoneth it *waſte*, that the poore is not the better for: that, to bee miſ-pent, that might be better ſpent, and is not. And very exactly driveth to this point : That our goods may go, not, to *ſome end*; nor to ſome *good end*; but, to the very *beſt end* of all, The *reliefe of the poore*. Sure, when I conſider the ſobrietie, bounty, zeale of the ſpeech, I thinke, many wiſe heads could not in ſo few words, have contrived a better or more pithy motion : That that which is otherwiſe laviſhed upon one, may be imployed to the benefit of many : that theſe ſo many *hundreds* may be beſtowed rather in *nouriſhment*, than in *ointment*; rather on neceſſarie reliefe, than upon needleſſe delight : rather on a continuall good, than on a tranſitorie ſmell : rather, that many hungry *bellies filled*, than that one *head annointed*. Sure, howſoever it was meant, or applied, the ſpeech (in it ſelfe conſidered) is to very good purpoſe : even IUDAS ſpeech, without IUDAS application.

2 The *Perſons* that ſpeak. *Some of them.* We be now to enquire, of the *perſon*, by whom; and after, of the *intent*, wherewith it was ſpoken.

Pro.24.26 We are naturally carried, of a good ſpeech to enquire the *author* : partly, in an honeſt inclination (as *Salomon* ſaith) *to kiſſe the lippes of him that anſwereth upright words* : Partly, becauſe it is a matter of importance, not onely to weigh *quid dicatur*, but alſo *quis dicat*. Τρόπος ἐστὶ ὁ πείθων τοῦ λέγοντος, οὐ λόγος : Many times, we be more perſwaded with the *minde* of the *ſpeaker*, than with the *body* of the *ſpeech*; and their *Poſitions* move not ſo much, as doe their *Diſpoſitions*. It is very materiall, in all (and ſo, in this) to aske, *quis hic loquitur* ? For, who can chooſe, but ſpeake all good of the ſpeech? Surely, if we had not been told otherwiſe, *Zelotæ vocem*, wee muſt needs have thought it, to have beene *Simon Zelotes*. *Zelotæ vocem put as, Iſcariotæ eſt* : One would imagine, it was *Simon the Zelous* : It is not ſo, it was *Iudas* the *covetous*.

Math.26.8. *Some of them* (ſaith Saint *Marke* :) *Of His Diſciples* (ſaith Saint *Matthew* :) and

Iohn 12. 4.

namely *Iudas* (ſaith Saint *Iohn*) who firſt ſtood up, and tooke this exception; and, after him, *ſome* others. So that, it was *Iudas*; and, by his perſwaſion, *Some* beſides: For, if he had not ſtirred, they would have taken it well enough: Such is the danger of ſiniſter ſpeeches. Let us begin with *Iudas*.

And here firſt, we begin ſomewhat to ſuſpect, that it commeth from *Iudas*. *Iudas*, it is well knowne what he was. At that very inſtant, that this *Vt quid* was in his mouth, his fingers were in CHRISTS coffers, and one might have ſaid it to him, *Vt quid, &c.* And, for all he ſpake againſt *waſte*, he waſted and made havocke of his Maſters goods: And a little after, he might have beene charged, with a worſe matter: And yet, he preferres motions. CHRIST telleth us, what he was (*Iohn* 17. 12.) *Filius perditionis*: and this terme marreth all; that the *childe of perdition* ſhould finde fault with *perdition*. The caſe is like, when they, that have waſted many pounds, complaine of that peny waſte which is done on CHRISTS body, *the Church*. Or, when they, that in their whole dealings (all the world ſees) are un-reformed, ſeriouſly conſult, how to reforme the *Church*. When they, that doe no good with their owne, deviſe what good may be done with *Mary Magdalens*: they, that have ſpent and ſold and conſumed themſelves, and never in their whole lives ſhewed any regard of the poore; when they talke of charitable uſes, *O dolor!* (ſaith *Auguſtine*) *Quis tulerit?* (ſaith the *Poët*.) *Vt quid perditio?* doth but evill fit their mouthes. GOD helpe us, when *Iudas* muſt reforme *Mary Magdalen*.

Marke 2. 18.

This, is a griefe: would, this alone. But, a greater griefe it is to ſee, how he is matched in this complaint: That, in this murmuring, *ſome* other; divers well diſpoſed and of the better ſort of CHRISTS *Diſciples* joyne with him, and take part againſt *Mary Magdalen*. Who, rather carried with the ſpeech, than heeding the Speaker, were drawen into the ſocietie of the ſame repining. And this (ſure) is *Scandalum magnum*, when evill counſell meeteth with eaſie beleefe, and ſubtiltie findeth credulitie. When the *Phariſees* can perſwade IOHNS *Diſciples* to muſter with them, and ſay, *Why doe wee and* IOHNS *Diſciples faſt?* whom you cannot but ſay, are good men, whatſoever you thinke of us. When *Iudas* can ſay: Why doe I, and CHRISTS owne Diſciples reprove this? So is it with us; Not, to ſee *homines perditos queri de perditione*, them ſpeake of waſte, that have waſted themſelves; (for, that might be digeſted:) but, to ſee grave and good men erre the ſame errour, and draw in the ſame line with them. But (no doubt) that which carried theſe here, leadeth them too, *Pretences*: that, which was able to deceive CHRISTS *Diſciples*, deceiveth them too. And, this is the difference: That the *Diſciples*, in a good meaning, went with him, becauſe they ſaw, hee ſaid well: But *Iudas*, upon a greedie covetous minde, to have his owne turne ſerved. For, *cui bono?* if it had come to the poore, who ſhould have had the diſtribution? It was his office: ſo that it may be, he ſpake for himſelfe. Which did plainly appeare by the iſſue. For, upon better information given by CHRIST, the Diſciples were anſwered, and remained content. But *Iudas* grew enraged, and fell from evill to worſe; from covetiſe, to malice; from ſacrilege, to treaſon: Even to this dangerous reſolution, *Vendere nardum*, or (if not) *Vendere Chriſtum*; and to ſubvert Him, that he might not ſpoile. For all the world, as ſome in our time, that ſought helpe of authoritie, while they had hope, that way to prevaile: but, when that came not; ſince, begin to hold, they will and may doe it, without ſtay for authoritie; and ſeeke to ſubvert the State, they cannot forme to their phanſie. My hope is, and ſo is my prayer; That thoſe which have hitherto beene carried with their plots and *pretences*, now they be enformed and ſee what the truth is, may doe (as the Diſciples) leave *Iudas* in his *murmuring*, and let *Mary Magdalen* be quiet.

1 Gen. 27. 22.

That which wee learne of this part, is: 1. From *Iudas*; That a good ſpeech may droppe out of an evill mouth. As (ſure) ſetting aſide that the *hands bee Eſau's*, the *voice* might become *Iacob* well enough. This inſtruction we have from *Iudas*: It was GODS will, that even hee ſhould preach, and wee learne ſome good leſſons by him. And, this we may learne: That, No *waſte* is to be made: And if wee learne it, even he ſhall *co-operate to our good.* And, as from him we have this ſpeech for our *Oeconomie*; ſo, from *Caiphas* (as bad as he) wee have another full as good, for our *Policie*. Ioh 11. 50. That ſpeech (which Saint *Bernard* can never enough commend:) *Melius eſt ut pereat unus quàm unitas*. Both, evill meant (I grant:) but, both well ſpoken, where their place is. Matth. 11. 19. So, it pleaſeth GOD, that wee ſhould heare His *wiſdome juſtified* (not onely out of the mouth *of her owne children,* but) even out of the mouthes of the *children of folly*. Luke 19. 22. That Hee might condemne evill things, even by evill men: and evill men, *non ex ore ſuo,* not from His owne, but from their owne mouthes; and ſo their condemnation be juſt.

Prov. 14. 15. From the *Diſciples* too eaſie beleefe, wee learne *Credit omni verbo,* not to truſt phraſes and oyled ſpeeches too faſt: Never, by the liſt, to conclude of the cloth. Seeing, not onely *Vaſa electionis*, but *filii perditionis*, ſay well. But, if we heare much adoe about *Vt quid perditio*, to ſtay and thinke; May not this bee *Iudas* that ſpeaketh now, as once it was? And if it bee, to ſuſpect, when hee ſpeakes well. Of this, aſſuring our ſelves (what Saint PAVL telleth us of ſadly;) that, not onely *Mary Magdalen* ſhall be reformed, and her Ointment maligned, and the Phil. 1. 18. poore oppoſed, but even CHRIST Himſelfe *preached, obtentu, under pretence*. Therefore, it ſtandeth us in hand, to looke to the *Diſpoſition*, as well as the *Poſition*: and not to runne head-long, to ſay ſtraight *Vt quid*, as faſt as they. So much for the *Speaker*.

3 The *affection* wherewith it was ſpoken. *Indignè ferentes, & intra ſe dicentes.*

With the *Perſon* by whom, wee propound the *affection*, wherewith it is ſpoken. For, as the Perſon is a *preſumption*: So, if this can bee had, it maketh a full *evidence*. And that is, in theſe words, ἀγανάκτησις ἐν ἑαυτῷ, that *hee thought much with himſelfe*.

The ſpeech, for the *poore* (if it be kindly) doth naturally come from the compaſſion of charitie, and not from the *grudging* of a greedie deſire; as this is ſaid to doe. And ſo ſhould wee have conceived of this; that, from the care *of the poore* (no doubt:) but that, the *Spirit* of GOD maketh a window in his breſt, and lets us ſee the ſecrets of John 12. 6. his heart, and telleth us, it was not the care of the poore; *Non, quia pertinebat ad eum de pauperibus*, but, *quia fur erat*, becauſe *he bare the bagge,* and tooke order, it ſhould never be over heavie, but that hee might well beare it; and thought all too much that went beſide it.

Which, is a point of great uſe to be underſtood. It is one of the *myſteries of iniquitie*, that, Ever there be two *Quia's* belonging to bad purpoſes (as Saint *Marke* ſaith:) 1 One, ἐν ἑαυτοῖς, *within*, in heart: 2 the other, λέγοντες, *without*, in ſpeech. Another *quia* they *thinke in their hearts*; and another, they *ſpeake in our eares*, which is the *non quia*. 1 The one, a true *cauſe* inwardly intended: 2 The other, onely a *colour*, outwardly pretended. As, in this: the true *quia* (ἐν ἑαυτοῖς) a wretched humour to provide for himſelfe: The pretenced *quia* (λέγοντες) a charitable affection to provide for the *poore*. All John 12. 19. ſinnes have ſo. *Mundus ſequitur Eum*, the true cauſe (envie ἐν ἑαυτοῖς;) but, they *told* John 11. 48. another *quia*; (λέγοντες) *Venient Romani*, the ſafety of the State. *Herod* would learne Matth. 2. 16. 8. where he might finde CHRIST; the cauſe (indeed) to *murther Him*; the cauſe (in ſhew) to *worſhip Him*.

Intra ſe. It is no new thing but common and uſuall, in all exceptions to Religion, the true cauſe is ἀγανάκτησις, a *thinking* all *too much*; a thinking, all is *perditio*, all loſt that commeth not to us, that wee gaine not by. Wee ſee, it was the true reaſon, the men of *Sichem* made among themſelves, why they would become of *Iacobs* Religion, and bee circumciſed: Gen. 34. 34. *Nonne omnia quæ habent, noſtra erunt? Shall not all they have bee ours?* It was the very reaſon, whereby *Haman* went about to perſwade *Ahaſuerus* to ſuppreſſe the *Iewes* Religion: Eſter 3. 9. Let it be done, and I *will weigh* ſo many *thouſands* to the Kings coffers. And, in the New Teſtament, it was the very reaſon, Act. 19. 25. *Demetrius* there uſeth: O, crie for *Diana*, *Magnifie* her, *Quia inde nobis erit acquiſitio, we ſhall be all gainers by it*. GOD knowes, this is the true cauſe, and the Analogie of Religion to many: It was ſo to *Iudas*: and, GOD grant, the like be not found in *Iſrael*.

Dicentes.

Now, though this be the true, yet this in no wiſe muſt come into λέγοντες, and bee ſpoken. If *Iudas* had dealt plainly, he ſhould thus have framed his ſpeech: *Vt quid perditio? potuit vendi & mitti in crumenam meam*: but, that had beene too harſh; for, that had beene plaine ſacrilege: And, of *Sacrilege*, Saint *Paul* ſeemes to ſay, (*Rom*.2.22.) it is (if not worſe, yet) as bad as *Idolatry*: *Thou that pulleſt downe Idols, committeſt thou ſacrilege?* As if he held, as good a *falſe religion*, as a *ſpoiling religion*. Therefore, that muſt be kept ἐν ἑαυτῷ and not come into λέγοντες: but it muſt be ſhrowded; as indeed, the Heathen man ſaid, Μόνον δεῖται προφάσεως ἡ πονηρία, Bad attempts need onely an handſome pretence: for, with the reſt they can diſpence: with GOD, and His *Word*, and *feare*, and conſcience and all: and, ſo a *pretence* had, it is all they deſire. Rom.2.22.

Now, no pretence more fit (to make them perfect Maskers) than Saint *Pauls vizor* μόρφωσις εὐσεβείας; and Saint *Peters cloke* ἐπικάλυμμα; the *vizor of godlineſſe*, and the *cloke of Religion*. And, ſuch was *Iudas* here; a charitable, carefull proviſion for the releeſe of the *poore*. Whom, though (the HOLY GHOST ſaith expreſly) he *cared not for* one jot, yet maketh he them his ſtalking-horſe; and *Pauperibus* is the point: that, is it, he ſeeketh for, and (GOD knoweth) nothing elſe. 2 Tim.3.5. Iohn 12.6.

This his ſacrilegious wicked humour he covereth under zeale of the *poore*: And ſo, to hide one fault, committeth two. Firſt, *Sacrilege*; then, *hypocriſie*.

And, *it is no new thing under the Sunne* (as *Salomon* tels us) to *gild a pot-ſheard with gold-foile* (that is) to over-lay a *falſe heart*, with *zealous lippes*. *Abſaloms vow* was the maske for his conſpiracie againſt DAVID. *Iezabels faſt*, her *vizor*, for the oppreſſing of NABOTH. And here, wee have an Invective againſt *waſte*, a ſupplication for the *poore*, in IVDAS mouth, and yet *ſeven abominations in his heart*. Prov.26.23. 2 Sam.15.7. 1 King.21.9. Prov.26.25.

Is it not heavineſſe unto death, to conſider this? Well ſaid the *Wiſe-man*: *O wicked abomination, whence art thou come to cover the earth with deceit!*

But, more need had we to beware, than complaine. And indeed, all wee learne from this point, is *Noviſſe & Odiſſe*, to know and avoid. To know, ſuch there be, as cover ſacrilege with zeale; and with good uſes, cover no good intents. To know them, and to avoid them. And, the better to doe that, to marke the end of him, that here uſed it, and ſee, what became of him: How, from this ſinne, by GODS juſt judgement, he fell to *proditio*; and from it (after) to *make away himſelfe*. To whom, in that caſe, truly might have beene ſaid, *Vt quid perditio*, indeed? But, this was his end in this life, and in the other, he hath *his portion with hypocrites*, and they, with him, *in the lake of fire and brimſtone*. Matth.24.51.

So much for the 1 Speech it ſelfe; 2 for the Speaker; and, in him, both his perſon, 3 and his intent.

II.
CHRISTS
Apologie.

Now, as Iuſtice would, let us heare *alteram partem*. Theſe are ſhrewd preſumptions: yet let us not reſolve, but ſtay, till CHRIST have ſaid; And if he miſlike it too, Sell it and ſpare not.

But IESVS, &c. There was (ſaith Saint *Gregory*) no errour of the Diſciples, *præſente Magiſtro*, while CHRIST was preſent with them, but it was *Salutaris error, quia totius Mundi ſuſtulit errorem*, a wholeſome and profitable error, for it rid the world of an errour for ever after. Wee may well apply it to this. Wee ſhould have beene of *Iudas* minde; and, that that carried the *Diſciples*, have gone for currant, had not our SAVIOVR CHRIST over-ruled the caſe, and ſtayed the ſale of *Mary Magdalens ointment*; and in ſtaying it, ſaid enough to ſtop their mouthes for ever, that make the like motions.

Which to doe the more firmely, albeit CHRIST might well have excepted to *Iudas* perſon, as unfit: (what, the *ſonne of perdition* talke of *perdition*?) Or laid open his intent, as wicked and execrable (*Vt quid hoc ſacrilegium? Vt quid hæc hypocriſis?*)

ſis ?) Yet, the more ſufficiently to doe it, Hee waves both, and joynes iſſue upon the very point it ſelfe : admitting, all had beene ſimply and honeſtly both ſaid and meant.

Wherein, Hee keepeth this order : Firſt, propoundeth, That, what was done, it was *ſufferable,* and ſhee not to be troubled for it: *Sinite illam, &c.* Secondly, it was a *good worke :* and therefore ſhee not onely to bee excuſed, but to be *commended,* for it. Thirdly, the reaſon and warrant of both, *(In Me)* for that, it was done *upon Him :* On whom, nothing that is beſtowed can be ſaid to be loſt, but muſt and ought to be ſaid, to be well beſtowed. So that, there is a full anſwer to every point of *Iudas* bill ; *Vt quid* for *Vt quid : Vt quid moleſtia hæc ?* for *Vt quid perditio ? Potuit vendi,* is anſwered with *Sinite, let alone : Perditio,* with *bonum opus :* and *Pauperibus* with *In Me,* who is of more value than many poore ; after whom it may well become the poore to be ſerved.

1
It is *ſufferable: Sinite illam.*

To begin then, with the firſt. *Sinite illam* (ſaith CHRIST.) Not, as they hoped, *ſiſtite illam,* Stay her, indeed it is but a *waſte* worke ſhee is about : but, *Sinite illam, let her alone, the worke is good,* ſuffer her to proceed. His meaning is : Such acts as this was, are to bee let alone, and they, that ſo diſpoſed, not to be troubled. Sure, Hee fore-ſaw, many would bee medling ; many *Vtquid's* would bee framed, and many *Potuit's* deviſed, and much buſineſſe be made, about *Mary Magdalens Ointment,* and about workes of that nature : That every other while, ſome Motions, Petitions, Plots would be framed about the altering of it. To this day they will not let her alone, but diſquiet her ſtill. Hee hath therefore left in His Goſpell theſe words, as a fit anſwer, to ſtay their hands and ſtoppe their mouthes, for ever : *Sinite illam, let them be,* ſuffer them to remaine : *Vt quid moleſtia hæc ?* a meet reply to *Vt quid perditio hæc ?* to the worlds end.

And this requeſt (to my poore conceit) is very reaſonable : (If in this kinde, any thing may bee allowed for reaſonable.) It is not, *Imitamini illam* ; or, *adjuvate illam :* Doe yee the like, contribute to her charge ; further and helpe her, what you may ; (which yet, Hee would have us :) That, would *Iudas* never bee got to: If CHRIST had wiſhed him to like coſt, what adoe then would there have beene ? But this : doe *but let her alone :* If you will not further, yet hinder her not ; trouble her not. That, ſhee hath ſpent, of her abilitie ſhee hath done it : ſhee hath not had of you, one penny toward *her three hundred* ; nor ſhee asketh you none. Seeing you are at no coſt, why ſhould it grieve you ? If you like not to follow her, yet let her alone.

And, may not the ſame in like reaſon be ſaid and entreated, at this day ? That, what our *Fathers* and *Elders* in the CHRISTIAN *Faith* bounteouſly imployed on CHRIST ; what they (I ſay) have that way dedicate, if we will not adde to it and imitate them, yet we will let it alone, and not trouble them ; and at leaſt be not with *Iudas,* if we like not or liſt not to be with *Mary Magdalen.* (On CHRIST, it is, I dare boldly ſay ; and if I ſay it, I ſhall have all the ancient Fathers on my ſide : and if I ſay it, Saint *Paul* will warrant me ; who (in 1 *Cor.*12.12.) expreſly calleth the Church CHRISTS *Bodie :* And he might well doe it: the firſt ſpeech, CHRIST ever ſpake to him, Himſelfe calleth the Church, *Me* (the word He here uſeth.) [Act 9.4.] On CHRIST, it is ſpent, any part of CHRIST, be His glory more than other ; and, on that Office and calling of the Church, which Saint *Paul* (who beſt knew the dignitie of it) calleth *the glory of* CHRIST.) [2 Cor.8. 23.] This (I ſay) under correction, is, as mee thinketh, not unreaſonable ; that ſeeing, what ſuperſtition hath defiled, is removed and gone ; touching that which is remaining, it be ſaid, *Sinite illam.*

2
It is *commendable.*
Bonum opus operata eſt.

From this firſt degree of *Sinite,* our SAVIOVR CHRIST aſcendeth to a higher: and, leſt we ſhould miſtake, as if He bare with her good minde and meaning ; rather than allowed the worke ; He tels us, the very *work* it ſelfe is *good :* and ſo pleads and juſtifies it, not as *ſufferable* only, but as *commendable.* For, that is the meaning of, *Bonum opus operata eſt.*

Wherein, firſt, He anſwereth the principall reaſon, *Perditio eſt*. You may *ſell*, (ſaith *Iudas*) it is but waſte: You muſt *let it alone*, (ſaith CHRIST) it is *Bonum opus*. So that, as His former (of *Sinite*) croſſed the *Motion*; So, this (of *bonum opus*) overthroweth the *Reaſon*, *Perditio*.

In which, our SAVIOVR CHRIST looſeth the knot, and teacheth us a point: to enquire firſt, *Ecquid perditio*, whether it be a *waſte?* before we come to *Vt quid*, *To what end* is it? If it be *waſte*, it is well and truly ſaid: But, this (He pleadeth) is not any: unleſſe (which GOD forbid) *good workes* be *waſte*, with us. And therefore joyneth iſſue upon the word *hæc*: that is, that is done upon Him, is no *waſte* at all, as *Iudas* termeth it; but (as Hee chriſteneth it by a new name) *Bonum opus*. Therefore, his reproofe is nothing, *tanquam cadens in materiam indebitam*, as lighting upon an unmeet matter, which deſerveth no reproofe, but rather commendation.

Indeed if *Iudas*, ſometime before, had ſaid it to *Mary Magdalen*, in the dayes of her former vanitie, when ſhee waſted thus much and (peradventure) many a penie more, on her ryot and wantonneſſe; then (indeed) *Vt quid perditio hæc?* had hit right. But, now it was not on her ſelfe, but on CHRISTS head, it is out of ſeaſon. As, if our age (now) would apply to *Nabals* riotous *feaſts*; to the *Aſſyrians* ſuperfluous *ſuits*; to *Eſau's* ſuperfluous *retinue*; to the endleſſe *building*, *Ieremie* findeth fault with; to our manifold idle exceſſes, many wayes; to every and each of theſe, an *Vt quid perditio?* there now, it were right: there indeed were the true place of *Vt quid perditio?* But, this is (among many) a ſtrong illuſion of theſe dayes: that, whereas there are abroad in the world, ſo many true *waſtes*; ſo much, in *ointments*, and *perfumes* upon our ſelves; ſo many hundred *denarii* (indeed, no man can tell, what) daily laviſhed; wee can neither ſee (our ſelves) nor patiently heare of others, *ut quid perditiones hæ?* Here, all is well: all is well beſtowed. Neither *Vt quid*, nor *potuit dari pauperibus*; the *poore*, never comes in our head. No where, but in CHRIST, ought is amiſſe. Onely, in that that is meant to Him, and ſpent on Him, there comes out our *Vt quid*, there comes the *poore* into our minde. No way, to provide for them, but by ſale of CHRISTS *ointment*. That, is the *waſte*: and, none but that: and, none but that is maligned. Wee are perfect auditours, we can exactly *reckon*, how many *hundreds* CHRIST *waſteth*: but who keepeth any account of his owne? To our ſelves, too much is too little: To Him, too little is too much. And *three hundred pence*, that way beſtowed, is a greater eye-ſore than three hundred pounds (I dare be bold to ſay) to not ſo good uſes.

Thus it is: and, it is to be lamented, that thus it is. But, CHRIST teacheth us better, if wee will learne of Him, and let *Iudas* goe, that wee may better beſtow our *Vt quid* any where, than upon Him. And we ſhall finde it true: The day will come, when that onely, that goeth to Him, ſhall be found to be no *perditio*; and all elſe *perditio* indeed, whatſoever, or upon whatſoever. To be *loſt* indeed, and no fruit to come of it. That, which is *ſowen in the fleſh*, to be loſt *in corruption*; that, which *on the belly*, εις ἀφεδρῶνα; that, which on the backe, in *ragges*; that, which on building, in *rubbiſh*; that, which to our heires, in *prodigalitie*, riot, and exceſſe: And that, which is *In Me*, ſhall prove no *perditio*, *waſte*, loſt, or laviſht, but *bonum opus*, *a good deed*; to be rewarded with a bleſſed remembrance on earth, and with a crowne of glory, in the Kingdome everlaſting. Gal.6.8.

Thus (you ſee) *Iudas* is anſwered, and the worke quit from the name of *perditio*. So farre from *perditio*, that it is *Bonum opus*. A *good worke*, indeed; as, proceeding from a good minde, poſſeſſed with the vertue of vertues, thankfulneſſe. For, mercy, beſtowed on Him, *who onely is good*, and goodneſſe it ſelfe: who here alloweth it for *good*; cauſeth it to be *regiſtred* in His *Goſpels*, for *good*; in the day of Iudgement, ſhall pronounce it, *good*: Rewardeth it for *good*, in this world, with a *good name*; in that to come, with all the *good* of His Kingdome, where no good is wanting.

3
The *reaſon*:
In Me.

The third remaineth [*Vpon Me*] wherein (properly) is meant *His naturall body* of fleſh, which ſhould not alway be with us. But they, of whom we have learned to interpret the Scriptures (in a manner, all) extend it to His *Myſticall body* too: and (as they thinke) by good conſequence. That, ſeeing He gave His *naturall body* to be bought and ſold, rent and torne, crucified and ſlaine for His *body myſticall*; His body *myſticall* is (certainly) dearer to Him, and better He loveth it: And then, if He will accept that, is done to the leſſe, and make it *Bonum opus*; He will much more, that, which is done to the more beloved; and it ſhall never goe for leſſe: Never did, I am ſure. The Scriptures record (as a *good worke*) that that was laid downe *at the Apoſtles feet*, no leſſe than this that was laid upon CHRISTS *owne head*: And, in them, *Ananias* a *Church-robber*, and *Iudas* a CHRIST*-robber*, both, in one caſe. *Satan* is ſaid to have *filled both their hearts* in that act: And like evill end came to both: And both are good remembrances for them, that ſeeke and ſay, as they did. Yea, which would not be content to detaine a part (*Ananias* and *Iudas* went no further:) but would ſeaze of all gladly, if a Gracious *Lady* did not ſay, *Sinite*.

Act.5.
Luke 22.3.
Act.5.3.

To conclude: It is Saint *Auguſtine* (and, ſo ſay all the reſt:) *Tu intellige & de Eccleſiâ, Quia qui aliquid de Eccleſiâ prædatur Iudæ perdito comparatur*: Vnderſtand this of the *Church*, and ſpare not: For, he that taketh any thing (I ſay, *any thing*) from it, is in *Iudas* caſe: For the ſinne, certainly; for the puniſhment, as it pleaſeth GOD.

Now, wee know what is meant, by *In Me*: it is no *waſte* word. Wee will conſider it (firſt) as a reaſon of the two former: and then, as a ſpeciall anſwer to that, of the *poore*.

It anſwereth *Vt quid*: To what end? why, *In Me*, to Mee, and for My ſake.

It anſwereth *Perditio*: *In Me*, why it is ſpent on CHRIST, *on Me*, on whom nothing that is ſpent, is miſ-ſpent.

It yeeldeth a reaſon of *Sinite*: *Spare her*; if not her, yet ſpare *Me*, trouble *Me* not. Yee cannot ſcrape off the *oyntment*, but with My trouble.

And a reaſon of *Bonum opus eſt*: For, His [*In me*] is warrant ſufficient, why the *worke* is to be reckoned *good*. Yea, in ſaying, it is not onely *good* done, but done *to Him*, He giveth it a dignitie, and lifteth up this worke above.

But eſpecially, it anſwereth the weight of *Iudas* reaſon (*Pauperibus*, the *Poore*.) Our SAVIOVR CHRIST plainly ſheweth, that *Iudas* is miſtaken, that draweth a diameter, and maketh oppoſition betweene *devotion* toward CHRIST, and *Almes* to the *poore*. *Tabitha* was good to the poore: *Mary Magdalen*, to CHRIST. Muſt we put *Mary Magdalen* to death, to raiſe *Tabitha* againe? and is there no other way? Yes indeed: *Sinite illam* (ſaith CHRIST, in this *verſe*) let this ſtand: and yet, doe thoſe good too, *Date eleemoſynam* (in the *next*.) There be other meanes to provide for the *poore*, than by ſale of CHRISTS *ointment*: And we are not, in pretence of them, to omit this, or any office or dutie unto CHRIST.

Verſe 7.

Pauperibus, is not the onely *good worke*: this, is alſo. And, of the two, if any to be preferred, it is *In Me*: He (certainly) to be ſerved firſt. To which worke, not only thoſe of wealth (*Mary Magdalen* with her *three hundred pence*;) but, even poore and all (the *poore Widow* with her *mites*) is bound, as we ſee: Even, to adde ſomething even to the *offerings of* GOD: And, if not, with *Nardus*, yet with *oile* to anoint His head, as Himſelfe requireth. This, I ſay: if both could not ſtand. But, thankes be to GOD, there be wayes, they may both ſtand; and not one fall, that the other may riſe. *Malachi* telleth us a way; and it is a ſpeciall one: to doe as this vertuous woman here, *Inferte in Apothecas meas, bring into mine* (that is, My *Churches*) *treaſures*, and I will breake the windowes of heaven and ſend you ſuch plentie, as you and the *poore* (both) ſhal eat and have enough, and yet leave in abundance. So that (we ſee) the next and kindlieſt way, to have *Iudas* complaint redreſſed, is, to ſpeake and labour, that *Mary Magdalens* example may be followed.

Marke 12.42.
Mal.3 10.

Secondly, by *In Me*, it plainely appeareth, how CHRIST ſtandeth affected to workes of this kinde. For, permitting them; ſtanding for them; defending and commending

mending them, He ſheweth plainely, He will be content with ſuch as it is. For, albeit He were the very patterne of true frugalitie, and an enemie to all exceſſe, yet this ſervice (chargeable as it was) Hee well alloweth of. Shewing us this: that as He is *Chriſtus Patris, anointed* by God His Father (*quem unxit Dominus, Act.* 10.) ſo alſo He will be *Chriſtus noſter* (and that, paſſively) *anointed* by us (*Quem unxit Maria, Iohn* 11.) That, as here Hee commendeth *Mary Magdalen*, for the ſupply of it: So (in *Luke* 7.) He giveth *Simon* an *Item* (*oleo caput meum non unxiſti*) for being defective in this dutie.

Act.10.38.
Iohn 11.2.
Luke 7.46.

I would gladly aske this queſtion: If the *ointment* may be *ſold* (as *Iudas* ſaith) and bought lawfully; and they that buy, may lawfully uſe; if they may uſe it, why may not Christ? *Num ſolis ſtultis apes mellificant*, doe Bees make honey, and *Nardus* beare *ointment* for wicked men only? May any that payes for it, and may not Christ? Is He onely, of all other uncapable or unworthy?

If it be, becauſe it is more than needs: Let that be a reaſon of all. Let the law hold us, as well as Him. But, if no man, but allowes himſelfe a more liberall diet and proportion of port, than in ſtrict termes is needfull, for all the *poore*; why ſhould wee binde Christ alone to that rule? Except we meane to goe further with Him; and not onely except to *Maries ointment*, but even to *Simons* feaſt alſo: *Vt quid unguentum hoc?* then, *Vt quid convivium hoc*, too? ſeeing, a ſmaller repaſt might ſerve, and the reſt be given to the *poore*. So that, His allowance ſhall be juſt as much, and no more than will ſerve to hold life and ſoule together. But, as He, without any barre or *Vt quid*, alloweth us, not onely *indumenta* for nakedneſſe, but *ornamenta* for comlineſſe; not onely *alimenta* for emptineſſe, but *oblectamenta* for daintineſſe: So, good reaſon it is, wee thinke not much of His *Nardus*, and tye Him only to thoſe rules, from which our ſelves plead exemption.

I demand againe, if *ointment* might be ſpent on *Aarons head*, under the Law; ſeeing a *greater than Aaron is here*, why not on His too? I finde, that neither under the *Law*, Hee liked of their motion, what ſhould the Temple doe with *Cedar*? neither, under the *Goſpell*, of theirs, what ſhould Christs *head* doe with *Nardus*? But that, to his praiſe, he is recorded in the Old Teſtament, that ſaid; *Shall I dwell in my ſeeled houſe, and the Arke of* God *remaine under Coats-skinnes?* And ſhe, in the New, that thought not her beſt *ointment* too good for Christs *head*. Surely, they, in *Ægypt*, had their ſervice of God, it may be in a barne, or in ſome corner of an houſe. Yet when *Moſes* moved a coſtly *Tabernacle*, no man was found that once ſaid, Our Fathers ſerved God well enough, without one, *Vt quid perditio hæc?* After that, many *Iudges*, and *Prophets*, and righteous men were well, when they might worſhip before the *Arke*: yet, when *Salomon* moved a ſtately *Temple*, never any was found that would grudge and ſay, Why the *Arke* is enough; I pray God, we ſerve God no worſe than they, that knew nothing but a *Tent*; *Vt quid perditio hæc?* Onely, in the dayes of the *Goſpell* (which, of all other, leaſt ſhould) there ſteps up *Iudas*, and dareth to ſay that againſt Christs *Church* that no man durſt ever, either againſt *Moſes Tent*, or *Salomons Temple*.

1 Chron.17.1.

And, if Christ had taken it well, or paſſed it in ſilence, or ſaid *Sinite illum*, ſuffer *Iudas* motion to take place; we might have had ſome ſhew. But ſeeing, Hee ſaith *Moleſtus eſt*, to *Iudas*; *Sinite illam*, Suffer Marie to goe forward; and not that onely, but *Bonum opus*, too: why ſhould any, after *Iudas*, be thought worthy the anſwering?

Surely, as the *Goſpell* (in this dutie) hath, and ſo ought to exceed the *Law*: So, in the *Goſpell*, we here and our Countrey above all other. I will but ſay with *Chryſoſtome*, *Appende Chriſtum ô homo*: doe but conſtrue theſe two words [*In Me*] aright: Poize and prize Who it is; *Et ſufficit*. It is Christ Iesus: Who hath not ſpared to anoint us with His owne *bloud*; and our ſoules, with all the comforts and graces of His *Holy Spirit*. If, toward us, neither bloud nor life were too deare, on His part; ſhall, on ours, any *Nardus* be too deare, or any coſt too much, that is on Him beſtowed?

Perhaps, our particular will more move us. It is CHRIST, that created for us, *Nard* and all other delights whatſoever, either for uſe and neceſſitie, wee have; or, for fruition and pleaſure, wee enjoy. It is Hee, that hath enriched us, that we be able to beſtow it, by this long proſperitie, plentie and peace, as no other Kingdome under Heaven: Is there any good minde can thinke, that this is an indignitie? that He is not worthy, hath not deſerved, and double deſerved this, and ten times more at our hands?

An extraordinary conceit is entred into the world (by a new found *gloſſe*) to make, whatſoever we like not or liſt not to doe our ſelves, *extraordinary*: and ſo, ſome deeme of this, as *extraordinary*, and whereof no example is to be made. (No ancient Luke 11.37. Writer is of that minde; but that, *for us* it was *written*; and that, *Vade tu & fac ſimiliter*, may be written upon her box.) But, be it ſo. Why may not I wiſh on our parts, Let us be extraordinary? For, GOD hath not dealt ordinarily with us of this Land: He hath not beene to us, a wilderneſſe or a barren Land: but hath (even our enemies being Iudges) beene extraordinary in His goodneſſe toward us all. And ſure, in us, ordinary common thankfulneſſe is not enough. Shall I ſet my ſelfe to recount His benefits? An eaſie matter to finde entrance; but when then ſhould I make an end? In one, I will abridge them all. We ſpake of *ointment*: Verily, CHRIST hath *anointed* over us, and given us a moſt Gracious *Soveraigne*, by whoſe happie and bleſſed reigne, we long have (and longer may we, He grant) enjoyed both the inward and outward anointing: Psal.45 7. the inward, the holy and heavenly comfort of GODS truth, and true *oile of gladneſſe*; the outward, of earthly *plentie* and delight, which *Nard* or any rich confection may affoord; and (in a word) whatſoever happineſſe can fall to any Nation under heaven. Psal.133.2. From the holy oile of whoſe anointing (as the *dew of Hermon* on *Sion*, and as *Aarons ointment upon the skirts of his clothing*) there daily droppeth upon this whole Realme, pure *Nard*, or if any thing elſe be more precious, whether, in theſe earthly, or in thoſe heavenly bleſſings. I ſpeake no more than wee all feele. This, is that one, I ſpake of; and in this one, is all, Even the LORDS *Anointed*. Whom (I make no queſtion, but) the LORD hath, and will more and more bleſſe, for that Her Highneſſe hath ſaid, as Himſelfe ſaid, *Sinite illam*. And, bleſſed be GOD, that hath put into Her heart, ſo to ſay; to like well of *Vt quid perditio*; but, to have it ſo applyed. I doubt not, but this Heroicall vertue, among many others, ſhall make Her Scepter long to flouriſh; ſhall make Her remembrance to be in bleſſing to all poſterity; and ſhall be (among other) Her *rejoycing in the day of the* LORD, and an everlaſting crowne of glory upon Her head.

This is that *ointment*, I ſpake of; that it ſelfe alone may make us all confeſſe, we have received from CHRIST, *extraordinary mercy*, and are therefore to returne *more* Psal.147.20. *than ordinary duty*. *Non taliter fecit omni*; Nay, *non taliter fecit ulli populo: Hee hath not dealt ſo with every*; Nay, *not ſo with any people*, as with us: and therefore not any people, to deale ſo thankfully with Him againe.

This, if it were extraordinary. Howbeit, if Antiquitie may be admitted Iudge, this (*as a good worke*) is to be ordinary with us. Since, every thing done in this kinde to CHRISTS Church, only upon a thankfull regard, is (with them) reckoned a dram of *Mary Magdalens ointment*.

At leaſt, if we will not come ſo farre as *operata eſt*, we doe yet thus farre favour it, as to yeeld to *Sinite illam*: Seeing, *Mary Magdalen* that gave it, paid for it; and it never came out of our purſe.

And now, this queſtion being thus dilated, it is every mans duty (ſaith *Theophylact*) to ſet downe, *cujus partis ſit*, whoſe part he will take, whoſe minde he will be of. Whether, with *Iudas*, *Perditio eſt*; or, with CHRIST, *Bonum opus eſt*; whether *Potuit vendi*; or, *Sinite illam*.

But (I truſt) we will ſtand to CHRISTS judgement; and rather take part with Him, for *Mary Magdalen*, than with *Iudas*, againſt her: that we may be with *Mary Magdalen*, that are of her minde; which, at the houre of death, we all ſhall deſire.

III.
The *Doctrine.*
1 That *Good workes* are maligned.

The entrance I make. From this unhappy conjunction of *Marie's* good worke and *Iudas* evill ſpeech, this firſt conſideration offereth it ſelfe (nothing pleaſant, but wholeſome and requiſite to be called to minde, of all that meane to doe well.) That, things well done ſhall bee evill taken: and often, good affections have no good conſtructions; and that received with the left hand, that is reached with the right.

For this her act, that was well done, (if CHRIST knew, what it was to *doe well*) Yet, we ſee, it is *diſdeigned, grudged at,* and ſhe *moleſted* for it: (all three, are in my Text.) Whence we learne: Be a thing done to never ſo good purpoſe, yet ſome *Iudas* will mutter, and maligne, and come forth with his *Vt quid?* Some *Iudas* will caſt his dead fly into *Mary Magdalen's* box of *ointment.*

No one creature had ſo good experience of this, as this poore woman had. Three ſpeciall vertues of hers, the *Goſpells* record: and, in every one of the three, ſhee was repined at. 1. When, in the bitterneſſe of her ſoule, ſhee ſhewed her repentance with *teares, Simon* the *Phariſee* did what he could to diſgrace her (*Luke.* 7.) 2. When in a hungry deſire to receive comfort, by the word of grace, ſhe ſhewed her devotion in *ſitting at* CHRISTS *feet, Martha* (her owne ſiſter) *made complaint* of her. 3. And now here againe, the third time: when, in an honeſt regard of her duty, ſhe ſheweth her thankfulneſſe for comfort received, CHRISTS owne *Diſciples* both *grudge* and ſpeake againſt her. So that, if ſhe *waſheth His feet with teares,* it contents not: If ſhe *annoint His head* with balme, it is matter of miſ-like: If ſhe *ſit ſtill,* and ſay nothing, it is all one: Still, *Marie* is found fault with; ever, her doings ſtand awry.

Luc.7.39.
Luc.10.40.

This is the lot and portion of all thoſe, that will follow their ſteppes. Not onely we of private eſtate, but even great Perſonages, As, *Nehemias,* by *Geſhem,* to bring detriment to the ſtate, by favouring the Churches caſe. Even Princes: *David* by *Shemei,* to be *a bloody Perſecutor,* when (if in any thing he offended) it was, in too much lenitie. Even CHRIST Himſelfe the SONNE *of* GOD; who neither could have *His feet,* but *Simon* the *Phariſee*; nor *His head annointed,* but *Iudas* (His Apoſtle) maligne and ſpeake againſt it.

Neh.6.6.
2 Sam.16.7.

So that, not onely *Regium eſt* (as the Heathen ſaid) *benè cum feceris, audire malè,* to have evill ſpeech for good deeds; but *Divinum,* a heavenly thing (as CHRIST ſaith) *de bono opere lapidari.*

Ioh.10.32.

This, is their lot. And it ſerveth us to two purpoſes: 1. For judgement: to ſee *this evill diſeaſe under the Sunne:* The evill aſpect which the world lookes with, on *Marie Magdalen.* Whereby many times, that which is commended in heaven, is condemned in earth: and *Iudas bagge* carrieth away even from CHRISTS. Wherby many times, all good is ſaid of them, by whom little good is done; and ſome mens *flagitia* (which the heathen ſtorie lamenteth, in *Druſus*) ſhall finde more favour and be better rewarded than *Druſus's optimè cogitata,* the good counſell and courſe of many a better man.

Such is the *deceitfulneſſe of the ſonnes of men upon the weights.* It ſerveth us (I ſay) to ſee, and to ſorrow at, and to ſay with *Auguſtine: Væ tibi miſer, bonus odor occidit te,* Miſerable man that thou art, how art thou choked with ſo good a ſent? To ſorrow it, and to prepare our ſelves to it, and reſolve, that though we do well, yet we ſhall be evill ſpoken of.

Pſal.62.10.

2
Yet, to be *done.*

That, firſt: and ſecond, this, for practice. That though we be evill ſpoken of, yet not to bee diſmayed or troubled with this hard meaſure; but to goe on and doe, as *Marie Magdalen* did; not once, or twice, but three ſeverall times one after another: Neither to hold our hand, or ſhut our box, nor ſpare our *ointment,* if things well done bee evill taken. To looke, not to *Iudas* on earth, who diſliketh; but to *Chriſt* in heaven, who approveth it, and in all three caſes made anſwer for *Marie Magdalen,* againſt *Martha, Simon* and *Iudas* and all her accuſers. To know, that that, which in *Iudas* divinitie is *perditio,* in *Chriſts* divinitie, is *bonum opus.* In regard

2 Cor.11.12. gard therefore of our owne dutie, to be reſolute with the Apoſtle, *Quod facio, hoc & faciam, What I doe, that will I doe:* In reſpect of miſconſtruction with them, *Mihi pro minimo eſt*; 1 Cor.4.3. 2 Cor.6.8. becauſe we may truly ſay and in the ſight of God, *Sicut deceptores, & veraces, As deceivers, yet, true:* Or (with *Mary Magdalen*) *as waſters*, yet *well-doers*. Aſſuring our *ſelves*, that it is *well done*; and ſhall be both commended on earth, and rewarded in heaven. On earth: For, poſteritie ſhall better like of the *ſhedding*, than of the *ſale* of this *Ointment*. In heaven: for the day will come, *qui malè judicata rejudicabit*, when all perverſe judgements ſhall have judgement againſt them, and *Mary Magdalen* ſhall looke cheerefully on Him, on whom ſhee beſtowed it; and *Iudas* rufully behold Him, from whom he ſold it.

This is *Mary Magdalens* part, as Christ telleth: that howſoever *Mary Magdalen* be, in *Simons* houſe or in a corner, found fault with, amends ſhall be made her; and Verſ.9. as wide as the world is, and as farre as the *Goſpell ſhall ſound, ſhee ſhall be well ſpoken of*. Yea, when the great and glorious acts of many *Monarchs* ſhall be buried in ſilence, this poore box of *Nardus* ſhall be matter of praiſe, and never die. And contrary, howſoever *Iudas* motion may finde favour and applauſe in the preſent, yet Poſteritie ſhall diſlike and diſcommend it: And he be no leſſe infamous and hatefull, than *Mary* famous and well ſpoken of, in all ages to the end of the world.

This, is her portion from Christ: her ſoule refreſhed with the ſweet joyes of heaven; and her name, as *Nardus* through-out all generations. This is his lot from the Lord: A name odious, and lothſome to all that Ma.th.24 51. heare it; and his *portion with hypocrites, in the lake of fire and brimſtone*. From which, &c.

To which, &c.

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A SER-

A SERMON PREACHED BEFORE QVEENE ELIZABETH, AT Hampton Court *On* VVedneſday, *being the* VI. *of* March, *A. D.* MDXCIIII.

LVKE Chap. XVII. Ver. XXXII.

Memores eſtote Vxoris LOT.

Remember LOTS *Wife.*

A Part of the Chapter read this Morning, by order of the Church, for II. *Leſſon.*

THe words are few, and the ſentence ſhort; no one in Scripture ſo ſhort. But it fareth with *Sentences* as with *Coines:* In coines, they that in ſmalleſt compaſſe containe greateſt value, are beſt eſteemed: and, in ſentences, thoſe that in feweſt words compriſe moſt matter, are moſt praiſed. Which, as of all ſentences it is true; ſo ſpecially of thoſe that are marked with *Memento*. In them, the ſhorter, the better; the better, and the better carried away, and the better kept; and the better called for when we need it. And ſuch is this here; of rich contents, and withall exceeding compendious: So that, we muſt needs be without all excuſe, it being but three words, and but five ſyllables, if we doe not remember it.

The Sentence is our SAVIOVRS, uttered by Him upon this occaſion. Before, (in *Verſe* 18.) He had ſaid: that the dayes of the *Sonne of man ſhould be as the dayes of* LOT, in two reſpects: [1] In reſpect of the ſuddenneſſe of the deſtruction that ſhould come: [2] and in reſpect of the ſecuritie of the people, on whom it ſhould come. For, the *Sodomites* laughed at it; and *Lots* wife (it ſhould ſeeme) but ſlightly regarded it. Being then in *Lots* ſtory; very fitly, and by good conſequence, out of that ſtory, Hee leaveth us a *Memento*, before He leaveth it.

There are in *Lots* ſtorie, two very notable monuments of GODS judgement.

1 The *Lake of Sodome,* 2 and *Lots Wives Pillar.* The one, the puniſhment of *reſolute ſinne*; the other, of *faint vertue.* For, the *Sodomites* are an example of impenitent wilfull Sinners : and *Lots wiſe* of imperſeverant and relapſing righteous perſons.

Both theſe are in it : but Christ, of both theſe, taketh the latter onely. For, two ſorts of men there are, for which theſe two *Items* are to be fitted : 1 To thoſe in ſtate of Sinne that are wrong, the *Lake of Sodome :* 2 To thoſe in ſtate of Grace, that are well (if ſo they can keepe them) *Lots wives Pillar.* Deut.32.32. To the firſt in ſtate of Sinne, *Moſes* propoundeth the Vine of *Sodome and grapes of Gomorra, quæ contacta cinereſcunt,* that if yee but touch them, turne to *aſhes.* To the other in ſtate of grace, Christ here, *Lots wives Pillar.* Ier.8.4. To the one, *Ieremie* crieth, *Qui cecidit, adjiciat ut reſurgat.* 1 Cor.10.12. To the other, Saint *Paul : Qui ſtat, videat ne cadat.* Gen.[illegible]1.18. *Agar,* that is departed from *Abrahams* houſe, with her face toward *Ægypt,* the Angell calleth to returne, and not to perſevere: Gen.19.17. *Lots* wife, that is gone out of *Sodome,* and in the right way to Zoar, the Angell willeth to perſevere and not to returne. So that, to them this *Memento* is by Christ directed, that being departed from the errours of Vr, are gone out from the Sinnes of *Sodome,* are entred into the profeſſion of the truth, or into the courſe of a vertuous life. So that, if wee lay it to our ſelves, wee ſhall lay it aright; that *Lots Wiſe* be our example, and that we ſprinkle our ſelves with the ſalt of her *Pillar, ne puteſcamus,* that we turne not againe to folly, or fall away from our owne ſtedfaſtneſſe. And, if it be meant to us, needfull it is, that wee receive it. A point (no doubt) of important *conſideration* and neceſſitie, as well for *Religion,* to call on; as for our *Nature* to heare of. Firſt, for *Religion :* her glory it is, no leſſe, to be able to ſhew *antiquos Diſcipulos,* old *Profeſſours,* as *Mnaſon* was, then daily to convert and make new *Proſelytes.* Matth.11.28. And therefore, with Christ, we muſt not ever be dealing with *Venite ad me*; Iohn 15.4. but ſometimes too, with *Manete in me*; That, hath his place : Not ever with *ſtimuli,* goades to incite men to; but, other-while, with *Clavi,* nailes to faſten them in. For, as *Nature* hath thought requiſite as well the *Breſts* to bring up, as the *Wombe* to bring forth : And *Philoſophie* holdeth *tueri* of no leſſe regard than *quærere :* And with the *Lawyers, Habendum* is not the onely thing, but *Tenendum* needfull too: And the *Phyſitian* as carefull of the *regiment,* and fearefull of the *recidivation,* as of the *diſeaſe* and *cure :* Eſay 7.9. So *Divinitie* is reſpective to both; both, to lay the ground-worke ſurely *Ne corruat,* that it ſhake not with *Eſay's Niſi credideritis*; and, to roofe it carefully, *Ne perpluat,* Rom.11.22. that it raine not thorow and rot the principals, with *Pauls, Si permanſeris, alioquin excideris & tu.*

Needfull then for *Religion,* to call on this vertue : and, as for *Religion,* to call on; ſo, for our *Nature* to be called on : Wherein, as there is *tenellum quid,* a tender part not able to endure the croſſe, for which wee need the vertue of *Patience :* So is there alſo ἀψικορόν τι, a *flitting humour,* not able to endure the *tedious ſneſſe* of any thing long; for which we no leſſe need the vertue of *Perſeverance.* The *Prophet* (in Pſal.78.57. the 78. *Pſalme*) ſaith, our Nature is as a *Bow,* which when it is bent to his full, except it be followed hard, till it be ſure and faſt, ſtarts backe againe, and is as farre off as ever Rom.7.1. it was. The *Apoſtle* compareth it to *fleſh* (as it is) which will *ſine ſale puteſcere,* and if it be not *corned,* of it ſelfe bring forth *corruption.* And to helpe this our evill inclination Exod.16.3. Numb.11.18. 14.4. forward, there be in all Ages dangerous examples, to draw us on. The *Iſraelites,* after they had paſſed the red Sea and all the perils of the deſart, and were now come even to the borders of *Canaan,* even there, ſay *Benè nobis erat in Ægypto,* wee were better in *Ægypt : Let us make a Captaine and returne thither.* The *Romans* (in the *New*) at the firſt, ſo glorious Profeſſours, that Saint *Paul* ſaith, *All the world ſpake of their faith :* Rom.1.8. After, when trouble aroſe, and *Saint Paul* was called *coram,* of the ſame *Romans* hee 2 Tim.4.16. ſaith, *Nemo mihi adfuit, ſed omnes deſeruerunt,* None ſtood by mee, All ſhrunke away. And in theſe dangerous dayes of ours, The falling away quite of divers, and ſome Matth.26.33. ſuch, as have ſaid of themſelves (with *Peter*) *Etſi omnes, non ego*; and others have ſaid Dan.2.32. of them, *Etſi omnes, non ille :* The declining of others, which (as *Daniels image*) decay by degrees; from a *head* of fine *Gold* fall to a *ſilver breſt,* and from thence to *loynes* of braſſe, and thence to *legges of iron*, and laſt to *feet of clay*: The wavering and *amaze* of others that ſtand in the Plaine (with LOTS wiſe) looking about, and cannot tell, whether to goe forward to little *Zoar*, or backe againe to the eaſe of *Sodome*; ſhew plainly that LOTS *wiſe* is forgotten, and this is a needfull *Memento, Remember Lots wiſe.* If then it bee ours, and ſo neerely concerne us, let us ſee, *quantum valent hæ quinque Syllabæ.*

The Diviſion

1 Firſt, CHRIST ſending our memory to a ſtory paſt; of the uſe of *remembring ſtories* in generall. I.

2 Secondly, Of this particular of *Lots wiſe*, and the Points to bee remembred in it. II.

3 Thirdly, How to apply thoſe points, that (as Saint *Auguſtine* ſaith) *Condiant nos, & Sal Statuæ ſit nobis condimentum vitæ*, that the *Salt* of this *Pillar* may be the *Seaſon* of our lives. III.

* * *

I. *The uſe of Stories in generall.* Eſay 62.6.

THe Prophet *Eſay* doth call us, that ſtand in this place, the LORDS *Remembrancers*: As to GOD, *for the People*, by the office of *Prayers*; So from GOD, *to the People*, by the office of *Preaching*. In which office of *Preaching*, wee are imployed as much about *Recognoſce*, as about *cognoſce*; as much in calling to their mindes the things they know and have forgot, as in teaching them the things they know not, or never learnt. The things are many, we have Commiſſion to put men in minde of. Some touching themſelves: For, it is, many times, too true, which the Philoſopher ſaith: *Nihil tam longè abeſt à nobis quam ipſi nos*, Nothing is ſo farre from our mindes, as we our ſelves. For, naturally (as ſaith the *Apoſtle*) wee doe παραῤῥύειν, *leake*, and *runne out*; (Hebr. 2. 1.) and when wee have looked *in the glaſſe*, wee ſtraight *forget our faſhion againe*. (Iames 1. 23.) Therefore wee have in charge to put men in minde of many things, and to call upon them with divers *Memento's*. *Memento quia ſicut lutum tu*, Remember the baſeneſſe of our mould what it is: (Iob 10.9.) *Memento quia vita ventus*, Remember the fraileneſſe of our life how ſhort it is. (Iob 7. 7.) *Memento tenebroſi temporis*, Remember, the *dayes of darkneſſe* are comming, and *they be many*. (Eccleſ 11.8.) All which we know well enough, and yet need to be put in minde of them.

But, the *ſtore-houſe*, and the very *life* of *memory*, is the *Hiſtory* of time; and a ſpeciall charge have we, all along the Scriptures, to call upon men to looke to that. For, all our wiſdome conſiſting either in *Experience* or *Memory*; Experience *of our owne*, or Memory *of others*; Our dayes are ſo ſhort, that our *Experience* can be but ſlender, *Tantùm heſterni ſumus* (ſaith *Iob*;) and our owne time cannot afford us obſervations enough, (Iob 8.9.) for ſo many caſes, as we need direction in. Needs muſt we then (as he here adviſeth) *interrogare generationem priſtinam*, aske the *former Age*, what they did in like caſe: ſearch the *Records* of former times; (8.) wherein, our caſes wee ſhall be able to match, and to patterne them all. *Salomon* ſaith excellently, *Quid eſt quod fuit? Quod futurum eſt*; What is that that *hath beene*? That that *ſhall be*: (Eccleſ.1 9.) and backe againe, What is that that *ſhall be*? That that *hath beene*: *Et nihil novum eſt ſub Sole*, and there is nothing under the Sunne of which it may be ſaid, *it is new*, but it hath beene already in the former generations. So that, it is but turning the wheele, and ſetting before us ſome caſe of *Antiquitie*, which may ſample ours, and either *remembring to follow* it, if it fell out well; or *to eſchew* it, if the ſucceſſe were thereafter. For example, By *Abimelech's* ſtory, King *David* reproveth his Captaines, for *purſuing the enemie too neere the wall*, ſeeing *Abimelech* miſcarried by like adventure; (2 Sam.11.21.) and ſo maketh uſe of remembring *Abimelech*. And by *Davids* example (that, in want of all other bread, refuſed not the *Shew-bread*) CHRIST our SAVIOUR defendeth His Diſciples in like diſtreſſe, (Marke 2.25.) and ſheweth, that, upon ſuch extremitie, *Neceſſitas* doth even *legem Legi dicere*, give a Law, even to the Law it ſelfe.

1 Deut.33.7.
2 Eſay 46.9.
3 Ier.6.16.
4 Iob 8.8.
5 Iames 5.10.
6 Hebr.10.32.

Seven ſeverall times we are called upon to doe it: 1 *Memento dierum antiquorum,* (ſaith *Moſes:*) 2 *Recordamini prioris Seculi,* (*Eſay:*) 3 *State ſuper vias antiquas,* (*Ieremie:*) 4 *Inveſtiga patrum memoriam* (*Iob:*) 5 *Exemplum ſumite Prophetas,* (*Iames:*) 6 *Rememoramini dies priſcos,* (*Paul:*) 7 *Remember Lots wife,* CHRIST, here; that is, To lay our actions to thoſe, we finde there, and of like doings, to looke for like ends. So reade ſtories paſt, as we make not our ſelves matter for ſtorie to come.

II.
Of this of *Lots Wife.*

Now, of and among them all, our SAVIOUR CHRIST after a ſpeciall manner commendeth unto us, this of *Lots wife.* Of which thus much wee may ſay, That it is the onely one ſtory, which, of all the ſtories of the Old Teſtament, He maketh His choice of, to put in His *Memento*; which He would have them, which have forgotten, to *remember,* and thoſe that remember, never to forget. Oft to repaire to this *ſtory,* and to fetch *ſalt* from this *Pillar:* that they loſe not that they have done, and ſo periſh in the *recidivation* of *Lots wife.*

Then to deſcend into the particulars: I finde, in *ſtories,* two ſorts of *Memento:* 1. *Memento & fac,* Remember *to follow:* 2. *Memento & fuge,* Remember *to flie* the like. *Mary Magdalens ointment,* an example of one; *Lots wives Salt-ſtone,* an example of the other. Or (to keepe us, to this ſtory) *Lot looked not backe,* till he came ſafe to *Zoar: memento & fac. Lots wife* did, and died for it: *memento & fuge.*

The verſe before ſheweth, why CHRIST laid the *memento* upon her. Μὴ καταβάτω Μὴ ἐπιστρεψάτω, that we ſhould not turne or returne backe, as ſhe did: that wee ſhould not follow her, but, when wee come at this *Pillar,* turne at it and take another way. That is, wee ſhould *remember Lots wife,* but *follow Lot*; remember her, but follow him.

Now, in either of both *memento's,* to *follow,* or to *fly,* wee alway enquire of two points (and ſo, here) 1 *quid fecit,* 2 *quid paſſa eſt: what they did,* whoſe ſtory we reade; and, *how they ſped:* The *Fact* and the *Effect.* The *Fact, Vice* or *Vertue:* The *Effect, Reward* or *Puniſhment.*

Gen.19.26.

Both which, concerning this unfortunate woman, wee finde ſet downe in one verſe (in the XIX. of *Geneſis*) what Shee *did*; that *Shee drew backe, or looked backe:* this was her *Sinne.* The *effect,* that *She was turned into a Salt-ſtone:* this was her *Puniſhment.* And theſe two, are the two *Memorandum's* concerning her, to be *remembred.* First, of her *fault.*

I
Her *fault.*

The *Angell* had given charge to *Lot* and his company (in the ſeventeenth of that Chapter) *Scape for thy life: Stay not in the Plaine: Looke not once behinde thee leſt thou periſh. Scape for thy life:* She trifled for all that, as if no perill were. *Stay not in the Plaine,* yet ſtayed ſhee behinde. *Looke not backe leſt thou die*; ſhee would, and did looke backe, to die for it. So that, ſhe did all that ſhe was forbid, and regarded none of the *Angels* words, but *deſpiſed the counſell of* GOD *againſt her owne ſoule.* This was her ſinne, the ſinne of *diſobedience*; but conſiſteth of ſundry *degrees* by which ſhe fell: Needfull, all, to be *remembred.*

1 *Wavering.*

1 The firſt was: That ſhe did not *Severè cuſtodire mandatum Dei,* ſtrictly keepe her to the *Angels* charge, but, dallied with it, and regarded it by halves; that is, ſay what he would, ſhe might uſe the matter as ſhee would; goe, or ſtay and looke about as ſhee liſt. Such light regard is like enough to have growen of a wandring *diſtruſt*; leſt haply, ſhee had left *Sodome* in vaine, and the *Angell* feared them, with that which never ſhould be. The *Sunne roſe* ſo *cleere,* and it was ſo goodly a morning, ſhe repented, ſhe came away. Reckoning her *Sonnes in Law* more wiſe in ſtaying ſtill, than *Lot* and her ſelfe, in ſo unwiſely departing. Which is the ſinne of *unbeleefe,* the bane both of *Conſtancie* and *Perſeverance.* Conſtancie, in the *purpoſe of our minde*; and Perſeverance in the *tenour of our life.*

2 *Fainting.*

2 From this grew the ſecond, That ſhee began to *tire,* and *draw behinde,* and kept not pace with LOT and the *Angels.* An evill ſigne. For (ever) *fainting* is next

ſtep to *forſaking*; and *Sequebatur à longè*, a preparative to a giving cleane over: *Occaſionem quærit* (ſaith *Salomon*) *qui vult diſcedere ab amico*, He that hath no liſt to *follow*, will picke ſome quarrell or other *to be caſt behinde*.

Prov.18.1.

3 Looking back.

3 This *tiring* had it growen of weakneſſe, or wearineſſe, or want of breath, might have beene borne with; but, it came of another cauſe, which is the third degree. It was (ſaith the text) at leaſt to *looke backe*, and to caſt her eye to the place, her ſoule longed after. Which ſheweth, that the love of SODOME ſticketh in her ſtill: that though her feet were come from thence, her heart ſtayed there behinde: and that, in looke and thought ſhee returned thither, whither in body ſhee might not; but (poſſibly) would in bodie too, if, as NINIVE did, ſo SODOME had ſtill remained.

3 Preferring Sodom to Zoar.

4 *Looking backe* might proceed of divers cauſes; So might this of hers, but that CHRIST's application directs us. The verſe before ſaith, *Somewhat in the houſe*, ſomething left behinde affected her: Of which He giveth us warning. She grew weary of trouble, and of ſhifting ſo oft: From *Vr* to *Haran*; thence, to *Canaan*; thence, to *Ægypt*; thence to *Canaan* againe; then to *Sodome*; and now to *Zoar*; and that, in her old dayes, when ſhe would faineſt have beene at reſt. Therefore, in this weariſome conceit of new trouble now to begin; and withall remembring the convenient ſeat, ſhe had in *Sodome*, ſhe even deſired to *die by her fleſh-pots*, and to be buried in *the graves of luſt*: wiſhed them at *Zoar*, that would, and her ſelfe at *Sodome* againe: deſiring rather to end her life with eaſe in that *Stately Citie*, than to remove, and be ſafe perhaps, and perhaps not, in the *deſolate mountaines*. And this was the ſinne of reſtineſſe of ſoule, which affected her eyes and knees, and was the cauſe of all the former. When men weary of a good courſe, which long they have holden, for a little eaſe or wealth, or (I wot not what) other ſecular reſpect, fall away in the end: ſo loſing the praiſe and fruit of their former perſeverance, and relapſing into the danger and deſtruction, from which they had ſo neere eſcaped.

Behold, theſe were the ſinnes of LOT's *wife*; A wavering of minde: Slow ſteppes: the convulſion of her necke: all theſe cauſed her wearineſſe and feare of new trouble, ſhee preferred SODOM's *eaſe* before ZOAR's *ſafetie*. *Remember* LOT's *wife*.

The Aggravation of her *fall*.

This was her ſinne: and this her ſinne was, in her, made much more heinous, by a double circumſtance, well worth the remembring: as (ever) weightie circumſtances are matter of ſpeciall regard, in a *ſtorie* ſpecially. [1] One, that ſhe *fell*, after ſhe had *ſtood long*. [2] The other, that ſhe fell, even then, when GOD, by all meanes offered her ſafetie, and ſo *forſooke her owne mercie*.

1 *After ſo long ſtanding*.
a Iob 6.15.
b Amos 8.1,2.
c Hoſea 6.4.
d Matt.13.20.
e Exod.8.

Touching the firſt. Theſe [a] *winter brookes* (as *Iob* termeth flitting deſultorie Chriſtians) if they *drie*; theſe [b] *Summer fruits* (as AMOS) if they *putrifie*; theſe [c] *morning clouds* (as HOSEA) if they *ſcatter*; theſe [d] *ſhallow rooted corne*, if they *wither* and come to nothing, it is the leſſe griefe. No man looked for other. [e] PHARAO with his *fits*, that at every plague ſent upon him, is godly on a ſudden, and *O pray for mee now*; and when it is gone, as prophane as ever hee was; beginning nine times, and nine times breaking off againe; hee moves not much. To goe further: *Saul*, that for *two* yeares; *Iudas*, that for *three*; *Nero*, that for *five* kept well, and then fell away, though it be much, yet may it be borne. But, this woman had continued now *thirtie* yeare (for, ſo they reckon from ABRAHAM's going out of *Vr*, to the deſtruction of *Sodome*:) This, this is the griefe, that ſhe ſhould *perſiſt* all this time, and after all this time fall away. The rather, if wee conſider yet further, that not onely ſhee *continued* many yeares, but *ſuſtained many things* in her continuance, as being companion of *Abraham* and *Lot*, in their exile, their travell, and all their affliction. This is the griefe, that after all theſe ſtormes in the broad *Sea* well paſt, ſhe ſhould in this pitifull manner, be wracked in the *haven*. And when ſhee had beene in *Ægypt*, and not poiſoned with the *ſuperſtitions* of *Ægypt*; when lived in *Sodome*, and not defiled with the *ſinnes* of *Sodome*; Not fallen away for the *famine* of *Canaan*, nor taken harme by the *fulneſſe* of *the Citie of the Plaine*; after all this ſhee ſhould loſe the fruit of all this, and doe and ſuffer ſo many things all in vaine: This is the firſt: *Remember* it.

2 Now, *when beſt meanes of ſtanding.*

The ſecond is no whit inferiour: That, at that inſtant ſhee wofully periſhed, when GODS ſpeciall favour was profered to preſerve her: and that, when, of all other times, ſhee had meanes and cauſe to ſtand; then, of all other times, ſhee fell away. Many were the mercies ſhee found and felt at GODS hands, by this very title, that ſhee was *Lots Wife*. For, by it, ſhee was incorporated into the Houſe and Family, and made partaker of the bleſſings of the *faithfull* ABRAHAM. It was a mercy, to be delivered from the errours of *Vr*; a mercy, to be kept ſafe in *Ægypt*; a mercy, to be preſerved from the *ſinne of Sodome*; a mercy, to be delivered from the *Captivitie of the five Kings*; and this the laſt and greateſt mercy, that ſhee was ſought to be delivered from the *periſhing of the five Cities*. This (no doubt) doth mightily aggravate the offence, that, ſo many wayes before remembred by GOD in trouble, ſhee ſo coldly remembred Him: and that now preſently, being offered grace, ſhee *knoweth not* the *day of her viſitation*: But, being brought out of *Sodome*, and warned of the danger that might enſue; having the *Angels* to goe before her, *Lot* to beare her company, her daughters to attend her, and being now at the entrance of *Zoar*, the haven of her reſt; this very time, place and preſence, ſhee maketh choice of, to periſh in, and to caſt away that, which GOD would have ſaved; in reſpect of her ſelfe, *deſperately*; of the Angels, *contemptuouſly*; of her husband and daughters, *ſcandalouſly*; of GOD and His favours, *unthankfully*; forſaking her owne mercie, and periſhing in the ſinne of wilfull defection.

Remember LOTS *Wife*, and theſe *Two*, 1 That ſhee *looked backe*, after ſo *long time*, and ſo many ſufferings: 2 That ſhee *looked backe*, after ſo many, ſo mercifull, and ſo *mightie protections*. And remember this withall, That ſhee *lookt backe* onely, and *went not* backe: Would, it may be, but that it was all on fire. But, whether ſhe would or no, or whether we doe or no, this fore-thinking our ſelves, we be gone out, this faint proceeding, this ſtaying in the plaine, this convulſion of the necke, and writhing the eyes backe; this irreſolute wavering whether we ſhould chooſe, either bodily *pleaſures* in periſhing *Sodome*, or the *ſafety of our ſoules* in little *Zoar*, was her ſinne; And this is the ſinne of ſo many as *ſtand* as ſhee ſtood, and *looke* as ſhe looked, though they goe not backe: but, if they goe backe too, they ſhall juſtifie her, and heape upon themſelves a more heavie condemnation. So much for the ſinne, which we ſhould *remember*, to *avoid*.

2 Her *puniſhment.*

Now for her puniſhment, which we muſt *remember*, to *eſcape*.

This relapſe in this manner, that the world might know it to be a ſinne highly diſpleaſing His Majeſtie, GOD hath not onely marked it for a *ſinne*, but *ſalted* it too, that it might never be forgotten.

Death. Rom.6.23.

The wages and puniſhment of this ſinne of hers, was it, which is *the wages of all ſin*, that is, *Death*. *Death*, in her (ſure) worthily, that refuſed life with ſo eaſie conditions, as the holding of her head ſtill, and would needs *looke backe* and dye.

The ſound of *death* is fearefull, what death ſoever: yet it is made more fearefull foure wayes; which all be in this of hers.

1 *Sudden.*

1 Wee deſire to die with reſpite; and *ſudden death*, wee feare and pray againſt. Her death was ſudden, backe ſhe looked, and never looked forward more. It was her laſt looke.

2 *In the act of ſinne.*

2 We deſire to have *remorſe of ſinne* ere we be taken away; and death, in the very act of ſinne, is moſt dangerous. Her death was ſo. She died in the very *convulſion*; She died, with her *face* to *Sodome*.

3 *Vnuſuall.*

3 We would die the *common* death of mankinde, and be viſited *after the viſitation of other men*: and an un-uſuall ſtrange death is full of terrour. Hers was ſo. GODS owne hand from heaven, by a ſtrange and fearefull viſitation.

4 *Without buriall.*

4 Our wiſh is, to die, and to be *buried*, and not remaine a ſpectacle above ground which Nature abhorreth: Shee ſo died, as ſhee remained a ſpectacle of GODS wrath

and a By-word to poſteritie, and as many as paſſed by. For untill CHRISTS time, and after, this monument was ſtill extant, and remained undefaced ſo many hundred yeares. *Ioſephus* (a Writer of good account, which lived after this) ſaith ἱϛόρηκα αὐτὼ, ἔτι γὰρ ϗ νῦν διαμένει: I my ſelfe have ſeene and beholden it, for it ſtands to be ſeene to this day. A *reed* ſhe was, a *Pillar* ſhee is; which ſhee ſeemed to be, but was not. Shee was *melting water*: She is congealed to *ſalt*. Thus have we, both her *fault* and *puniſhment*: Let us *remember* both: To ſhun the fault, that the penalty light not on us.

III. Our *Leſſon from this.*

Now, this *Pillar* was erected, and this verdure given it, for our ſakes. For, among the many wayes that the wiſdome of GOD uſeth to diſpoſe of the ſinne of man, and out of evill to draw good, this is one, and a chiefe one, that He ſuffereth not their evill examples to vaniſh as a ſhadow, but maketh them to ſtand as *Pillars* for Ages to come, with the Heathen mans inſcription, Εἰς ἐμὲ τις ὁράων ἐυσεϐὴς ἔϛω, Looke on me, and learne by me, to ſerve GOD better.

And, an high benefit it is for us, that He not onely embalmeth the memory of the *Iuſt*, for our *imitation*; but alſo powdreth and maketh brine of the *Evill, for our admonition*: that, as a *Sent*, from *Mary Magdalens ointment*; So, a *reliſh*, from *Lots wives pillar*, ſhould remaine to all poſteritie.

Prophane perſons, in their periſhing, GOD could daſh to peeces, and root out their remembrance from off the earth. Hee doth not, but ſuffereth their *Quarters* (as it were) to be *ſet up* in ſtories, *Vt pœna Impii ſit eruditio Iuſti*, that their puniſhment may be our advertiſement. Powreth not out their bloud, nor caſts it away, but ſaves it, for a Bath, *Vt lavet Iuſtus pedes in ſanguine peccatoris*, that the *Righteous* may *waſh their foot-ſteps in the bloud of the ungodly*: that *all* (even the *ruine of the wicked*) may *co-operate to the good of them that feare* GOD. This woman, in her inconſtancie, could Hee have ſunke into the earth, or blowen up as *ſalt-petre*, that no remembrance ſhould have remained of her: Hee doth not; but, for us, and for our ſakes, Hee erecteth a *Pillar*: And not a *Pillar* onely, to point and gaze at; but a *Pillar* or *rocke of ſalt*, whence wee may and muſt fetch, wherewith to ſeaſon whatſoever is unſavoury in our lives. And this, this, is the life and ſoule of memorie: this is wiſdome, The art of *extracting ſalt*, out of the *wicked*; *Triacle*, out of *vipers*; our owne happineſſe, out of *aliena pericula*: and to make thoſe that were unprofitable to themſelves, profitable to us. For (ſure) though *Lots wife* were evill, her *ſalt* is good. Let us ſee then, how to make her evill, our good; ſee, if we can draw any ſavoury thing from this example.

Pſal.58 10.
Rom.8.28.

1 That which we ſhould draw out, is perſeverance, *Muria virtutum* (as *Gregory* calleth it) the Preſerver of vertues, without which (as Summer fruits) they will periſh and putrifie: The *Salt of the Covenant*; without which, the fleſh of our Sacrifice will take wind and corrupt. But Saint *Auguſtine* (better) *Regina virtutum*, the Queene of vertues; for that, how ever the reſt runne and ſtrive, and doe maſteries, yet, *Perſeverantia ſola coronatur*, Perſeverance is the onely *crowned vertue*. 1 *Perſeverance.*

2 Now Perſeverance we ſhall attaine, if we can poſſeſſe our ſoules with the due care, and rid them of *ſecurity*. Of *Lots Wives* ſecurity, as of water, was this *Salt* here made. And, if *ſecurity* (as water) doe but touch it, it melts away preſently. But *Care* will make us fix our eye, and gather up our feet, and, forgetting that which is behinde, *tendere in anteriora*, to follow hard toward the prize of our high calling. 2 *Care.* Phil.3.13.

3 And, to avoid *Securitie*, and to breed in us due care, Saint *Bernard* ſaith, Feare will doe it: *Vis in timore ſecurus eſſe? ſecuritatem time*; The onely way to be *ſecure in feare*, is to *feare ſecurity*. Saint *Paul* had given the ſame counſell before; that, to preſerve *Si permanſeris*, no better advice, than *Noli altum ſapere, ſed time*. 3 *Feare.* Rom.11.22.

Conſiderations out of her fault.

Now, from her Story, theſe conſiderations are yeelded, each one as an handfull of *ſalt*, to keepe us, and to make us *keepe*.

1 Firſt, that we ſee; as of CHRISTS *twelve*, which He had ſorted and ſelected

from the reſt, one miſcaried; *Et illum gregem non timuit lupus intrare*, and that the Wolfe feared not to ſeaze, no, not upon that Flocke: and as of NOAH's *eight* that were ſaved from the Floud, one fell away too; So, that of LOTS foure, here, and but foure in all, all came not to *Zoar*, one came ſhort. So that, of *twelve*, of *eight*, of *foure*; yea, a little after (*verſ.* 35.) of *two*, one is *refuſed*: that we may remember, few there be that ſcape from *Sodome* in the *Angels* company; and of thoſe (few though they be) all are not ſafe neither: Who would not feare, if one may periſh in the company of *Angels*.

2 Secondly, that as one miſcarrieth; ſo, not every one, but one that had continued ſo long, and ſuffered ſo many things, and after all this continuance, and all theſe ſufferings, falls from her eſtate, and turnes all out and in; and, by the inconſtancie of one houre, maketh void the perſeverance of ſo many yeares, and (as *Ezekiel* ſaith) *in* Ezek. 18.24. *the day, they turne away to iniquitie, all the former righteouſneſſe they have done, ſhall not be remembred.*

3 Thirdly, that, as ſhee periſheth; So, at the ſame time, that *Sodome*: Shee, by it; and it, by her. That, one end commeth to the ſinner without *repentance*, and to the juſt without *perſeverance*. One end, to the abomination of *Sodome*, and to the recidivation of *Lot's Wife*; *Et non egredientes, & egredientes reſpicientes*: They that *goe not out* of her, periſh; and they that goe out of her, periſh too, if they *looke backe*. *Lacus Aſphaltites*, is a monument of the one; *Lots Wives ſalt ſtone*, a memoriall of the other.

4 Laſtly, that as one periſheth, and that *ſuch an one*; So, that ſhee periſheth at the *gates*, even hard at the entry of *Zoar*: which of all other, is moſt fearefull; So neere her ſafetie, ſo hard at the gates of her deliverance. *Remember*, that neere to *Zoar gates*, there ſtands a *ſalt* ſtone.

Theſe very thoughts, what her caſe was, theſe foure wayes; and what ours may be (who are no better than ſhe was) will ſearch us like *ſalt*, and teach us, that as, if we remember, what we have beene, we may (ſaith Saint *Bernard*) *erubeſcere*; ſo, if we remember what we may be, we may *contremiſcere*: that, we ſee our beginnings, but ſee not our ending: we ſee our *Stadium*, not our *dolichum*. And that, as we have great need to pray Pſal. 71.18. (with the *Prophet*) *Thou haſt taught me from my youth up, untill now, forſake me not in mine old age, now when I am gray headed*; So, we had need ſtirre up our care of *continuing*, ſeeing we ſee, it is nothing to begin, except we continue; nor to continue, except we doe it, to the end.

Remember, we make not light account of the Angel's *Serva animam tuam*: bleſſing Matth. 16.22. our ſelves in our hearts, and ſaying, *Non fiet tibi hoc*; we ſhall come ſafe, goe we never ſo ſoft: *Zoar* will not runne away.

Remember, wee be not weary to goe whither GOD would have us; not to *Zoar*, though a *little one*, if our *ſoule* may there *live*: and never buy the eaſe of our body, with the hazard of our ſoule, or a few dayes of vanitie with the loſſe of eternitie.

Remember, we ſlacke not our pace, nor *ſtand ſtill* on the Plaine. For, if we ſtand ſtill, by ſtill ſtanding, we are meet to be made a *Pillar*, even to ſtand ſtill, and never to remove.

Remember, we *looke* not *backe*, either with her, on the vaine delights of *Sodome* left; or John 21.20. with *Peter* on Saint *John* behinde us, to ſay, *Domine, Quidiſte?* both, will make us forget Luke 9.62. our *following*. *None that caſteth his eye th'other way*, is εὔθετος, meet as hee ſhould be, *meet for the Kingdome of* GOD.

But ſpecially *remember* wee *leave not our heart behinde us*, but that wee take that with us, when wee goe out of *Sodome*: for if that ſtay, it will ſtay the feet, and writhe the eye, and neither the one nor the other will doe their dutie. *Remember*, that our *heart* wander not, that our heart long not. This *Care*, if it be fervent, will bring us *Perſeverance*.

Out of her *puniſhment*.

Now, that we may the better learne ſomewhat out of her *puniſhment* too: Let us *remember* alſo, that as to her, ſo to us, GOD may ſend ſome *un-uſuall viſitation,* and take us ſuddenly away, and in the act of ſinne too.

Remember the danger and damage: It is no leſſe matter, wee are about, than *perdet animam.* Which if wee doe, wee fruſtrate and forfeit all the fruit of our former well continued courſe; all we have done, is vaine. Yea, all that CHRIST hath done for us is in vaine; whoſe paines and ſufferings we ought ſpecially to tender, knowing that *Supra omnem laborem labor irritus,* No labour to loſt labour; and CHRIST then hath *loſt His labour* for us.

Remember the folly: that *beginning in the Spirit* we *end in the fleſh:* turning our backes to *Zoar,* we turne our face to *Sodome:* joyning to a *head* of fine *gold, feet* of *clay;* and to a precious foundation, a covering of thatch. Gal 3.3.

Remember the *Diſgrace:* that we ſhall loſe our credit and accompt, while we live, and ſhall heare that of CHRIST, *Hic homo;* and that other, *Quid exiſtis in deſertum videre? A reed ſhaken with the wind.* Luke 14.30. Matth.11.7.

Remember the *Scandall:* That, falling our ſelves, wee ſhall be a blocke for to make others fall: a ſinne no lighter; nor leſſe, nor lighter than a *mill-ſtone.* Matth.18.5.

Remember the *Infamie:* That wee ſhall leave our memory remaining in ſtories, among *Lot's Wife,* and *Iob's Wife, Demas* and *Ecebolius* and the number of *Relapſed,* there to ſtand to be pointed at, no leſſe than this heape of *Salt.*

Remember the *Iudgement* that is upon them after their relapſe, though they live, that they doe even (with her here) *obrigeſcere,* wax hard and numme, and ſerve others for a *caveat,* wholly unprofitable for themſelves.

Remember the *difficultie* of *reclaiming* to good: *Seven evill ſpirits* entering in ſtead of one, that their *laſt ſtate is worſe than the firſt.* Matth.12.45.

And laſtly, *Remember* that we ſhall juſtifie *Sodome* by ſo doing; and her *frozen ſinne,* ſhall condemne our *melting vertue.* For, they in the wilfulneſſe of their wickedneſſe perſiſted till fire from heaven conſumed them: And, they being thus obdurate in ſinne, ought not ſhee (and wee much more) to be conſtant in vertue? And, if the drunkard hold out, till he have loſt his *eyes;* the uncleane perſon, till he have waſted his *loynes;* the contentious, till he have conſumed his *wealth, Quis pudor quòd infelix populus Dei non habet tantam in bono perſeverantiam, quantam mali in malo!* What ſhame is it, that GODS unhappie people ſhould not be as conſtant in vertue, as theſe miſcreants *have beene,* and be in vice!

Each of theſe by it ſelfe; all theſe put together, will make a full *Memento:* which if ſhe had *remembred,* ſhe had beene a *Pillar* of *light* in heaven, not of *ſalt* in earth. It is too late, for her: we, in due time yet, may *remember* it.

And, when we have *remembred* theſe, *Remember* CHRIST too, that gave the *Memento:* that He calleth Himſelfe *Alpha* and *Omega;* not onely *Alpha* for His *happie beginning;* but *Omega,* for His *thrice happie ending.* For that Hee left us not, nor gave over the worke of our redemption, till Hee had brought it to *Conſummatum eſt:* And that, on our part, *Summa Religionis eſt, imitari quem colis,* The higheſt act of Religion, is, for the Chriſtian to conforme himſelfe, not to *Lot's Wife,* but to CHRIST, whoſe Name he weareth. And though *Verus amor non ſumit vires de ſpe,* True *love* (indeed) receiveth no manner ſtrength from *hope,* but, though it hope for nothing, loveth nevertheleſſe; yet, to quicken our love, which oft is but faint, and, for a full *Memento, Remember the Reward. Remember,* how CHRIST will *remember* us for it; which ſhall not be the wages of an hireling, or *(Leaſe-wiſe)* for time, and terme of yeares, but *αἰῶνες αἰώνων,* Eternitie it ſelfe, never to expire, end, or determine, but to laſt and endure for ever and ever. Apoc.1.8.

But this *reward* (ſaith *Ezekiel*) is for thoſe, whoſe foreheads are marked with *Tau,* which (as *Omega* in *Greeke*) is the laſt letter in the *Hebrew Alphabet,* and the marke of *conſummatum eſt,* among them: They onely ſhall eſcape the *wrath to come.* And this crowne is laid up for them, not of whom it may be ſaid, *Currebatis benè,* Yee *did runne* well; but, for thoſe that can ſay (with Saint *Paul*) *Curſum conſummavi,* I have *finiſhed* my courſe well. Ezek.9.4. Gal.5.7. 2 Tim.4.7.

And (thankes be to GOD) we have not hitherto wanted this *ſalt*, but *remembred Lots wife* well. So that, this exhortation, becauſe wee have prevented and done that which it calleth for, changeth his nature and becommeth a *commendation*, as all others doe. A commendation (I ſay:) yet not ſo much of the people (whoſe onely felicitie is to ſerve and be ſubject to one that is conſtant; for otherwiſe, we know how wavering a thing the multitude is) as of the *Prince*, whoſe conſtant ſtanding giveth ſtrength to many a weake knee otherwiſe. And *Bleſſed be* GOD *and the Father of our* LORD IESVS CHRIST, that we ſtand in the preſence of ſuch a *Prince:* who hath ever accounted of *Perſeverance*, not onely as of *Regina virtutum*, the Queene of vertues; but, as of *virtus Reginarum*, the vertue of a *Queene*. Who (like *Zorobabel)* firſt, by *Princely magnanimitie*, laid the *Corner-ſtone*, in a troubleſome time: and ſince, by *Heroicall conſtancie*, through many both alluring proffers and threatning dangers, hath brought forth the *Head-ſtone* alſo, with the Prophets acclamation, *Grace, grace, unto it*: *Grace*, for ſo happie a *beginning*; and *Grace*, for ſo thrice happy an *ending*. No terrours, no enticement, no care of her ſafety hath removed her from her ſtedfaſtneſſe: but, with a fixed eye, with ſtraight ſteps, with a reſolute minde, hath entred her ſelfe, and brought us into *Zoar*. *It is a little one*, but therein *our ſoules ſhall live*; and we are in ſafetie, all the Cities of the *Plaine* being in *combuſtion* round about us. Of whom it ſhall be *remembred*, to her high praiſe, not onely that of the Heathen *Illaque virgo viri*; but, that of *David*, that, all her dayes ſhe ſerved GOD, with a covenant of *Salt*, and with her *Iſrael*, from the firſt day untill now. And of this be we perſwaded, that *He which began this good worke in her, will performe it unto the day of* IESVS CHRIST, to her everlaſting praiſe, comfort and joy; and, in her, to the comfort, joy and happineſſe of us all.

2 Chron.13.5.

Yet it is not needleſſe, but right requiſite, that we which are the LORDS *Remembrancers* put you in minde, that as *Perſeverance* is the Queene of vertues, *quia ea ſola coronatur*; ſo is it alſo, *quia Satanas ei ſoli inſidiatur*, for that, all *Satans* malice, and all his practices are againſt it: The more carefull need we to be, to carry in our eye this example. Which GOD grant we may, and that our hearts may ſeriouſly regard, and our memories carefully keepe it, *Vt hæc columna fulciat nos, & hic ſal condiat nos*, that this *Pillar* may *proppe* our weakneſſe, and this *ſalt ſeaſon* our *ſacrifice*; that it may be remembred, and accepted, and rewarded in the day of the LORD. Which, &c.

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A SER-

A SERMON PREACHED IN THE COVRT AT RICHMOND,

On Tueſday, *being the* V. of March,

Anno Domini MDXCVI.

LVKE Chap. XVI. Ver. XXV.

Fili, recordare, &c.

Sonne, remember that thou, in thy life time, receivedſt thy pleaſure (or, good things;*) and likewiſe* Lazarus *paines: Now therefore is hee comforted, and thou art tormented.*

THIS Scripture hath the name given it in the very firſt words, *Recordare Fili, Sonne remember:* It is a *Remembrance.*

There be many Sermons of remembrance here on earth: this, is one from heaven, from the mouth of *Abraham.* Not now on earth, but in heaven, and from thence beholding (*not in a glaſſe or darke ſpeech,* but) *intuitive,* that which hee telleth us: and *Hee that ſaw it bare witneſſe, and His witneſſe is true.* 1 Cor. 13.2. John 19.35.

Which may ſomewhat move attention: Or, if that will not, let me adde further, That it is ſuch a *remembrance,* that it toucheth our eſtate in everlaſting life; That is, the well or evill hearing of this *Recordare,* is as much as our eternall life is worth. For, we finde both in it. That our *Comfort* or *Torment* eternall (*Comfort,* in *Abrahams* boſome; *Torment,* in the fire of hell) depend upon it: and therefore, as much as we regard them, we are to regard it.

This *Remembrance* is directed to a *Sonne* of *Abrahams*; not ſo much for him, as for the reſt. For, it is to be feared, that both the ſonnes of *Abraham,* and the daughters of

Sara forget this point overmuch; and many of them (with this partie here, to whom it is ſpoken) never remember it, till it be too late.

To ABRAHAMS ſonnes then, all and every one. But ſpecially, ſuch of his ſonnes, as preſently are in the ſtate, that this Sonne (here) ſometime was, of whom it is ſaid: *Hee had received good things in his life.* By vertue whereof, I finde, this *Recordare* will reach home to us; for that, wee are within the compaſſe of this *Recepiſti.* For truely, the ſumme of our Receipt hath beene great; No Nations ſo great: And, our *Recordare,* little; I will not ſay, how little, but (ſure) too little for that, we have *received.*

Now, albeit it be all our caſe (for, we all have *received*) yet, not all our caſe alike; but of ſome, more than other. For, ſome have received in farre more plentifull manner, than other ſome; and they therefore more deepely intereſſed in it. And looke, who among us have *received* moſt, them it moſt concerneth: and they (of all other) moſt need to looke to it.

If you aske, why they more than others? For that (beſides the dutie) to whom a great *Recepiſti* is given, of them a great *Recordare* will be *required.* The danger alſo helpes them forward. For, ſo it oft happeneth unhappily: that, whereas *Recepiſti* is made (and ſo may well be) a motive, for us to *remember:* ſo croſſe is our nature, none is ſo great an enemie to *Recordare* as it. Our great *receiving* is oft occaſion of our little *remembring.* And, as a full diet in the *veſſels* of *our bodie*; ſo, a plenteous *receipt* breeds *ſtoppings* in the *minde,* and memorie, and the vitall parts of our ſoule.

We have hereof a lively example before our eyes: And ſuch an one, as if it move us not, I know not what will. *A receipt, for memories that ſuffer obſtructions.*

Our SAVIOUR CHRIST unlocketh hell gates to let us ſee it. In diſcovering what ſighes and what ſufferings are in the other world, he ſheweth us one lying in them, to whom *Abraham* objecteth, that this franke *receiving* had marred his *memory.* And, as he ſheweth us his fault, ſo (withall) what came to him for it, in that ſtrange and fearefull conſequent: *Now therefore thou art tormented.*

This example is told by our SAVIOUR (in the XIIII. *verſe*) to other rich men, and troubled with the ſame *lethargie.* Who, when Hee put them in minde, It
Verſe 9. would not be amiſſe, while they were here, *to make them friends of that they had received,* that, when this failed them (as, faile them it muſt) that *might receive them into everlaſting tabernacles:* forgate themſelves ſo farre, as they *derided* His counſell; not, in words, but *per mycteriſmum.* Which maketh Him fall from Parables, to a plaine ſtorie (for, ſo it is holden by the beſt Interpreters, both old and later:) and, from *everlaſting tabernacles,* to *everlaſting torments:* That, howſoever they regarded not His *Recordare* on earth, they had beſt give better eare to ABRAHAMS, from heaven.

It is His intent, in reporting of it, that our *remembring* of it ſhould keepe us from it. *Non vult mortem, & minatur mortem, ne mittat in mortem,* (ſaith *Chryſoſtome:*) Hee would not have us in that place; yet Hee telleth us of that place, to the end wee never come in that place.

Yea, it is *Abrahams* deſire too, we ſhould not be overtaken, but thinke of it in time; and prevent it, before it prevent us. And therefore, he lifteth up his voice, and crieth out of heaven, *Recordare fili.*

And, not onely *Abraham,* but he that was in the place it ſelfe, and beſt knew the terrour, becauſe he felt it; felt that, in it, as he heartily wiſheth and inſtantly ſueth, that they,
Verſe 27. 28. whom he loveth or any way wiſheth well to, may ſome way take warning, *Ne & ipſi veniant, That they alſo come not into that place of torments.*

This uſe, CHRIST on earth, *Abraham* from heaven, and he out of hell, wiſh we may have of it. And we (I truſt) will wiſh our ſelves, no worſe than they: and therefore looke to our *Recordare,* carry it in minde, and (in *Recordare,* there is *Cor,* too) take it to heart; and by both, in time take order, *Ne & ipſi veniamus.*

The verſe it ſelfe (if we marke it well) is, in figure and proportion, an exact *Croſſe*. *The Diviſion* For, as a Croſſe, it conſiſteth of two barres or beames ſo ſituate, as the one doth quarter the other. *Thou receivedſt good things, and Lazarus received evill.* Theſe two lye cleane contrary: But meet both, at the middle word, *Now therefore:* and there, by a new *Antitheſis*, croſſe each other: ὁ δὲ, He that *received evill*, is *comforted:* and Σὺ δὲ, *thou that didſt receive good, art tormented.* And, to make it a perfect *Croſſe*, it hath a title or Inſcription too, ſet over it: and this it is, *Recordare fili.* And ſure, next to the Croſſe of CHRIST and the memory thereof, this Croſſe of *Abrahams* invention and exaltation is (of all others) moſt effectuall. And I verily perſwade my ſelfe, if we often would fix it before our eyes, and well marke the Inſcription, it would be a ſpeciall preparation to our Paſſeover (meaning, by our Paſſeover, our end) whereby paſſe we muſt, yet long, into another ſtate, either of miſery or bliſſe: but, whether of miſery, or bliſſe, it will lye much in the uſe of this word *Recordare.*

First then we will treat, 1 of the *Croſſe:* After, 2 of the *Title.* I. II.

We have, in the Croſſe, two *Barres:* But, with both, we will not meddle. For, why ſhould we deale with *Lazarus?* This place is not for him; nor he no roome in this Auditory. Therefore, waving his part, in this other (of the *Rich mans*) we have two *quarters*, repreſenting unto us two eſtates: a The upper part, or *head, Recepiſti bona, in vitâ*, his eſtate, in this life. b The nether, or *foot*; *Iam verò torqueris:* his eſtate, in the other.

Of theſe two: 1 That, two they are: 2 which they be: 3 and how they be faſtened, or tenanted the one to the other, with the *Illative, Now therefore.*

* * *

I. *Of the Croſſe.*

TO quarter out this *Croſſe:* Two parts it ſtands of; which two parts are two eſtates; 1 One paſt, 2 The other, preſent: The one, in *Memory:* The other, in *experience.* Now, both memory and experience (*Memory* of things paſt, and *Experience* of things preſent) are (both) hand-maids to *Providence,* and ſerve to provide for things to come. And, of all points of providence, for that which is the higheſt point of all, that our memory of it, keepe us from experience of this place, this concluſion.

I The *upper part* of it; The Preſent eſtate, *In vita tua recepiſti.*

Theſe two are ſet downe: 1 The one eſtate, in the words *Vitâ tuâ:* 2 The other, in the words *Iam verò, But now.* The former, paſt with him, and yet preſent with us: For, we yet *receive*. The later, preſent with him, but (with us) yet to come, or rather (I truſt) never to come: *Iam verò torqueris.*

1 The firſt is the life *in eſſe*, which we all now live: which though it be one and the ſame, yet is there in it a ſenſible difference, *Pauper & dives obviaverunt,* of ſome *poore,* and ſome *rich,* every day meeting each other.

2 But, *Nemo dives, ſemper dives:* and againe, *Nemo pauper, ſemper pauper.* They that be rich in it, ſhall not ever be rich; nor they that are poore, poore alway. *It came to paſſe* (ſaith the *Scripture*) *that the begger died* (*verſe* 22.) *Mortuus eſt etiam & dives, and the rich man* (for all his riches) died alſo. There ends the firſt eſtate.

3 But, that end is no finall end. For, after *Vitâ tuâ* there is a *Iam verò,* ſtill: a ſecond ſtate in reverſion, to take place when the firſt is expired. Our hearts miſgive us of ſome ſuch eſtate: and (as the Heathen man ſaid) they, that put it off, with *Quis ſcit?* who can tell, whether ſuch eſtate be? ſhall never be able to rid their minds of *Quid ſi?* but, what if ſuch a one be, how then? But, to put us (that be Chriſtians) out of all doubt, our *Saviour* CHRIST, by this ſtory, openeth us a Caſement into the other life, and ſheweth us, whither we goe, when we goe hence.

1 Firſt, That, as in this life (though but one, yet) there are two diverſe eſtates;

to death (though it be, but one neither) hath two ſeverall paſſages : And, thorow it, as thorow one and the ſame Citie gate, the *honeſt ſubject* walketh abroad for his *recreation*, and the *lewd malefactor* is carried out to his *execution*.

2 Two ſtates then there be, after death ; and theſe two diſ-joyned in place, diſlike in condition : both ſet downe within the verſe ; 1 One, of *comfort* : 2 The other, of *torment*.

3 And, that both theſe take place *jam*, preſently. For, immediately after his death, and, while all his *five brethren* yet lived, and yet any of them were dead, he was *in his torments*, and did not expect the *generall Iudgement*, nor was not deferred to the *end of the world*.

4 And (to make it a compleat *croſſe*, for ſo it is) as the *poore* and *rich* meet here, ſo doe they, there, alſo, otherwhile ; and goe two contrary wayes, every one to *his owne place*. *Lazarus* to his *boſome* ; the *rich man*, to his *gulfe* : and, ones *miſery* endeth in *reſt* ; the others *purple and fine linnen* in a *flame of fire*. *Verè ſtupendæ vices* (ſaith *Chryſoſtome*) verily, a ſtrange change, a change to be wondered at : to be wondered at and feared, of thoſe whom it may concerne any manner of way, and (at any hand) to be had in *remembrance*.

1 To apply theſe two, to the party, we have in hand, and to begin with the firſt eſtate, firſt. Two things are in it ſet downe by him : 1 The one, in the word *Fili* : 2 The other, in the word *Recepiſti*.

1 *Fili.* First, that he was *Abrahams ſonne*, and ſo, of the religion onely true : and one, that (as himſelfe ſaith of himſelfe) had had *Moſes and the Prophets*, though *tanquam non habens*, as though he had them not. For, little he uſed, and leſſe he regarded them ; yet, a *Profeſſor* he was.

2 *Recepiſti.* Secondly : as by nature, ABRAHAMS *ſonne* : ſo by condition or office, one of GODS *Receivers*. *Receivers* we are, every one of us, more or leſſe : but yet, in receipts, there is a great latitude. Great, betweene her, that received *two mites* ; and him, that received *a thouſand talents*. Betweene them, that receive *tegumenta* onely, covering for their nakedneſſe ; and them, that receive *ornamenta*, rich attire alſo, for comlineſſe : and againe, that receive *alimenta*, food for emptineſſe ; and *oblectamenta*, delicious fare for daintineſſe. Now, hee was not of the petie, but of the maine *receipt*. It is ſaid : Hee *received good things*, and it is told, what theſe good things were, *Purple* of the *faireſt*, and *linnen* of the *fineſt* ; and *quotidie ſplendide*, every day a double feaſt. Which one thing, though there were nothing elſe, asketh a great *Receipt* alone. Here, *rich* ; in this life ; and who would not ſue to ſucceed him in it ? One would thinke, this wood would make no croſſe, nor theſe premiſſes ſuch a *now therefore*. But, to him, that was thus and had thus, all this plentie, all this pleaſure ; *poſt tantas divitias, poſt tantas delicias* ; to him, is this ſpoken, *but now thou art tormented*. Which firſt eſtate, as it was *rich*, ſo it was ſhort : therefore, I make ſhort with it, to come to *cruciaris*. Which, though in ſyllables it is ſhorter, yet it is in ſubſtance, that peece to which he is faſtened, in length of continuance farre beyond it.

2 The *nether part* of the croſſe. The ſecond ſtate, *Cruciaris.* *Cruciaris* is but one word, but much weight lyeth in it : therefore it is not ſleightly to be paſſed over, as being the ſpeciall object of our *Recordare*, and the principall part of the croſſe indeed. Two wayes our SAVIOUR CHRIST expreſſeth it : 1 One while under the terme βασανὸς, which is *torture* : 2 Another, under the terme ὀδύνη, which is *anguiſh of the Spirit* : referring this, to the inward paine ; and that, to the outward paſſion. The ſoule being there ſubjected by GODS juſtice, to *ſenſuall paine*, for ſubjecting it ſelfe willingly to *brutiſh ſenſualitie*, in this life, it being a more noble and celeſtiall ſubſtance.

Of which paine, Saint CHRYSOSTOME noteth, that becauſe many of us can skill, what torment the *tongue* hath, in extremitie of a burning ague ; and what paine our hand feeleth, when from the hearth ſome ſparke lighteth on it : CHRIST choſe to expreſſe them in theſe two. Not, but that they be incomparably greater than theſe: yea, farre above all we can ſpeake, or thinke: but that fleſh and bloud conceiveth but what it feeleth, and muſt be ſpoken to, as it may underſtand. And it is a ground, that, in termes (here and elſe-where) proportioned to our conceit, *torments* are uttered farre beyond all conceipt: which, labouring to avoid, we may; but labouring to expreſſe, we ſhall never doe it.

Yet, to helpe them ſomewhat, wee ſhall the more deeply apprehend them, if we doe but compare them: as wee may, and never goe out of the confines of our owne verſe.

1 With *Recepiſti*, firſt. To conſider this: that his torment is in the preſent tenſe, now upon him, *Cruciaris*: His *good*, all *paſt* and gone, *Recepiſti*. Marke (ſaith Saint *Auguſtine*) of his pleaſure, *omnia dicit de præterito*; *Dives erat, veſtiebatur, Epulabatur, Recepiſti*: He *was rich, did goe, did fare, had received*: *was, did*, and *had*; all *paſt*, and vaniſhed away; all (like the counterpane of a Leaſe) expired, and our *Abraham* likeneth it to wages, received and ſpent before-hand.

2 Secondly, If we lay together his *torments*, and *bona tua in vitâ*. For, we ſhall finde, they are of a divers ſcantling. The one had an end with his life; and *ô quam ſubito!* The other, when it beginneth once, ſhall never have an end. That life is not like this. No: if all the lives of all, (I ſay not, men, women and children, but of all) and every of the creatures, that ever lived upon the earth, or ſhall live to the worlds end, were all added, one to another, and all ſpunne into one life, this one exceedeth them all. This then (I make no queſtion) will make another degree, to thinke, *quod delectabat fuit momentaneum, quod cruciat eſt æternum*.

3 Thirdly, if wee match it with *Lazarus autem*; that is, with the ſight of others in that *eſtate*, whence he is excluded: and in them, with ſorrow to conſider, what himſelfe might have had and hath loſt for ever. *There ſhall be* (ſaith CHRIST of this point) *weeping, and gnaſhing of teeth, to ſee Abraham, Iſaac, and Iacob, and all the Prophets, in the Kingdome of* GOD, *and your ſelves thruſt out of doores*. Not onely, *weeping*, for *griefe* that themſelves have loſt it; but, *gnaſhing of teeth* alſo, for very *indignation*, that others have obtained it. And, of others, not ſome other; but, that *Lazarus iſte*, one of theſe poore people, whom we ſhunne in the way, and drive our coaches apace to eſcape from: that, of them, it may fall, we may ſee ſome in bliſſe, when *they ſhall lye in hell like ſheepe* (ſaith the *Pſalmiſt*) that walked on earth *like Lions*. Will not this beare a third? Chap.13.28. Pſal.48.15.

4 But beyond all theſe, If we counterpoiſe it with the word παρακαλεῖται, *is comforted*, with which *Abraham* hath ſet it in oppoſition: *Torment* oppoſed to *comfort*; (that is) torment comfortleſſe, wherein, no manner hope of any kinde of comfort. Neither of the comfort of *mitigation*; for (in the *verſe* next before) all hope of κατάψυξις, *releefe*, is denied, even to *a drop of water*: Neither of the comfort of *delivery* at laſt; for (in the *verſe* next following) he is willed to know, that, by reaſon of the *great partition*, their caſe is ſuch, *ut non poſſunt* that they cannot preſently, or for ever, looke for any *paſſage* from thence, but muſt there tarry in torments everlaſtingly. So, neither comfort of *releefe*, nor of *delivery*: nor the poore comfort, which, in all miſeries (here) doth not leave us, Verſe 24. Verſe 26.

——*dabit Deus his quoque finem*;

An end will come: Nay, no end will never come. Which [*never*] is never deeply enough imprinted, nor ſeriouſly enough conſidered. That this [*now*] ſhall be ſtill *now*, and never have an end: and this *cruciaris* be *cruciaris* for ever, and never declined into a preter tenſe, as *Recepiſti* was. This is an *exaltation* of this *croſſe*, above all elſe: None ſhall ever come downe from it: none ſhall ever *begge* our *body, to lay it in our ſepulchre*.

5 Fifthly, If we lay it to *Recordare*. For, may I not adde to all theſe, that, being in this caſe, he heareth *Recordare*, and is willed to *remember*, when his *remembring* will doe him no good: but though he remember it, *in ſorrow, and in the bitterneſſe of his ſoule*: yea, though his ſorrow be *above meaſure ſorrowfull*, it will profit him nothing? I ſay, *Griefe* both utterly *comfortleſſe*, and altogether *unprofitable*.

Theſe five make him that feeles it (here) wiſh, that none of thoſe, he wiſheth well, may ever come there to know, how hot that *fire,* or how terrible that *torment* is.

Theſe five words are (all) within the compaſſe of the Verſe it ſelfe; and may ſerve (every one) as a *naile,* to faſten our memory to this croſſe: that, we may ever remember it and never forget it, and, never forgetting it, never feele it.

This then is his *croſſe.* We long (I know) to have it taken downe; our eares are dainty, and the matter melancholike, and we little love to heare it ſtood on ſo long. But, *Chryſoſtome* ſaith well of that *fire: Nunquid, ſi tacuimus, extinximus?* If we ſpeake not of it, will it goe out? No, no: *ſive loquamur, ſive taceamus, ardet ille:* ſpeake we, or keepe we ſilence, it burneth ſtill, ſtill it burneth. Therefore, let us *ſpeake,* and *thinke* of it, and let it ſtand in the name of GOD: *Et exerceamus auditum* (ſaith the good Father) *ne ita molleſcat,* and keepe our eares in exerciſe, that they grow not nice. If, to heare of it, be painfull; to feele it will be more. The *invention* is to keepe the *exaltation,* to take it up. For, none ſo neere it as they, *qui non tollunt, donec ſuper-imponitur,* that take it not up, till it be laid upon them.

3
The joyning, or *Tenon.*
Iam verò.

Thus, we have ſeverally ſeene the counterpoints of this *croſſe:* the *top,* which is *in vitâ,* in this life; and the *foot,* which reacheth *ad noviſſima inferni,* to the bottome of hell. It remaineth we tenon both theſe together, as *Antecedent,* and *Conſequent: Thou didſt receive: Now therefore.* 1 Firſt, that they may be: 2 And then, how they may be joyned.

1 First then we finde, that *Recepiſti* is, as it ends: and that, by this example, it may end in *cruciaris,* and prove the one end of a heavie Croſſe. Which firſt bringeth us out of admiration of the *riches* of this life. When we ſee, that theſe *good things,* which (after the tax of the world) are counted, and (in a manner) ſtiled the *onely good things,* and in the deceitfull ballance of this world, weigh downe ABRAHAMS *boſome;* be not ever demonſtrative ſignes of GODS ſpeciall liking: Nor they, *ipſo facto* higheſt in His favour, that receive them in greateſt meaſure: Nor peradventure (as CHRIST ſaith) ſo highly accompted of in Heaven, as they be on earth. Therefore, they that have them, not to reflect too much on them; nor be *ideò inflati* (as ſaith Saint *Auguſtine*) *quia obſericati;* as much pride in their ſoule, as *purple* on their body. And they that have them not, not to *æmulari,* vex and grieve themſelves at *Nabals wealth, Hamans preferment,* this mans *table;* ſeeing there commeth a *Iam verò;* and when that commeth, wee ſhall ſee ſuch an alteration in his ſtate, as hee that wiſheth him worſt, ſhall wiſh, that for every *good thing* hee *received* here, hee had received a thouſand; and (with Saint *Bernard*) *Vt omnes lapides converterentur in roſas,* that every ſtone under his feet here had beene turned into a roſe. Such is his caſe, now: and ſuch theirs, that come where he is.

Verſe 15.

2 Is this all? No. But, as it bringeth us out of *admiration;* ſo it bringeth us into *feare.* For, two things it offereth, either of which is, or may be matter of *feare.* 1. Firſt, in that he is *Abrahams ſonne.* That *Abraham* hath, of his ſeed, in *hell:* and that all his ſonnes ſhall not reſt in their Fathers *boſome.* Which offereth us occaſion to *feare,* for all our *Profeſſion.* For, though he were a *ſonne* too, and ſo acknowledged by *Abraham,* yet, there he is, now.

2 In that hee is of ABRAHAMS *rich ſonnes,* and one that *received good things* in his life. Which miniſtreth new matter of feare: that (as the *Prophet* ſaith) *Tophet is prepared of old,* and that *even for great ones;* for ſuch as *goe in purple,* and weare *fine linnen,* and *fare full daintily:* Even for ſuch, is it prepared. Not, as every priſon, for common perſons; but, as *Tophet* (or the Tower) for great Eſtates. So that it may ſeeme, either of both theſe have their danger at their heeles; For, that, they to him were; to many, they are: and to us, they may be, as *Antecedents* to an evill *Conſequent.*

Eſay 30.33.

Men verily may flatter themſelves: But ſure, I can never thinke but there is more, in this *Now therefore,* than the world will allow. And that this *Recordare* of

Abrahams is not a matter ſo ſleightly to be ſlipped over. There is ſome danger (no
doubt) and that more than will willingly be acknowledged, to ſuch as are *wealthy, and
well at eaſe in Sion.* Saint *Gregory* confeſſeth by himſelfe, that never any ſentence entred Amos 6.1.
ſo deepe into his ſoule as this. And that, as *Surgite mortui* was ever in Saint *Hieroms*
eare: And *Non in comeſſationibus*, not in ſurfetting, in Saint *Auguſtines*, by which he was Rom.13.3.
firſt converted: So, this was with him; and he could not get it out of his minde. For,
he ſitting in the See of *Rome*, when it was growen rich and of great *receipt*, was (as hee
ſaith) ſtill in doubt of *Recepiſti*: whether his exalting into that Chaire might not be his
recompence at GODS hands, and all that ever he ſhould *receive* from Him, for all his
ſervice. And ever he doubted this *Recepiſti* (which we ſo eaſily paſſe over) and whether
his caſe might not be like. Thus did the good Father; and (as I thinke) not
unwiſely: And, would GOD, his example herein, might make due impreſſion, and
worke like feare, in ſo many as have, in the eyes of all men, *received the good things in
this life.* For, this may daily be ſeene every where, that divers, that *received* them, if
ever any did; and that, in a meaſure heaped up and running over; carry themſelves ſo
without remembrance or regard of this point, as if no ſuch *Simile* were in the Scripture,
as that of the *Needles-eye*: No ſuch *example*, as of this *Rich man*: No ſuch *Recordare*, Math.19.24.
as this of *Abraham*, which we have in hand. It ſhould ſeeme, they have learned a point
of divinitie, *Abraham* never knew: *Balaams* divinitie (I feare) *to love the wages of* 2 Pet.2.15.
unrighteouſneſſe and a gift in the boſome, and yet to cry *Moriatur anima mea*, His ſoule Numb.23.10.
ſhould goe ſtraight to *Abrahams boſome* for all that: And ſo, in effect, to deny *Abrahams
Conſequence.*

Wee muſt then joyne iſſue upon the maine point, wee cannot avoid it: To enquire,
how this *Now therefore* commeth in: And how farre, and to whom, this Conſequent
holdeth. I demand then: was hee therefore *tormented*, becauſe hee *received
good things?* Is this the caſe of all them that *weare purple* and *fare well* in this life?
ſhall every one, to whom GOD reacheth ſuch *good things* as theſe, be quit for ever
from ABRAHAMS *boſome?* By no meanes. For, *Cujus eſt ſinus*, whoſe is the
boſome? Is it not ABRAHAMS? And, what was ABRAHAM? Looke *Gen.*
XIII. *Verſe* II. ABRAHAM *was rich in cattell, in ſilver and gold.* There is hope
then for *rich men*, in a *rich mans boſome*. Then, the *boſome* it ſelfe is a *rich mans*, though
a *Lazarus* be in it. Yea, though we finde here *Lazarus* in it: yet elſe-where, we finde,
he is not all. For, the *great* [a] *Lord* that bare rule under *Queene Candaces*: The [b] *elect* a Act.8.27.
Ladie: *Ioſeph of Arimathea*, and [c] the *Areopagite* (grave and wiſe Counſellours:) The b 2 Ioh.1.
[d] *Purple-ſeller* (and if the Purple-ſeller, why not the Purple-wearer?) Yes, the [e] *Purple-* c Act.17.34.
wearer too, were in earth, *Saints* (as we reade) and are (we doubt not) in *Abrahams boſome* d 16.14.
alſo. e Dan.5.29.

It was not therefore, becauſe hee was *rich*: for then muſt *Abraham* himſelfe have beene ſubject to the ſame ſentence. Nay, one may ſo be rich, and ſo uſe his riches together, as they ſhall conclude in the other *figure* and end in *ſolaris*; and no wayes hinder, but helpe forward his accompt; and bring him a ſecond *recipies* of the *good things* of that eternall life. And (if you marke it well) we have here, in this Scripture, two *rich* men: [1] One, that giveth the *Recordare*: [2] The other, to whom it is given. The example of a *rich man*, which rich men to avoid: The ſentence of a *rich man*, which rich men to remember.

1 It is evident: It was not, for that hee had *received good things in this life*: Seeing, as truly as ABRAHAM ſaid to him, *Sonne remember, thou didſt receive good things*: So truly might hee have rejoyned, *Father remember, thou didſt receive, &c.* It was not that.

2 Neither was it, becauſe he came by them unduely, by ſuch wayes and meanes, as the ſoule of GOD abhorreth: For, it is (ſaith *Bernard*) *Recordare quia recepiſti*; not *quia rapuiſti*, or *quia decepiſti*, by ravine, or deceipt.

3 Neither was it, becauſe he received them, and *wrapped* them up. For, as his receipts

are in this *verſe* : So his *expences*, in the XIX. So much in *purple*, and *linnen* ; So much, in *feaſting*.

4 Neither was it, becauſe receiving plentie, he tooke his portion of that, he received, in *apparell* or *diet*. For, *Num ſolis ſtultis apes mellificant* (ſaith the *Philoſopher*) doe Bees make honey, or Wormes ſpinne ſilke for the wicked or reprobate onely ? (Howbeit, it cannot be excuſed, that being but *Homo quidam*, he went like a Prince : for, *purple* was *Princes* weare.) Or, that he feaſted, and that not meanely, but λαμπρῶς, in all ſumptuous manner ; and that, not at ſome ſet times, but καθ' ἡμέραν, *day by day* : (for, this portion was beyond all proportion.)

None of theſe it was. Yet we hold ſtill, ſome danger there is ; there is ſome : and this *Recordare* is not idle or needleſſe.

What was it then, that brought him thither, or (as Saint *Bernard* calleth it) what was his *Scala inferni*, the ladder by which he went downe to hell ? that we may know, what is the difference betweene *Abrahams receipt* and his : and when *Recepiſti* ſhall conclude with *Cruciaris*.

Saint *Chryſoſtome* doth lay the weight on the word *Recepiſti*, in his nature or proper ſenſe. For, it is one thing (ſaith he) λαβεῖν (that is, *accipere)* to perceive or *take* ; another, ἀπολαβεῖν (that is, *recipere)* to *receive it*, as it were *in full diſcharge* and finall ſatisfaction. (And, the ſame diſtinction doth CHRIST Himſelfe obſerve in ἔχειν and ἀπέχειν, in Math.6.16. the VI. *Chapter* of Saint *Matthew*.) Both *have*, and both *receive* : But, they that doe λαβεῖν, receive them, as a *pledge* of GODS further favour : But they that doe ἀπολαβεῖν, receive them, as a full and compleat *reward*, and have no more to receive, but muſt thereupon releaſe, and quite claime all demands, in whatſoever elſe. *Tanquam arrham*, and *tanquam mercedem*, is the diſtinction in *Schooles*.

1 With GOD verily it is a righteous thing, to let every man *receive*, for any kinde of good, he hath done here. Yea, even the Heathen, for their morall vertues (as Saint *Auguſtine* holdeth of the *Romans*, and the victories they received.)

2 But, righteous it is alſo, that the *Reubenites*, which chooſe their lot in *Gilead* on this ſide of *Iordan*, and there ſeat themſelves, ſhould not after claime their part too, in the *Land* of *Promiſe*. Even ſo, that they that will *have*, and have their *receiving* time, here, ſhould not have it here, and elſe-where alſo.

3 Then, all is in the *choice*, where we will lay our *Recepiſti* : whether here or there, in this or that life : In *purple*, and *ſilke*, and the delights of the world : or, in the *reſt* and *comfort* of *Abrahams boſome*. Whether we will ſay : LORD, if I may ſo *receive*, that I may be *received* : If I may receive ſo the good of this life, that I be not barred the other to come ; *tanquam arrham*, as the earneſt of a better inheritance, *Ecce me*. But if my receiving here, ſhall be my laſt receipt : If I ſhall receive them *tanquam mercedem*, as my portion for ever ; I renounce them, Put me out of this *receipt*, and reſerve my part in ſtore *for the Land of the living*. And, of evill : If it muſt come here, or there (with Saint *Auguſtine*) *Domine, hîc ure, hîc ſeca* ; *Ibi parce* : Let my *ſeering* and *ſmart* be here ; there let me be ſpared : And, from *Cruciaris*, the *torment* to come, *Libera me Domine*.

To very good purpoſe ſaid the Ancient Father : *Quiſque dives, quiſque pauper, Nemo dives, nemo pauper : Animus omnia facit*. It is ſomewhat, to be rich, or poore ; it is nothing, to be rich, or poore ; It is, as the minde is : The minde maketh all. Now (ſaith Saint *Chryſoſtome)* what minde he carried, is gathered out of *Abrahams* doubling, and trebling, *Tu, tua*, and *tuâ* : *Recepiſti tu, bona tua*, in *vitâ tuâ* : which words are *working words* (as he taketh them) and containe in them great *Emphaſis*. Vnderſtanding (by *tua*) not ſo much that, he had in poſſeſſion ; as that, he made ſpeciall reckoning of : For, that, is moſt properly termed ours : *Animus omnia facit*.

1 This life is called *his life* ; not, becauſe he lived in it, but becauſe he ſo lived in it, as if there had beene no other life but it. And in his accompt, there was no other ; Δὸς μοὶ τὸ σήμερον, λάβε σοὶ τὸ αὔριον, Give him this life ; let this day be his day ; take to *morrow* who will. This did not *Abraham* : For, he *ſaw a day*, and that *after this life*, that *rejoyced him* more than all the dayes of his life. Iohn 8.56.

This life as it was *his life*; So the *good* of it, *his good, Bona tua*. This, *his life*, theſe the portion of his life: theſe he choſe for *his good*: they, his; and hee, theirs. They that make ſuch a choice, their *Recepiſti* may well end in *Cruciaris*.

This way, Saint *Chryſoſtome*: by the *minde*. Saint *Auguſtine* taketh another, by the *memory*, more proper to the Patriarch's meaning: and that foure wayes:

1 For (ſaith he) *Abraham* willing him to *remember*, he *had received ſuch things*; implieth (in effect) that he had cleane forgotten, that any ſuch things he had ever received. Looke how *Eſau* ſpeaketh, *Habeo bona plurima, I have enough, my Brother*: And, as his pew fellow here, *Luke* XII. *Anima habes*, Soule, thou *haſt goods enough*: Even ſo for all the world, it ſeemeth, this party here, he *had* them: Sure he was, he *had* them: but, that he *received* them, he never remembred. Now, he is put in minde, *quia recepiſti: Now therefore, thou art tormented*.

Gen.33.9.

Luke 12.19.

2 Now, not remembring he *had received them*, no marvell if hee forgate, *why* hee received them, or *with what condition*: Forgetting GOD in heaven, no marvell if hee remembred not *Lazarus* on earth. Verily, neither he nor any man receive them, as *Proprietaries*; but as *Stewards*, and as *Accomptants*, as CHRIST telleth us, above in this *Chapter*. Not, for our ſelves onely, or for our owne uſe; but for others, too: And among others, for *Lazarus* by name. If *Lazarus* receive not, it was his fault, and not GODS, who gave him enough to ſupply his owne uſes, and *Lazarus* want too. For both which two, he, and all *receive*, that receive at GODS hands. But he (it ſeemeth) *received* them to and for himſelfe alone, and no body elſe: That *Abraham* ſaith truly, *Recepiſti tu*; *tu & nemo alius*: *You*, and *yours*, and no body beſides. For, his *Recepiſti* ended in himſelfe, and he made himſelfe *Summam omnium receptorum*. For, if you call him to accompt by the writ of *Redde rationem*, this muſt be his Audit: In *purple* and *linnen*, ſo much; and in *belly-cheere*, ſo much: So much on his backe, and ſo much on his board, and in them endeth the *Totall* of his *Receipt*: Except you will put in his *hounds* too, which received of him, more than *Lazarus* might. This is indeed *Recepiſti tu ſolus*. This did not *Abraham*: For, his receipt reacheth to ſtrangers, and others beſides himſelfe; and, *Lazarus* he received in his boſome on earth, or elſe he had never beene in heaven, to have him there.

Will you ſee [*now therefore*] the Conſequent in kinde? *Therefore* is this party now in the *Gulfe*, becauſe (living) himſelfe was a gulfe: It is now *Gurges in gurgite*, but one Gulfe in another. While he lived, he was as a *Gulfe* ſwallowing all: *Now therefore*, the *Gulfe* hath *ſwallowed him*. *Remember* this, for it is a ſpeciall point. For, if our *purple* and *fine linnen* ſwallow up our almes: If our too much laſhing on, to doe good to our ſelves, make us in ſtate to doe good, to none but our ſelves: If our riotous waſting on expences of vanitie, be a *gulfe* and devoure our Chriſtian imploying in workes of charitie, There is danger in *Recepiſti*, even the danger of [*Now therefore*] *Gurges eras & in gurgitem projicieris*, a *Gulfe* thou wert, and into the *gulfe* ſhalt thou goe. Ever, for the moſt part, you ſhall finde theſe two coupled. In *Sodome*; *Pride*, and *fulneſſe of bread*, with *not ſtretching the hand to the poore*. In *Iuda*: *Great boules of wine, and rich beds of ivory*, with *little compaſſion on the miſery of Ioſeph*. And here: *Going richly, and fairing daintily*, with *Lazarus* boſome and belly, both emptie. The ſaying of Saint *Baſil* is highly commended, that ἀκόνη τῆς ἀσωτίας ἡ φιλοτιμία, *Pride is Prodigalities whetſtone*. And ſo it is (ſure;) and ſets ſuch an edge upon it in our expences, that it cuts ſo deepe into our *receipt*, and ſhares ſo much for *purple* and *linnen*, as it leaves but a little for *Lazarus* portion. Sure, ſo it is: leſſe *purple* muſt content us; and ſomewhat muſt be cut off from *quotidie ſplendidè*, if we will have *Lazarus* better provided for.

Ezek. 16.49.

Amos 6.4.

This, I have ſtood a little on, that it may be *remembred*. It is CHRISTS ſpeciall drift, both in the Parable before, and in this Story here: and *remember* it we muſt, if either (as, in that) we will be received into *everlaſting tabernacles*; or (as, in this) we will be delivered from *everlaſting torments*.

3 Now I adde, that, in thus forgetting *Lazarus*, to remember himſelfe, he remembred not himſelfe neither, but failed in that too. For, whereas he conſiſted of two parts, 1 a *body*, and 2 a *ſoule*, he *remembred* the one ſo much, as he quite left the other out of

his *memento*. For, his *Recepiſti tu* was his *body*, and nothing elſe. Now reaſon would, the *body* ſhould not take up the whole *Receipt*; but that the poore *ſoule* ſhould be thought upon too. *Purple* and *ſilke*, and *Ede, bibe*, they are but the *bodies* part: But *almes* and workes of mercy, they, they be the *ſoules*. May not our ſoules be admitted ſuitors, that we would *remember* them (that is) remember *Lazarus*? for, that is the ſoules portion: For, the other part, he and we all *remember* faſt enough.

4 Thus, *remembring* neither GOD nor *Lazarus*, nay, nor his owne *ſoule*; his memory thus failing him, GOD provided, and ſent ſome, to put him in minde. Sure, as he had *received* thoſe former *good things*, ſo alſo had he received *Moſes and the Prophets*, by his owne confeſſion: And, in receiving them, hee had received a great benefit, and (peradventure) greater in this than the other: And, *Moſes* had told him as much as *Abraham* tels him now: *Vtinam noviſsima providerent, Would* GOD (ſaith *Moſes*) *men would remember the foure Noviſsima*; 1. That there is a *death*; 2. there is a *Iudgement*; Deut.32.29. 3. there is a *heaven*; 4. there is a *hell*: But, of all the foure, *Noviſsima inferni* (in the ſame *Chapter*) the nethermoſt; Deut.32.22. *Nunc igitur cruciaris*, the place of *torments*. The *Prophets* ſaid as much: Ier.5.31. *Ieremie*, Ever thinke, that an end there will be, *Et quid fiet in noviſsimo*, what ſhall become of us in that end? Eſay 33.14. *Who among us* (ſaith *Eſay*) *can endure devouring fire?* who can dwell with *ardores ſempiterni*, everlaſting burnings? Theſe he had: and if he had heard theſe, it is plainly affirmed, *Audiant ipſos* would have done it; they would have kept him, for ever comming in that place. But, theſe alſo living he ſtrove to forget, and (as ingenderers of melancholie) to remove them farre away. And, that hee might the more eaſily doe it, it was thought not amiſſe, to call their authoritie in queſtion, whether they were worth the hearing or no. It is (in effect) confeſſed by him: that his *five brethren* and he were of one opinion; that the hearing of *Moſes* and the *Prophets* was a motive farre unworthy to carry ſuch men as they. An *Angell* from heaven, or *one from the dead* might (perhaps:) but, the Bookes of *Moſes* ſhould never move them. It was not, for nothing, he complaineth of his *tongue*: *Illâ linguâ*, with that *tongue*, hee had ſcorned the *Holy Oracles*: peradventure, that place, wherein he now lay, with that tongue which, in that place, feeleth the greateſt *torment*; and, from that place, the ſmalleſt *comfort*: both which it had before prophanely derided.

Thus then you ſee his *Scalam inferni*, the briefe of his faults, for which his *Receipt* endeth in this bitter *Recipe* of *torments* without end. 1 Epicuriſme: no life but this: No *good* but theſe here, Good *attire*, good *cheere*. 2 This was his reward: *Amen, dico vobis, recepiſtis*: (Saint *Chryſoſtomes* two.) Matth.6.2. 1 *Remembring* neither GOD in heaven, nor *Lazarus* on earth; 2 but being a *Gurges*, a Gulfe of all that he *received*, himſelfe: 3 No not his owne *ſoule*; 4 nor (laſt of all) this place of *torments*, before he was in it; and ſcorning at *Moſes* for *remembring* him of it. This you ſee: And, in him, you ſee who they be, over whom *Abraham* ſhall reade the like ſentence: *Qui habet aures, &c*.

II.
The *title*:
Recordare fili.

Now then, we have ſet up both ſides of this *Croſſe*, and faſtened each part to other with *Now therefore*: Let us affix the *Inſcription*, and ſo an end. That, is *Recordare fili*: The want of which brought him thither; The ſupply of it ſhall keepe us thence.

Fili recordare: *Optimè dictum ſed ſerò*, Excellently well ſaid, but too late (ſaith Saint *Bernard*.) For, alas! commeth *Abraham* in now, with *Recordare*? doth he now affix the title? why, it is too late. True, it is ſo: But, till now, he would not ſuffer any to ſet it up. Before, while it was time, and when it might have done him good, then he would not endure it: Now he is faine (when it is out of time) to know, what in time might have done him good: and may doe others, if (in time) they looke to it. Indeed, to him now, it is of no uſe in the world; but only to let him ſee, by what Iuſtice he is where he is; and what he ſuffereth, he ſuffereth deſervedly. The beſt is, *Abraham* hath more ſonnes than this ſonne; and they may take good by it, and have uſe of that, whereof he had none. With this ſonne it is too late; with ſome other, it is not. Not with us: we are yet upon the ſtage: Our *Iam verò* is not yet come. And for us, is this Inſcription ſet up, and for our ſakes, both CHRIST reported, and Saint *Luke recorded* this *Recordare*.

If you aske, What good is that? What is the good of exemplarie Iuſtice? What good is it, to ſee a malefactor puniſhed, or to read in a paper the crime wherefore? What, but onely that by reading what brought him thither, we may remember what will keepe us from thence. The neglect of *Recordare* is the cauſe, he is there: why then, *Recordare fili*, and keepe thee from thence. So, with one view of this Inſcription, we reade both his *ruine* and our owne *remedie*.

This is the right uſe of this *title*: GOD forbid, we ſhould have no uſe of it, till wee come where he is. But, it is therefore ſet over his head in that life, that we may reade it in this: reade it, and *remember* it: *remember* it and never have title ſet over ours.

It will be good then, ſometimes to keepe ſome day holy to the *exaltation* of this *Croſſe*, and to ſet this title before our eyes: to approch it and read it over: Yea, not once, but often to record this *Recordare*. Indeed, it is that, Saint *Gregorie* ſaith: *Recordatione magis eget verſus iſte quàm expoſitione*: Indeed, it more needs a *diſpoſition* to *remember* it, than an *expoſition* to underſtand it.

We are yet: how long we ſhall, we know not, nor how ſoone *vitâ tuâ* will be gone, nor, how quickly this *Iam verò* will come in place. This we know: between his ſtate and ours, there is only a puffe of breath in our noſtrills. That this life (ſhort though it be, and in a manner, a moment, yet) *hoc eſt momentum, unde pendet æternitas*: On it, no leſſe matter dependeth than our eternitie: or bliſſe or bane, *comfort* or *torment*. That in that place, without all hope either of releefe, eſcape or end: and that from thence, neither our *profeſſion* of truth, nor the greatneſſe of our *receiving* ſhall deliver, but onely this *Recordare*. It ſtandeth us then in hand, to take perfect impreſſion of this *Recordare*: and (as Saint *Auguſtine* ſaith) *Obliviſci quid ſimus, attendere quid futuri ſimus*, to forget, what we now be; to conſider, what we ſhall be without all queſtion yer long, but we know not how ſoone: but, oft it falleth, the ſhorter and ſooner, the leſſe we thinke of it.

1 Three things then I wiſh, for concluſion: 1 that we may *remember*: 2 remember *in time*: 3 remember *effectually*. That we may *remember* the *fire*, the *thirſt*, and the *torments*; and know what they meane, by *memorie*, rather than by *ſenſe*. *Abraham*, from heaven calls to us to that end: The party in hell crieth, *Ne veniant & ipſi*.

2 That wee doe it *in time*: that we be not in his caſe, never lift *up our eyes*, till we be *in hell*; nor *remember* that may doe us good, till it be too late.

3 That we doe it *effectually* from the heart: For, there is a *heart* in *Recordare*: And that, this being our greateſt buſineſſe, we make it not our leaſt care.

Our *Remembring* will be effectuall, if we pray to GOD daily, we may ſo *receive*, as we may *bee received*. And our *remembring* ſhall be effectuall, if it have the effect, that is, make us remember *Lazarus*. *Quotidiè Lazarus*: You may find *Lazarus*, if you ſeeke him, every day: Nay, you ſhall finde him, though you ſeeke him not. Our preſent eſtate, by preſent occaſion of the *dearth* now upon us, makes the *memorie* more freſh, than at other times it would be. *Remember* then our being remembred there, lieth on this their remembrance here; and, upon their receiving, our *recipies*, or rather *recipieris*. And *remember* that day, wherein what *we have received* ſhall be forgotten; and what *He hath received* of us ſhall be remembred; and nothing elſe ſhall be remembred, but *quod uni ex minimis*. Mat.10.42. The attaining *everlaſting tabernacles*, the avoiding *everlaſting torments* lie upon it. That which noe *remember* now in *Lazarus* boſome, ſhall be remembred to us againe in *Abrahams boſome*. To which, &c.

Our [illegible]

we now are received. And our [illegible]

[illegible]

they [illegible] shall [illegible]

by [illegible]

to others [illegible]

remembering [illegible]

[illegible]

[illegible] of us shall [illegible]

[illegible]

[illegible]

in [illegible] which, &c.

A
SERMON PREACHED
IN THE COVRT AT GREEN-VVICH,
On Sunday, being the IV. *of April,*
A. D. MDXC VI.

II COR. Chap. XII. Ver. XV.

Ego autem libentiſſime impendam, & ſuper-impendar ipſe pro animabus veſtris: etſi licet plus vos diligens, minus diligar.

And I will moſt gladly beſtow, and will bee beſtowed for your ſoules; though, the more I love you, the leſſe I am loved.

THE Words be Saint *Pauls*; and to the *Corinthians*. And, if we neither knew whoſe they were, nor to whom; yet this we might know by the words themſelves, that it is *Love* that ſpeakes, and *unkindneſſe*, that is ſpoken to. *Impendam*; *Super-impendar*; *libentiſsimè*: this muſt needs bee love; and that, unkindneſſe, that requireth ſuch love, with ſuch an *Etſi*, *Etſi minus diligar*, *Though, the more I love, the leſſe I be loved*.

1 Many wayes it may be manifeſt, that Saint *Paul* loved the Church of *Corinth* more than many other (loved them, for he *laboured more for them*.) By the time he ſpent with them, *a yeare and a halfe* full: Scarce with any ſo much. By his *viſiting* them three ſeverall times: Not any ſo oft. By two of his largeſt *Epiſtles* ſent to them: Not, to any the like. And in the one of them we ſee here, how frank and how kind a profeſſion he maketh, *in quâ omne verbum charitatis igne vaporatur*, wherein, everie word carrieth a ſweet ſent of *Loves* perfume: (it is *Saint Gregorie*.) Theſe, each of theſe; but all theſe together, may prove his *magis diligam*, the abundance of his love to *Corinth*.

1 Cor.5.10.
Act.18.11.
ver.14.

2 Now there ſhould be, in *love*, the vertue of the *Load-ſtone*, the vertue *attractive*, to

draw like love to it againe. There ſhould be: but was not. For, their little love appeared, by their many unloving exceptions which they tooke to him. To his *Office:* That, hee was but an *Apoſtle* of the ſecond head, and no waies to bee matched with the *Chiefe Apoſtles, Ver.*11. To his *Perſon:* That he was one of no preſence; Somewhat good at an *Epiſtle*, but his *Perſon* (or *preſence*) *nothing worth* (*Chap.* 10. 10.) To his *preaching:* that he was but ἰδιώτης τῷ λόγῳ, not ſo eloquent by much, as diverſe of them were; nor his Sermons *ex opere Corinthiaco*, of the *Corinthian* faſhion. Indeed, I know not how, but he could not hit on their veine. Chap. 11.6.

3 This cold infuſion of ſo faint regard on their parts, might have quenched his love. It did, *Apollo's*, for *Apollo* was once at *Corinth*, but found them ſo diverſe to pleaſe, as he waxed weary and got him away; and when he was moved to returne to them πάντως οὐκ ἦν θέλημα, his minde was not at all to come there againe as yet, ſaith Saint *Paul* (1 *Cor.* 16.) It made *Apollos* give over. So might it Saint *Paul* too. But, him it did not: *Charitas quâ ædificabat*, the love wherewith he built, was like *lime*, ſlacked not, but rather kindled with water. For, notwithſtanding all theſe, ſuch was his zeale, and he *Tantus zelator animarum*, that we ſee his affection, and wee heare his reſolution what it is: unkind they might be, but no unkindneſſe of theirs, or verdict never ſo hard, or cenſure never ſo ſharp; no *minus diligar* ſhould move him, or make him love their *ſoules* a whit the leſſe. 1 Cor.16.12.

4 Wherein, leſt they might bee jealous, he ſought to *Corinth* ſo oft, for the *ore* of it, becauſe the ſoile was rich, there was good to bee done (as men are ever that way quick-eyed:) hee appealed to all his former courſe with them, that hee *had ſought nothing hitherto*. Nothing hee had ſought, nor nothing he would ſeeke: And (to come to this our verſe) not onely ſeeke nothing; [1] But he would *beſtow:* [2] Beſtow, and *bee beſtowed* himſelfe: 3 and that, *moſt willingly* (indeed it is higher, ἥδιστα, *moſt gladly*) 4 and all this (to uſe *Chryſoſtomes* words) not, ὑπὲρ τῶν οὐδὲ φιλούντων, for thoſe that had not begun to love him firſt, but ὑπὲρ τῶν οὐδ' ἀντιφιλούντων, for thoſe that being loved firſt *did not love him againe.* 5 And that, not κατ' ἴσου in equall meaſure (that, is not his complaint) but ſuch, as *the more* (it is fuller, in the *Greeke*, περισσοτέρως the *more abundantly*) *they were loved, loved him the leſſe* for it. The degrees are many: and looke how many degrees, ſo many ſeverall points of elevation. Chap.11.8,9.

5 All which when I conſider, I cannot chooſe but marvell at his *love*; which truly is right admirable: And more, at their *minus*, than his *magis:* But, at his heroicall ſpirit, moſt of all, whom ſuch and ſo great unkindneſſe could not over-come. The rather, when I lay it to, and compare it with ours in theſe times: in which, a kind of love wee have (ſuch as it is) but ſuch as will not endure Saint *Pauls* aſſay; Or, if in ſome degrees it doe, if it be not reſpected ſtraight (not as it *deſerveth*, for ſo haply it is, but as it *ſuppoſeth* it ſelfe to deſerve) if it be croſſed with any unkindneſſe, it groweth abrupt. Every *minus diligar* makes it abate; and farre wee are from this Chriſtian magnanimitie, to reſolve with him (in the 11. *Chap.*) *quod facio, hoc & faciam*; what I doe, that I will doe ſtill: Or, here: *Love I will* ſtill; *though, the more I love, the leſſe I be loved.* Chap.11.12.

The thing loved, is the *Corinthians ſoules*. And (as *Corinth* it ſelfe was ſituate in a narrow land, between two Seas) ſo are they, in the verſe: having, on the one ſide, the Sea of *ſelfe-love* (in the former part:) and, on the other, the Gulfe of *unkindneſſe* (in the latter.) Through either of which, Saint *Paul* maketh a firſt and ſecond navigation, if haply hee may ſo *adire Corinthum*, gaine their ſoules to CHRIST, more precious to him, than *Corinth* it ſelfe and all the wealth in it.

The Diviſion I.

In the *Love* two things are offered. For, in the former moitie of the verſe, hee is encountred with *ſelfe-love*, [1] which beſtoweth nothing; [2] but, leaſt of all, his *life:* 3 Or if it doe, it is not *moſt gladly*; nay, not *gladly* at all. Theſe three hee beateth downe: the firſt, with *Impendam*; the ſecond, with *Impendar:* the third, with *libentiſſimè*. Thus having vanquiſhed the love of himſelfe in the former; in the latter moity, *Vnkindneſſe* riſeth up. Vnkindneſſe, in them, for whom he had done all the

former

Over which ſecond enemie having a ſecond conqueſt alſo, and triumphing over it, with his *Etſi*; he ſheweth, his love to be a love of proofe, to have all the perfections and ſignatures of Love: all which are within compaſſe of this verſe. *Amor* (as in *Shooles* we reckon them) 1 *Impenſivus*; 2 *Expenſivus*; 3 *Intenſivus* and 4 *Extenſivus*. The two former, in the two *verbes*; 1 Active, *Impendam*; and 2 Paſſive, *Impendar*; *Beſtowing*, or ſpending; *Beſtowed*, or ſpent it ſelfe. The two latter, in the *Adverb* and the *Conjunction*: 3 *Intenſive*, ſtraining it ſelfe to the higheſt degree, *moſt gladly*: and 4 *Extenſive*, ſtretching it ſelfe to thoſe that are furtheſt from Love, and leſt deſerve it *Etſi minus diligar*. 1 To *ſpend*; 2 To ſpend and *bee ſpent*; 3 to ſpend and be ſpent *moſt willingly*. If the full point were there, it were enough. 4 But, not onely *libentiſſimè*; But, *libentiſſimè, Etſi*; *moſt gladly*, yea, *though the more he, the leſſe they*, that is all in all.

II. But then, leſt we miſtake our terme of *love* (as, eaſily we may, and confound it with *luſt*) we muſt looke to our *Pro*, in the ſecond part. It is, *Pro animabus*; *ſoule-love*, he meaneth, all the while. Love, the *fruit of the Spirit*; Not *luſt*, the weed of the *fleſh*. Not, of this fleſh *ſiſter to wormes*, and *daughter to rottenneſſe*; but, of the *Spirit* allied to the Angels, and *partaker*, in hope, *of the Divine nature* it ſelfe. And, not of *one* only; but *animabus*, of *Soules*: more than love of one ſoule; many ſoules, many thouſands of ſoules, of a whole State or country. Them to love, and to them thus to prove our love, is it, which Saint *Paul* would teach; and it, which we need to learne. Theſe be the two parts. Whereof, &c.

Gal.5.22.
Iob 17.14.
2 Pet.1.4.

* * *

I. The Love.

Cant.6.3.
Hoſe.11.4.

TO enter the treaty of the firſt part. Wee beginne at the foure points, 1 *Impendam*, 2 *Impendar*, 3 *Libentiſſimè*, and 4 *Etſi*. If *Love* be an *Enſigne* (as, *Can.* 6.) the *Colours*; If it be a *Band* (as, *Hoſ.* 11.) the *twiſtes*; If a *Scale* (as *Chryſoſtome*) the *aſcents*; If an *Art*, (as *Bernard*) the *Rules* of it. Indeed, they talke much of an *Art of Love*, and Bookes of verſes have beene written of it: but, above all verſes, is *Carmen hoc amoris*. This verſe hath more art than they all: and of this it may be ſaid, *Me legat, & lecto carmine doctus erit*: Learne it, and ſay you learned *Love*. To take them as they lye, and with the firſt, firſt. *Ego vero impendam*.

1 *Amor impenſivus. Impendam.*

1 There was a world, when one ſaid, *da mihi cor tuum & ſufficit*: Beſtow your *heart* on me, and I require no further *beſtowing*; and the *beſtowing* of Love, though nothing but *love*, was ſomething worth.

2 Such a world there was: But, that world is worne out. All goeth now by *Impendam*: *Love* and all is put out to intereſt. The other empty-handed Love, is long ſince baniſhed the Court, the Citie and the Country. For, long ſince it is, that *King Saul* ſaw it, and ſaid it, to his Courtiers, that *he was not regarded*, but becauſe *he gave them fields, and vine-yards*, and offices *over hundreds and thouſands*. Nor yet *Diana* in the Citie of *Epheſus*, magnified there by the Craftſ-men, but, becauſe by her *Silver Shrines*, *they had their advantage*. Nay nor CHRIST Himſelfe neither, in the Country, but becauſe they *eat of the loves and were filled*. For, many miracles had they ſeen much greater than that, yet never profeſſed they ſo much, *Sicut tunc exaturati*, as when He beſtowed a good meale on them.

1 Sam.22.7.
Acts.19.24.
Ioh.6.26.

3 Such is now the worlds love, but ſpecially at *Corinth*, where they doe *cauponari amorem* indeed; ſet love to hire, and love to ſale; and at ſo high a rate, as * ſome were forced to give over, leſt paying for *love*, they might buy *repentance* too; and both *too deer*.

4 There is no remedie then: Saint *Paul* muſt apply himſelfe * to time and place, wherein (as all things elſe, ſo) *love* depends upon *Impendam*, *Yeelding* and *Paying*.

5 Now, there is nothing ſo pliant as Love; ever ready to transforme is ſelfe, to whatſoever may have likelyhood to prevaile; and it it be *Liberality*, into that too. For, that *Love* is *liberall* (nay *prodigall*) the *Greeke Proverb* noteth it, that ſaith, The *Purſe-ſtrings of love* are made of a *Leeke blade*; eaſily in ſunder, and wide open with no great adoe.

Ver.14.
Luc.15.31.

6 Saint *Paul* therefore commeth to it; and as hee maketh his caſe a *Father's* caſe towards them (in the verſe next before :) So hee ſaith with the kind Father (*Luc.* 15.) *Ecce omnia mea tua ſunt*. *Fathers* love and all muſt be proved by *Beſtowing*.

2 Tim.4.13.
Col 2.3.
Pſal.19.10.
119 72.
Pro.20.15.
Pro.9.10.
1 Reg.3.9.12.

7 Yea, *I will beſtow* : Now alas, what can *Paul beſtow* ? Eſpecially upon ſo wealthy Citizens ? What hath hee to part with, but his *Bookes and his parchments* ? Ware, at *Athens* perhaps ſomewhat; but at *Corinth*, little uſed and leſſe regarded. Indeed if ſilver and gold be all, and nothing elſe worth *the beſtowing*, nothing will come under *Impendam*, but it : his *beſtowing* is ſtalled. But, by the grace of GOD, there is ſomething elſe. There bee *talents* (ſo, the world will call them when they liſt, howſoever they eſteeme them ſcarce worth *pence* a peece.) And there bee *treaſures* of *wiſedome and knowledge, in* CHRISTO IESV (ſaith *Paul.*) Indeed, ſo had Saint *Paul* need to ſay; hee had beſt magnifie his owne *Impendam*, for hee hath nothing elſe to make of. Nay, it ſhall not ſtand upon his valuation. They that had both; both the wealth of *Corinth*, and the wiſedome of *Paul*, and both in abundance, as being both of them Prophets : The one of them (*King David*) preferreth this *Impendam* of *Pauls* before *gold, fine gold, much fine gold*; and that we may know how much that *much* is, *before thouſands of gold and ſilver*. This, was no poore *Apoſtle*. The other (*King Salomon*) ſaith directly : *There is gold, and a multitude of rich ſtones; but, the lippes of knowledge*, that, *is the precious Iewel*. And, not *Policie*; but *Scientia Sacrorum, prudentia* : the *knowledge* of *holy things*, is the *wiſedome* he meaneth. And, it was no flouriſh : hee was in earneſt : For, it is well knowne hee himſelfe *choſe them* before the other, when he was put to his choice; and, that his liking in that choice, was highly approved, by GODS owne liking. The truth is, Men have no ſenſe of their ſoules, till they be ready to part with them; and then is Saint *Pauls impendam* called for (and never ſeriouſly before;) when their caſe is ſuch as they can little feele, what the *beſtowing* is worth.

a Act.3.6.
b Marc.14.8.
12.44.
c Luc.21.4.

And, becauſe they would not ſeeke to feele it before, it is GODS juſt puniſhment they feele it not then. But, if men will labour to have ſenſe of that part in due time, they ſhould find and feele ſuch an eſtate of mind, as none know, but ſuch as have felt : ſurely ſuch, as they would acknowledge to be worth an *Impendam*. Indeed, this it is, Saint *Paul* can beſtow; and this it is, *Corinth* needs; and the more wealthy it is, the more. The other, as hee hath it not, ſo they need it not, that is, [a] *Aurum & Argentum* : *Quod autem habet*, but that he hath, he is ready to *beſtow*. What would we have more. [b] *Fecit quod potuit*, ſaith our SAVIOVR *in Marie Magdalens* caſe; and [c] *dedit quod habuit*, in the caſe of the poore *Widowe's mites*; and, that is as much as GOD doth, or man can require. But, bee it little, or bee it much, he that giveth *all*, leaveth nothing ungiven, and therefore his *impendam* is at the higheſt.

2
Amor expenſivus; Impendar.
Hebr.12.4.

But, when it is at the higheſt, the Paſſive *Impendar*, is higher than it. Much more, *to bee beſtowed*, than *to beſtow*. And therefore it hath a *Super-impendar* beſtowed on it. 1 For firſt, they that *beſtow*, give but of their *fruits*; but, hee that is *beſtowed*, giveth *fruit, tree*, and all. In that, the beſtower remained unbeſtowed: here, hee himſelfe is in the deed of gift too. 2. Secondly, before, there was but one *act* (of *beſtowing* onely;) here, in one, are both *beſtowing* and being *beſtowed*; and there being *both* muſt needs be better than *one*. 3. Thirdly, before, that which was beſtowed, what was it ? our *good*, not our *blood*; our *living*, not our *life* : *Nondum ad ſanguinem*, not yet ſo farre, as to the *ſhedding of bloud* : Then, there is ſomwhat behind : But, if to the ſhedding of that, then is it love at the fartheſt : if it bee

as *Solomon* ſaith, ***Fortis ſicut mors***; dare throw death his gauntlet. ***Majorem hoc ne-***
mo (ſaith CHRIST) ***Greater love hath no man***, than this, to ***beſtow his life***. 4. And Cant.8.6. Ioh.15.13.
indeed, wee ſee, many can bee content to *beſtow* frankly; but at no hand, to ***bee be-***
ſtowed themſelves : Yea, that they may not ***bee beſtowed***, care not, what they ***beſtow***.
For, *Selfe-love* crieth to us, ſpare our *living*; but in any wiſe, ***Propitius eſto tibi***, to Mat.16.22.
ſpare our *life*. ***Skin for skin*** is nothing but ***impendere ne impendamur***; to ſpend all wee Iob 2.4.
have, to ſpare our ſelves. But, hither alſo, will Saint *Paul* come from δαπανᾶν, to
ἐκδαπανᾶσθαι, without any reſervation at all of himſelfe: To doe or ſuffer; ***to ſpend or to be***
ſpent.

How to ***bee ſpent***? will hee die? Yea indeed: What, preſently here at *Corinth*? No;
for, at this time, and long after hee was ſtill alive : and yet hee ſaid truly ***Impendar*** for
all that. For, as before we ſaid, ſo ſay wee in this : If there bee no way to ***bee beſtow-***
ed, but by dying out of hand : they that, in ***field***, receive the ***bullet***; or they that, at
the ***ſtake***, have the ***fire*** ſet to them; they and they onely may be ſaid to ***bee beſtowed***.
That, is a way indeed, but not the onely way : but, other waies there bee beſide
them too. As that is ſaid to ***bee beſtowed***, not onely that, is defrayd at one
entire payment; but, that, which by ſeverall ſummes, is paid in; eſpecially,
if it bee, when it was not due; nor could not bee called for. This I meane : The
Patriarch ***Lot***, or the Prophet ***Ieremie***, that dwelling where ſinne abounded,
and ſeeing and hearing, ***vexed their righteous ſoules*** with the daily traſngreſſionſof the 2 Pet.2.7,8.
People, and for their unkindnſſe too; and thereby prevented their terme and paid Na-
tures debt, yer their day came, ***beſtowed*** themſelves (ſay I) though, not at once. (For,
hearts griefe & heavineſs do more than ***beſtow***, for they even ***conſume*** & waſt a mans life.)
And ***Timothee***, that by giving attendance to reading, meditation, and ſtudie, grew into 1 Tim.4.13.
an ἀπεψία and ***often infirmities***, and thereby ſhortened his time by much, ***beſtowed himſelfe*** 5.23.
(ſay I) though not at ***one inſtant***. He that knew it bare witneſſe, that that courſe of life
is a ***wearying***, yea, and a ***wearing*** of it too; and ſpends another manner ſubſtance than the Eccleſ.12.12.
ſweat of the Browes. This then, for the preſent, was Saint ***Pauls impendar***: By intentive 2 Cor.11.20.
meditation (for, his ***Books*** and ***Parchments*** tooke ſomewhat from his Summe;) By ***ſorrow*** 1 Cor.15.31.
and ***griefe*** of heart; for ***Quis ſcandalizatur & ego non uror?*** and that he ſaid (and ſaid tru-
ly) ***Quotidiè morior***, He ***beſtowed*** himſelfe by inch-meale; and might avow his ***impendar***
before GOD or man. And ſo farre, it is the caſe of all them, that be in his caſe : ***Sal***
terræ, as CHRIST termeth them; which ***Salt***, by giving ſeaſon, ***melteth*** it ſelfe away, Mat.5.13. 14.
and ceaſeth in ſhort time to be that it was. ***Lux mundi***, the light of the world, ***Aliis***
miniſtrando, ſeipſos conſumendo, Lighting others, and ***waſting*** themſelves : that is, a-
bridging their naturall courſe, and drawing on their untimely diſeaſes and death, before
their race be halfe runne.

But, to make it a perfect ***impendar*** and to give it his ***Super***; after all this, he came
to that other too. For ſo he did: in that point, like the poore labouring ***Oxe*** (to which, 1 Cor.9.9.
in the IX. ***Chapter*** of the ***former Epiſtle***, he reſembleth his ſtate) ſpending his time,
in ***earing*** the ground for corne, in ***inning*** the corne, in ***treading*** out the corne;
his ***necke yoked***, and his ***mouth muzzled***; and, in the end when all is done, ***offered on***
the altar too, and made a ***ſacrifice*** of. It was his caſe, and thither hee came at
laſt : and therefore in both caſes, hee might truly ſay ***Impendar***, and ***Super-impendar***
both.

3 ***Amor Intenſivus: libentiſſimè***

But, to elevate it yet a point higher, we ſay, that as either of theſe are much;
and both exceeding much : yet above both theſe is that, which (though wee handle
third, it) ſtandeth firſt, the adverbe ***Libentiſſimè***. True it is, which in ***divinitie*** wee
ſay : ***With*** GOD, ***the Adverbe is above the Verbe***; and the Inward ***affection*** (where-
with) above the outward ***action*** or Paſſion of ***Impendam*** or ***Impendar***, either. With
men, it is ſo too : When a diſpleaſure is done us, Say wee not, wee weigh not ſo much
the ***injurie*** it ſelfe, as the malicious ***minde*** of him that did offer it? And, if in ***evill***
it hold, why not in ***good*** much more? Not ſo much ***Impendar***, the thing which; as

Libentiſſimè, the good *heart*, wherewith it is beſtowed. And, will you ſee the minde wherewith Saint PAVL will doe both theſe? By this *adverbe* ἥδιστα, you may looke into his very *heart*. *Beſtow* hee will, and *be beſtowed* too; and that, not *Vtcunque*, in any ſort, be contented to come to it; but *willingly* : willingly, Nay *readily*; Readily, nay *gladly* (and the *degree* is ſomewhat, ἥδιστα) *moſt gladly*, in the very higheſt of all, in the *ſuperlative degree*. To *ſpend*, and ſpending to make no more reckoning of it, than of chaffe : Nay (it is more) to be *glad* of our loſſe; more glad, than others would be of their gaine. To *be ſpent*, and in being ſpent, not to hold our life precious: Nor ſo, but to *rejoyce* in it, and as if death were advantage; *In hoc eſt charitas*, certainly. *Death* (of it ſelfe) is *bitter*, and *loſſe* is not ſweet : Then, ſo, to alter their natures, as to finde *ſweetneſſe* in *loſſe*, whereat all repine; and *gladneſſe* in *death*, which maketh all to mourne; verily, herein is *love* : Or, if not here, where? Nay, here it is indeed, and before now, we had it not. For, in flat termes, he avoweth (in the XIII. *Chapter* before, of his former *Epiſtle*) if we ſever this from the other two : One may *part with all his goods to feed the poore, and yet have no love : One may give his body to be burnt, and yet have no love :* And then, though he doe *impendere*, *beſtow* all he hath; and though he doe *impendi*, *be beſtowed* himſelfe, *nihil eſt*, hee is nothing, if he want this affection, which is *love* indeed, the very ſoule of love, and the other but σκελετὸς, but the skinne and bones, and indeed nought elſe but the *carcaſſe*, without it. Therefore it was, that Saint *Paul* ſet this in the firſt place before the other two, becauſe the other two be but *ciphers*, and after this (the figure) ſet, they be *tens* and *hundreds*, and have their valuation: but without it, of themſelves they be but *ciphers*, juſt nothing. Thus much Saint *Paul* hath ſaid, in ſaying theſe three words, 1 *Impendam*, 2 *Impendar*, 3 *Libentiſſimè*. Thus much they amount to.

And now muſt we pauſe a little, to ſee, what will become of all this, and what theſe three will worke in the *Corinthians*.

Verſ.14.

Match.5.46.

We marvell at the *Love* : we ſhall more marvell, when wee ſee, what manner of men, on whom it is beſtowed. What his proofes are, we have heard; how large and how loving; and thus farre is he come, onely to winne favour and like mutuall love at their hands, without eye to any other thing in the world. No *Veſtra* : (no) but *Vos* only. This is all. And, not this; not ſo much; Nay not ſo little, as this, will come. Which if it did come, what ſingular thing were it? ſince the *very Publicans doe the like; love him, that loveth them*. Which we gather by his *Etſi*. Wherein (as he may) in no lowd and bitter manner he complaineth, but *complaineth* though; that, ſeeking their *love*, and nothing elſe, ſo hard was his hap, he found it not: Not, in a greater, or as great a meaſure, as his; but, *minùs* for *magis*, and ſo he a great loſer by it. The more, the higher, the neerer, his; the leſſe, the lower, the further off, theirs : ſo that, little likelihood of ever meeting.

Luke 17.14, 15, &c.

This is Saint *Pauls* caſe, to meet with unkindneſſe : and not only his, but CHRIST met with *nine* for *one*, too. Indeed, it is common, and not to be noted, but for commonneſſe. *De ingratis etiam ingrati queruntur*, They that are *unkinde* themſelves inveigh againſt the *unkindneſſe* of others. And, as it was ſaid of them that made *Caſar* away; *Oderunt tyrannum, non tyrannidem*, ſo may it truly here : The *Perſons* (that are *unkinde*) they hate, rather than the *vice* it ſelfe. Yet, even to know this, doth no hurt, what Saint *Paul* met with in the *Corinthians*; and this too, that all *unkinde* perſons dwell not at *Corinth*. And, as he to be pitied, ſo they to be blamed. All other commodities returne well from *Corinth*; onely *Love* is no trafficke. Saint PAVL cannot make *his owne* againe, but muſt bee a great loſer, withall. We cannot but pitie the *Apoſtle* in this *Minùs* of his. Saint *Auguſtine* ſaith well: *Nulla eſt major ad amorem provocatio, quam prævenire amando : Nimis enim durus eſt animus, qui amorem etſi nolebat impendere, nolit tamen rependere.* No more kindly *attractive* of *love*, than in loving to *prevent* : For, exceeding ſtony is that heart, which, though it like not to *love firſt*, will not *love againe* neither; neither firſt, nor ſecond. Yet ſo hard were theirs that neither one way nor other, *rectè*, nor *reflexè*, would either begin, or follow. No not, provoked by all thoſe ſo many forcible meanes, that Saint *Chryſoſtome* maketh a wonder at it, *Quomodo non converterentur in amorem*, that they were not melted and *reſolved into love* it ſelfe.

4 *Amor Extenſivus: Etſi minus diligar.*

Which cold ſucceſſe openeth a way to the laſt point, the point indeed of higheſt admiration, and of hardeſt imitation of all the reſt, in the conjunction *Etſi*. Which *Conjunction* is ſituated (much like *Corinth* it ſelfe) *in a narrow Land* (as it were) *betweene two ſeas*; beaten, upon the one with *ſelfe-love*, on th'other with *unkindneſſe*. Hitherto wee have had to doe, but with *ſelfe-love*, and his aſſaults: but now, *unkindneſſe* alſo is up. Theſe *Corinthians* (ſaith Saint PAVL) my affection ſtandeth toward them in all love: Love them and ſpare not (ſaith *Selfe-love*) but *tene quod habes*. Nay ſure, *Impendam, I will beſtow* it. Well; if there be no remedie: But (heare you?) *Propitius eſto tibi*, for all that. Nay; nor that neither: *Impendar*, I will *be beſtowed my ſelfe* too. *Poteſtnè bibere calicem hunc* (ſaith *Selfe-love*?) and, can you get it downe, thinke you? Yea: *Libentiſſimè* exceeding gladly. There is the Conqueſt of *Selfe-love*.

Matth.16.22.
Marke 10.46.

But, all this while, he lived ſtill under *hope*, hope of winning their love, for whoſe ſakes, hee had trod under foot the love of himſelfe: Hope, that it had beene but *Impendam* all the while; hee ſhould have had returned his owne againe at leaſt. But, at this *Etſi*, all is turned out and in. For, this is as much to ſay, as, All is to little purpoſe: for (to his griefe) he muſt take notice, they care for none of them: nor for him ever a whit the more: yea, rather the *leſſe* by a great deale. So that, all *three* be in vaine: *Et ſupra omnem laborem labor irritus*, No *labour* to *loſt labour*; Nor expence of life or goods, to that is ſpent *in vaine*. For, that is not *Impendam*, but *perdam*, nor *ſpent*, but *caſt away*. Therefore the former, though it were *funiculus triplex*, a threefold cord, and *not eaſily broken*, would not hold, but fly in peeces, but for this *Etſi*. To have then an *Etſi* in our *love*: this *Etſi*, this εἰ καὶ εἰκῇ, *though in vaine*, though our *Impendam* prove a *perdam*: That is it. To bee able to turne the ſentence and ſay, *Though the more I love, the leſſe I be loved, Yet will I beſtow*; yea, *be beſtowed*, and that *moſt gladly*, for all that. It is hard, I confeſſe: but, *Solus amor crubeſcit nomen difficultatis*, Love endureth not the name of *difficultie*, but ſhameth to confeſſe any thing too hard or too dangerous for it. For verily, *unkindneſſe* is a mightie enemie, and the wounds of it, deepe. Nay there be, that of themſelves are moſt kinde, in all the three degrees before remembred, as was King *David*, and as all noble natures are: why *Selfe-love* is nothing in their hands. But, let them be encountred with *unkindneſſe* (as *David* was in *Nabal*) they cannot ſtand the ſtroke; it woundeth deepe: and the feſter of *diſcontentment* more dangerous than it. Indeed (ſaith *David*) *this fellow*, I ſee, *I have done all in vaine for him*; for he *rewardeth me evill for good: So and ſo, doe* GOD *to mee, if hee be alive to morrow by this time*. Marke it in him; and in others infinite; and you ſhall ſee, whom *Selfe-love* could not, *unkindneſſe* hath overcome: and who paſſed well along the other three, at *minus diligar* their *Love* hath wracked, and from *kinde love*, beene turned to *deadly hate*.

1 Sam.25.15. 21. 22.

But, neither can this appall the *Apoſtle*, or diſ-lodge his love: but thorow all the reſt, and thorow this too, he breaketh with his *Etſi*, and ſheweth, he will hold his reſolution maugre all unkindneſſe. *Minus diligar* ſhall not doe it; *Vnkindneſſe* muſt yeeld, *Love* will not.

And now we are come to the higheſt, and never till now: but, now we are; that further we cannot goe. The very higheſt pitch of well-doing, the Heathen man ſaw in part: for, he could ſay, *Beneficium dare & perdere*, to beſtow Love, and loſe it, is well done: but, that is not it. This is it; *Beneficium perdere, & dare*, to loſe the firſt, and yet beſtow the ſecond; *Etſi*, yea, though the firſt were loſt.

Seneca.

Yea, the *Love* of *Loves*, CHRISTS owne love, what was it? *Majorem hâc charitatem nemo habet, quàm ut vitam quis ponat pro amicis.* Whereto Saint *Bernard* rejoyneth well, *Tu majorem habuiſti Domine, quia tu vitam poſuiſti etiam pro inimicis*: Greater love than this hath no man, to beſtow his life for his *friends*: Yet LORD (ſaith

Iohn 15.13.

(ſaith Saint *Bernard*) Thou hadſt greater, for thou beſtowedſt thy life for thy very *enemies*. And, to this love it is, that Saint *Paul* aſpireth; and neere it he commeth; that in ſome ſort, we may likewiſe ſay to him, *Tu majorem habuiſti Paule*, yes, thy love (*Paul*) was greater: for, thou art ready to doe the like; not for thine *enemies*, but for thy *unkinde friends*, the next degree to profeſſed enemies. 1 *To ſpend*, 2 *To ſpend and be ſpent*: 3 *To ſpend and bee ſpent, and that moſt gladly*: 4 Not onely *Moſt gladly*; but *moſt gladly, Yea though*.

Thus you have now his double conqueſt: Over the *Love of himſelfe* firſt; and now, over *Minùs diligar*, an unkinde repulſe too. And, in ſigne of victory, hee ſetteth up his colours, even theſe foure: 1 *Impendam*, 2 *Impendar*, 3 *Libentiſſimè*, and 4 *Etſi*. But *Etſi* is the chiefe; it is CHRISTS colour; and, that no perfect Love, that wanteth *Etſi*.

II. The Object of his *Love*. Thus wee have ſeene *Love* in his higheſt *aſcendent*, and heard *Love* in his *Magiſterium*, the hardeſt and higheſt, and indeed the *Maſter-point* of this *Art*. Which ſetteth us new on worke, to paſſe over into the ſecond part, and to enquire, what this *object* may be, ſo amiable, whereon Saint PAVL hath ſet his affection ſo, that for it, hee will doe and ſuffer all this; and that, ſo willingly without any exception, ſo conſtantly, without any giving over. All this, is nothing but the zeale of ſoules, *Zelus animarum faciet hoc*: It is, for their *ſoules*, all this. For their *ſoules*; and let their *bodies* goe.

1 *Pro animabus*, for your ſoules. Which (firſt) draweth the *diameter* that maketh the partition betweene the two *Loves*: The love which Saint *Paul* found; and the love which Saint *Paul* left at *Corinth*. For, hee found that which is *Scelus corporum*, the *bodies* unruly *affection*, and *infection* too otherwhile; (if ever in any place, there, it abounded:) but, he left *Zelus animarum*, the *Soules perfection*. Indeed, it falleth out ſometimes, that, in carnall love (or rather *luſt*, than love) wee may patterne all the former; and finde (as the *Wiſeman* ſpeaketh) ſome one *deſtitute of underſtanding*, waſting his whole ſubſtance, hazarding his life (and that, more *willingly* than wiſely) perhaps to gaine nothing but a *ſcorne* for his labour; and yet perſiſting in his folly ſtill: and all this, in the paſſion of concupiſcence, to a vaine creature; pleaſing his phanſie to the diſpleaſing of GOD, and to the piercing of his ſoule one day with deepe remorſe for it: and except it doe, to the utter ruine both of body and ſoule. We have, here at *Corinth*, a ſtrange example of it, Of * one, ---*Ad cujus jacuit Græcia tota fores*, at whoſe doores, ſundry of all ſorts waited, ſuing and ſeeking, and (as one of them ſaid) *buying repentance* at too deare a rate. But, what need we ſaile to *Corinth*? Even in our owne Age, wee have enow fond examples of it: of *Love* ſet awry and ſorted amiſſe; diverted from the *ſoule*, where it ſhould be beſtowed, and laviſhed on the *body*, where a great deale leſſe would ſerve. It is Saint *Auguſtines* wiſh: *O ſi excitare poſſemus homines & cum iis pariter excitari, ut tales amatores, &c*! O that we would in this kinde ſtirre up others, and our ſelves (with them) be ſtirred up, but even to beſtow ſuch love on the *immortall ſoule*, as wee ſee daily caſt away on the *corruptible body*! What, but ſo much? and no more? *Abſit ut ſic: ſed utinam vel ſic*: Till it might be more, would GOD, it were but as much in the meane time. Yet, more, and much more it ſhould be. *Sed infelix Populus Dei non habet tantum fervorem in bono, quantum mali in malo*, is Saint *Hierom's* complaint. But the People of GOD (unhappie in that point) hath not that courage or conſtancie in the *love of the Spirit*, that the wicked world hath, in the *luſt of the fleſh*. That courage? Nay, nothing like: *Ad erubeſcentiam noſtram dico*, to our ſhame it muſt be ſpoken. Looke but to the firſt point, *Impendam*: doth not the body take it wholly up? And, if we faile in the loweſt, what ſhall become of the reſt? Well: Saint *Pauls* love is; and ours muſt be, if it be right, *pro animabus*, Soule-love; which may ſerve for the firſt point of the ſequeſtration.

* LAIS. *Demoſthenes*.

1 Cor.6.5.

2 The *Reaſon*. But, why *Pro animabus*, what is there in the *ſoule* ſo lovely, that all this ſhould be

ſaid or done for it ? Why *for Soules* ? Why ? 1 Why, take the ſoule out of the body which ſo much wee dote on, but even half an houre, and the body will grow ſo out of our love, ſo deformed, ſo ugly, ſo every way lothſome, as they that now admire it, will then abhorre it; and they that now cannot behold it enough, will not then, endure once to come neere it, not within the ſight of it. This a naturall man would anſwer : The ſoule is to be regarded of the body, for it maketh the body to be regarded. 2 But, a Chriſtian man will ſay more for it. That the Love of CHRIST muſt be the rule of the Love of Chriſtians, and ours ſuitable to His. And CHRIST hath valued the ſoule, *above the world* it ſelfe, in direct affirming, that hee, that to winne the world *hazards his ſoule*, makes but an unwiſe bargaine : which bargaine were wiſe enough, if the *world* were more worth. Mat.16.26. *Appende animam homo* (ſaith *Chryſoſtome*) *& Impende in animam* : If you would *prize* your *ſoules* better, you would *beſtow* more on them. This is nothing : CHRIST hath valued your ſoules; valued and loved them above Himſelfe; Himſelfe, more worth than many worlds; yea, if they were ten thouſand. I come now to the point. Is CHRIST to bee loved ? Why, all that Saint *Paul* hitherto hath profeſſed, all and every part of it, it was but to the *Soules* at ſecond hand. His eye was upon CHRIST, all the time of his profeſſion. But, becauſe CHRIST hath, by Deed enrolled, ſet over His love to mens ſoules, and willed us, toward them to ſhew, whatſoever to Him wee profeſſe; therefore, and for no other cauſe, it is, that hee ſtandeth thus affected. For that, thoſe ſoules CHRIST ſo loved, that He loved not Himſelfe, to love them. *Dilexiſti me Domine plus quàm te, quando mori voluiſti pro me* (It is *Auguſtine* :) Dying for my ſoule (LORD) thou ſhewedſt, that my ſoule was dearer to thee, than thine owne ſelfe. In love then to CHRIST, we are to love them that CHRIST loved; not *ſicut ſeipſum* as Himſelfe, but *pluſquam ſeipſum* more than Himſelfe: and therefore, hath changed the *Sicut* of the Law, *Sicut teipſum*, as thy ſelfe, into Mat.19.16. a new *Sicut*, *Sicut ego vos*, as I have loved you. Ioh.13.34. And, how did He love us ? Even that He was the firſt that ever profeſſed theſe foure to us, 1 *Did beſtow*, 2 *was beſtowed*, 3 *moſt gladly*, 4 *yea though* the more He loved, the leſſe wee loved Him. Or (to give Him His right) a degree higher than *Paul* : Not, when we loved Him little, as *faint friends*; but *hated Him* greatly, as *ſworne enemies*. Ioh.15.2.4. For, He it was, that profeſſed this art, firſt. The words are indeed CHRISTS owne : The primitive and moſt proper uttering them, belongeth to Him. None ever ſo fully or ſo fitly ſpake or can ſpeake them, as the SONNE *of* GOD, on the *Croſſe*, from the *chaire of His profeſſion*. Luc.23.34. And, of Him there, Saint *Paul* learned *Hoc carmen amoris*. Himſelfe confeſſeth as much (in the V. *Chap*. of this *Epiſtle*) that it was *love*; Not, his owne love, but CHRISTS love (*Charitas* CHRISTI *extorſit*) that brought theſe words from him. His, they be not, but *ore tenus* : the tongue his, but CHRIST the ſpeaker. His they were; His they are, out of whoſe mouth, or from whoſe pen ſoever they come.

Wee are come then now, where we may read *Love* in the very *Originall* : ven in the moſt complete perfection, that ever it was : *Profitente* CHRISTO, CHRIST Himſelfe, the *Profeſſor* ſaith 1 *Impendam* firſt : *Beſtow Hee will*. If you will make port-ſale of your love, none ſhall out-bidd Him. Even whatſoever Himſelfe is worth, hee will *beſtow*; His *Kingdome*; and the *fulneſſe of joy and glorie* in it for ever.

2 *Impendar*. That ? why *Conſummatum eſt*; it is done already : all, *hands* and *feet*, *head* and *heart* opened wide; and all, even to the *laſt drop of bloud* beſtowed for us, on His *Croſſe* : where, the *love* of ſoules triumphed over the *love* of His owne *life*. Ioh.19.30.

3 *Libentiſſimè, moſt gladly*. Witneſſe that ſpeech : *A Baptiſme I have to be baptized with*, and *quomodo coarctor, how am I pained*, till I be at it ! And, that too, That, to him that moved Him, not to *beſtow*, but *favour Himſelfe*, he uſed no other termes than to the devill himſelfe, *Avoyd Sathan*. Proofe enough (ſay I) how willingly He went, and how unwillingly He would be kept from it. Luc.12.50. Mat.16.23.

4 And for His *Etſi* : would GOD, it were not too plaine : Both at His Croſſe, where the lowder their *Crucifige*, with the more ſtrong crying and teares He prayed *Pater ignoſce* : And ever ſince, *uſque hodiè*, till now, when (all may ſee) our *regard* Luc.23.34. is as little, as His *Love* great; and Hee reſpected, as if Hee had done nothing for us. Every part of His *Love*, and the *profeſſion* of his *Love*, but ſpecially the *Etſi* of His love paſſeth all. For, CHRIST, by deed enrolled, hath ſet over his love to them. Which is that, that ſetteth ſuch a price upon them, and maketh them ſo amiable, if not in their owne kindneſſe and lovelineſſe, yet in the love of CHRIST Himſelfe. Pſal.132.4. And it is the anſwer, that *David*, when hee *loſeth his ſleepe, to thinke upon the people of* Exod.18.14. GOD; that *Moſes*, when he *wearieth himſelfe in hearing cauſes from morning to night*; 18. &c. that *Ioſua, when hee fighteth the Lords battells*, and jeopards his life in the high places of the field; that any, that weares and *ſpends* himſelfe in the common cauſe, may make, as well as Saint *Paul* : Why it is *pro animabus*, it is *for ſoules*; for ſafegard of *ſoules*, thoſe *ſoules*, which CHRIST hath ſo dearely *loved*, and ſo deerely *bought*, and to our love ſo carefully commended: *Sicut ego vos*, as He did or ever ſhall do for us, that we do for them. Whereto, if not the *ſoules* themſelves (for the moſt part unthankfull) yet, this motive of *love*, of CHRISTS *love*, doth in a manner violently conſtraine us. For, though nothing is leſſe violent in the manner, yet, in the worke, nothing worketh more violent than it.

The Application. I conclude then with *Saint Bernards* demand : *Quæ vero utilitas in ſermone hoc?* What uſe have we of all that hath been ſaid? For, he that wrot it, is dead; and they, to whom it was written, are gone: But the Scripture ſtill remaineth, and we are to take good by it.

It ſerveth firſt, to poſſeſſe our ſoules of that excellent vertue, *Major horum*, the grea-1 teſt of the three; Nay, the vertue, without which, the reſt be but *ciphers*; the vertue that ſhineth brighteſt in CHRISTS example, and ſtandeth higheſt in His commendation, 1 Cor.13.13. *Love*.

2 But, *Love*, the *action of vertue*; not the *paſſion* of *vice*. *Love*, not of the *body*, Philip.3.21. the *vile body* (So, the HOLY GHOST termeth it *Phil.* 3.) but of the *ſoule*, the *precious* Pro.6.26. *ſoule* of man (*Pro.* 6.) Love of ſoules; the more, the more acceptable: If of a *City*, well; If of a *County*, better; If of a *Country* or Kingdome, beſt of all.

3 And for them and for their love to be ready to prove it by Saint *Paules* triall; to open our *Impendam*, to vow our *Impendar*, and as neere as may be, to aſpire to the ſame degree of *Libentiſſimè*. Verily, they that either (as the *Apoſtle*) for the *winning of ſoules*; or for the defenſe and *ſafety of ſoules*, many *thouſands of ſoules*, the *ſoules* of an whole *Eſtate*, in high and heroicall courage, have already paſt their *Impendam*; and are ready to offer themſelves every day to *Impendar*, & with that reſolute *forwardneſſe*, which we all ſee (for, it is a caſe preſently in all our eyes:) They that do thus, no good can be ſpoken of their love anſwerable to the deſert of it. Heavenly it is, and in heaven to receive the reward.

4 But, when all is done, we muſt take notice of the worlds nature. For, as Saint *Paul* left it, ſo wee ſhall finde it (that is) wee ſhall not perhaps meet with that regard, wee promiſe our ſelves. Saint *Paules magis diligam* met with a *Minus diligar*.

Therefore above all remember his *Etſi*. For to be *kind*, and that to the unkind: to know, ſuch we ſhall meet with; yea, to meet with them, and yet hold our *Etſi*, and love neverthele ſſe. This certainely is that Love, *Majorem quâ nemo*; And, there is on earth no greater ſigne of a ſoule throughly ſetled in the love of CHRIST, than to ſtand thus minded : Come what will come, *Magis* or *Minus*, *Si* or *Etſi*; frown or favour; Reſpect or neglect; *Quod facio, hoc & faciam*, What I doe, I will doe, with Chap.11.12. eye to CHRIST, with hope of regard from Him, let the world be as it is, and as it ever hath beene.

Samuel (this day in the firſt Leſſon) when he had ſpent his life in a well ordered

Government, that his very enemies could no way except to, in his old daies was requited with *Fac nobis Regem*; onely upon a humor of innovation. What then? Grew he diſcontent? No: *Non obſtante*, for all their ingratitude (Good man) this he profeſſeth: GOD *forbid* (ſaith he) *I ſhould ſin in ceaſing to pray for you*; *yea, I will ſhew you the good and right way of the* LORD, *for all that*. That may ſerve to match this, out of the Old Teſtament. For, here in like ſort, we have *Paul's Minus diligar*, before our eyes; and we ſee, hee is at his *Libentiſſimè, Etſi*, for all that. You learne then; as, that *Minùs diligar* may come; ſo, in caſe it doe come, what to doe; even to conſummate your *Love* with a triumph over *unkindneſſe*. Learne this, and all is learned: Learne this, and the whole *Art* is had. 1 Sam 8. 5. 12.23.

And we have, in this verſe, and in the very firſt word of it, that, will enter us into this Leſſon.

1 First, from *Ego verò*: from his, and from our owne perſons, wee may beginne to raiſe this duty. When wee were deep in our *Minùs diligar*, and ſmally regarded CHRIST; Nay, *Cum inimici eſſemus* (to take as we ſhould) when we were *His enemies*, of His over-abundant kindneſſe it pleaſed Him to call us from the *blindneſſe of error*, to the *knowledge of His truth*; and from a deep conſumption of our ſoules by ſinne, to the ſtate of health and grace. And, if S. *Paul* were loved, when *hee raged, and breathed blaſphemie againſt* CHRIST *and His Name*, is it much, if for CHRISTS ſake, hee ſwallow ſome unkindneſſe at the *Corinthians* hands? Is it much, if wee let fall a duty upon them, upon whom GOD the *Father* droppeth His raine, and GOD the *Sonne* dropps, yea ſhedds His bloud, ὑπὲρ ἀχαρίςȣς ϗ πονηρȣ̀ς, upon *evill and unthankefull men*? Rom.5 10. Act.9.1. Luc.6.35.

2 Surely, if *Love*, or well doing, or any good muſt periſh (which is the ſecond Motive) and bee loſt through ſome bodies default (where it lighteth) much better it is, that it periſh in the *Corinthians* hands, than in *Pauls*; by them, in their evill receiving, than by him, in his not *beſtowing*; through their *unkindneſſe*, than through our *abruptneſſe*. For ſo, the ſin ſhalbe theirs, and we and our ſoules innocent before GOD. *Impendatur per nos: Pereat per illos.*

But, periſh it ſhall not (which is the third point) though, for them, it may. For howſoever, of them it may bee truly ſaid; *The more wee love, the leſſe*, they: Of CHRIST, it never can, nor ever ſhalbe ſaid. For, Saint *Paul*, for the little love at their hands, found the greater at His. Though, the *more hee loved*, the *leſſe they loved him*; yet *the leſſe they loved, the more* CHRIST *loved him*. Of whom to bee loved, even in the leaſt degree, is worth all the love of *Corinth*, and all *Achaia* too. So that, here wee find (that wee miſſed all this while) a *tamen* for our *Etſi*: *Though* not *they*, *yet* CHRIST. Which *tamen* maketh amends for all. *Et vigilanti verbo uſus eſt Apoſtolus*; that Saint *Paul* ſpoke not at adventure, but was well adviſed when he uſed the word *Impendam*. For, it is *Impendam* indeed, not *Perdam*; Not *loſt*, but *layd out*; Not *caſt away*, but imployed, on *Him*, for whoſe love, none ever hath or ſhall *beſtow* ought, but he ſhall receive a *ſuper-impendar* of an hundred-fold. And indeed, all other loves, of the fleſh, or world, or whatſoever elſe, ſhall periſh and come to nothing; and of this, and this only, we may ſay *Impendam*, truely.

So that (to make an end) though true it be, that Saint *Bernard* ſaith, *Perfectus amor vires non ſumit de ſpe*, Perfect love receives no manner ſtrength from hope; yet, for that our *Love* is not without his imperfections, all under one view, we may with one eye behold CHRISTS *Magis diligam*, when we were ſcarce in our *Minùs*, nay ſcarce loved Him at all: and with the other, looke upon *Impendam*; that, what we doe herein, though at mens hands we finde no returne, at CHRISTS we ſhall, and it ſhall be the beſt *beſtowed* ſervice, that ever wee beſtowed, that wee *beſtow* in this kind.

Now, would GOD, the ſame *Spirit*, which here wrote this verſe, would write it in our *hearts*, that thoſe things are thus; That ſuch a *Rependam* there ſhall be, and we well aſſured of it, *ut & nos converteremur in amorem*, that we might be transformed into this *Love*. Which bleſſing, Almighty GOD beſtow on that which hath been ſayd, for CHRISTS, &c.

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SERMONS
PREACHED
VPON
Good-Friday.

A
SERMON
PREACHED AT
THE COVRT ON THE
XXV. of *March*, *A.D.* MDXCVII.
being GOOD-FRIDAY.

ZACH. Chap. XII. Ver. X.

Reſpicient in ME, quem transfixerunt.

And they ſhall looke upon Me, whom they have pierced.

THat great and honourable Perſon the *Eunuch* ſitting in his Chariot, and reading a like place of the Prophet *Eſay*, asketh S. *Philip*. *I pray thee, Of whom ſpeaketh the Prophet this? of himſelfe, or ſome other?* Act.8.34. A queſtion verie materiall, and to great good purpoſe; and to be asked by us, in all *Prophecies*. For, knowing who the Party is, we ſhall not wander in the *Prophets* meaning.

Now, if the *Eunuch* had been reading this of *Zacharie* (as then he was, that of *Eſay*) and had asked the ſame queſtion of S. *Philip*, he would have made the ſame anſwer. And as he, out of thoſe words tooke occaſion, ſo may wee, out of theſe, take the like, *to preach* IESVS, unto them. For neither of himſelfe, nor of any other, but of IESVS, ſpeaketh the Prophet this: and the *teſtimonie of* IESVS *is the Spirit of this Prophecie*. Apoc.19.10.

That ſo it is, the *Holy Ghoſt* is our warrant; who, in S. *Iohn's Goſpell* reporting,

reporting the Paſsion, and the laſt act of the Paſsion (this opening of the ſide, and piercing the heart of our *Saviour* CHRIST) ſaith plainly, that in the piercing, *the very words of the Prophecie were fulfilled*, *Iob.* 19. 37. *Reſpicient in me quem transfixerunt.*

Which terme of *piercing* we ſhall the more clearely conceive, if with the ancient Writers, wee ſort it with the beginning of *Pſalme* 22. the Pſalme of the Paſsion. For, in the verie Front or Inſcription of this Pſalme, our Saviour CHRIST is compared *Cervo matutino*, to the *morning Hart*: that is, a Hart rowſed early in the morning, (as from His very birth He was by *Herod*) hunted and chaſed all His life long, and this day brought to His end, and (as the poore Deere) ſtricken and *pierced* thorow ſide, heart and all: which is it, we are here willed to *behold*.

There is no part of the whole courſe of our Saviour CHRIST's life or death, but it is well worthy our *looking on*; and from each part in it, there goeth vertue to doe us good: But, of all other parts, and above them all, this laſt part of His piercing, is here commended unto our view. Indeed, how could the Prophet commend it more, than in avowing it to be *an act of grace*, as in the fore-part of this Verſe, he doth: *Effundam ſuper eos ſpiritum Gratiæ, & reſpicient, &c.* as if he ſhould ſay: If there be any *grace* in us, we will thinke it worth the *looking on*.

Neither doth the *Prophet* only, but the *Apoſtle* alſo, call us unto it, and *Heb.* 12. 2. willeth us ἀφορᾶν to *looke unto*, and regard, IESVS the *Author and Finiſher of our faith*. Then ſpecially, and in that act, when for the *Ioy of our Salvation ſet before Him, He endured the Croſſe, and deſpiſed the ſhame*; that is, in this ſpectacle, when He was *pierced*.

Which (ſurely) is continually, all our life long, to be done by us; and at all times, ſome time to be ſpared unto it: But, if at other times, moſt requiſite at this time; this very day, which we hold holy to the memory of His Paſsion, and the *piercing* of His precious ſide. That, though on other dayes, we imploy our eyes otherwiſe, this day at leaſt, we fixe them on this Object, *Reſpicientes in Eum*. This day (I ſay) which is dedicated *Ioh.* 3. 14. to none other end, but even to *lift up the* SONNE OF MAN, as *Moſes* did *the ſerpent in the wilderneſſe, that we may look upon Him and live*: When every Scripture that is read ſoundeth nothing but this unto us: when by the office of preaching, IESVS CHRIST is lively deſcribed in our *Gal.* 3. 1. ſight, and (as the *Apoſtle* ſpeaketh) is *viſibly crucified among us*: when in *1 Co.* 11. 26. the memoriall of the Holy Sacrament, *His death is ſhewed forth untill Hee come*, and the myſterie of this *His piercing*, ſo many wayes, ſo effectually repreſented before us. This Prophecie therefore, if at any time, at this time to take place, *Reſpicient in Me, &c.*

The Diviſion

The principall words are but two, and ſet downe unto us, in two points: 1 The *ſight* it ſelfe, that is, the thing *to be ſeene*: 2 and the *ſight* of it; that is, the act of *ſeeing* or *looking*. *Quem transfixerunt* is the Object, or ſpectacle propounded. *Reſpicient in Eum*, is the Act, or duty enjoined.

Of which, the *Object* though in place latter, in nature is the former, and firſt to be handled: for that, there muſt be a thing firſt ſet up, before we can ſet our eyes to looke upon it.

* * *

1.
The *ſight* or *object* generally.
1. CHRIST.
Dan. 9.26.

OF the Object, *generally* firſt. Certaine it is, that CHRIST is here meant: Saint *Iohn* hath put us out of doubt for that point. And *Zacharie* (here) could have ſet downe His name, and ſayd, *Reſpice in Chriſtum*: for, *Daniel* (before) had named his name, *Occidetur* MESSIAS; and *Zacharie* being after him in time, might have eaſily repeated it. But, it ſeemed good to the HOLY GHOST and to him, rather to uſe a circumlocution; and ſuppreſsing His name of CHRIST, to expreſſe Him by the ſtile or terme, *quem transfixerunt*. Which being done by choice, muſt needs have a reaſon of the doing, and ſo it hath.

Firſt, the better to ſpecifie and particularize the *Perſon* of CHRIST; by the kinde, and moſt peculiar circumſtance of His death. *Eſay* had ſayd, *Morietur, Dye He ſhall*, and *lay downe His ſoule an offering for ſinne*, *Eſa.* 53. 10. 2 Dye, but what Death? a naturall, or a violent? *Daniel* tells us, *Occidetur*: *Dan.* 9. 25. He ſhall dye, not a *naturall*, but a *violent* death. 3 But many are ſlaine after many ſorts; and divers kinds there be of violent deaths: The *Pſalmiſt* the more particularly to ſet it downe, deſcribeth it thus: *Pſal.* 22.16. *They pierced my hands and my feet*: which is onely proper to the death of the Croſſe. 4 *Dye*, and be *ſlaine*, and bee *crucified*: But, ſundry elſe were crucified; and therefore, the *Prophet* (heere) to make up all, addeth, that He ſhould not onely be *crucifixus*, but *transfixus*; not onely have His *hands* and His *feet*, but even His *heart pierced* too. Which very note ſevers Him from all the reſt, with as great particularity as may be: for that, though many beſides at other times, and ſome at the ſame time (with Him) were *crucified*; yet, the *ſide* and the *heart* of none was *opened*, but *His*, and His onely.

2. CHRIST *pierced*.

2. Secondly, as to ſpecifie CHRIST Himſelfe in Perſon, and to ſever Him from the reſt; ſo in CHRIST Himſelfe, and in His Perſon to ſever from the reſt of His *doings* and *ſufferings*, what that is, that chiefly concerneth us, and we ſpecially are to *looke to*: and that, is this dayes worke, CHRIST PIERCED. S. *Paul* doth beſt expreſſe this: *I eſteemed* (ſaith he) *to know nothing among you, ſave* IESUS CHRIST, *and Him crucified*: 1 *Cor.* 2. 2. That is, the perfection of our knowledge, is CHRIST: The perfection of our knowledge in, or touching CHRIST, is the knowledge of *Chriſt's piercing*. This, is the chiefe *Sight*; Nay (as it ſhall after appeare) in this ſight, are all ſights: So that, know this and know all. This generally.

2 The *Object* ſpecially. 1 The *Paſſion* it ſelfe *Quid.*

Now, *ſpecially* : In the *Object*, two things offer themſelves : 1 The *Paſſion*, or ſuffering it ſelfe ; which was, *to be pierced*. 2 And the *Perſons*, by whom. For, if the *Prophet* had not intended, the *Perſons* ſhould have had their reſpect too : hee might have ſaid *Reſpicient in Eum qui transfixus eſt*, (which *Paſſive* would have carried the *Paſſion* it ſelfe full enough :) but, ſo, he would not ; but rather choſe to ſay, *quem transfixerunt* ; which doth neceſſarily imply the *Piercers* themſelves too. So, that we muſt needs have an eye in the handling, both to the *fact*, and to the *perſons*, 1 *quid*, and 2 *quibus*, both what, and of whom.

1. The *Degree* thereof: *Transfixerunt.*

In the *Paſſion*, we firſt conſider the degree : for, *transfixerunt*, is a word of *gradation* : more than *fixerunt*, or *ſuffixerunt*, or *confixerunt*, either. Expreſsing unto us the piercing, not with *whips* and *ſcourges* ; nor of the *nailes* and *thornes* ; but, of the *ſpeare-point*. Not, the *whippes* and *ſcourges*, wherewith His skin and fleſh were *pierced* ; nor the *nailes* and *thornes*, wherwith His feet, hands and head were *pierced* ; but, the *Speare-point*, which *pierced* and went through His very *heart* it ſelfe : for, of that wound, of the wound in His *heart*, is this ſpoken (*Io.* 19.34.) Therefore *trans*, is here a *tranſcendent* ; through and through : through skinne and fleſh ; through hands and feet ; through ſide and heart and all: the deadlieſt and deepeſt wound, and of higheſt gradation.

2. The Extent, *Me.*

Secondly, as the Prepoſition (*Trans*) hath His gradation of divers degrees ; ſo, the *Pronoune* (*Me*) hath his generality of divers parts ; beſt expreſſed in the *Originall*. *Vpon Me* : not, upon my body and ſoule : *Vpon Me*, whoſe Perſon, not whoſe parts, either *body* without, or *ſoule* within: but *Vpon Me*, whom wholly, body and ſoule, quicke and dead, they have *pierced*.

1. His *Body.*

Of the *bodies piercing*, there can be no queſtion ; ſince, no part of it was left unpierced. Our ſenſes certifie us of that, what need we further witneſſe ?

2. His *Soule.*

Of the *Soules* too, it is as certaine ; and there can be no doubt of it neither : that we truly may affirme, CHRIST, not in part, but wholly was *pierced*. For, we ſhould do injury to the ſufferings of our *Saviour*, if we ſhould conceive by this *piercing*, none other but that of the *Speare*.

And may a *ſoule* then be *pierced*? Can any *Speare*-point goe through it? Truly *Simeon* ſaith to the *Bleſſed Virgin*, by way of prophecie, that *the ſword ſhould goe through her ſoule*, at the time of His *Paſſion*. And as the *ſword* through *her's* ; ſo, I make no queſtion, but the *Speare* through His. And, if through her's, which was but *anima compatientis* ; through His, much more, which was *anima patientis* ; ſince *Compaſſion*, is but *Paſſion* at *rebound*. Howbeit, it is not a *ſword* of *ſteele*, or a *Speare*-head of *iron*, that entreth the ſoule, but a metall of another temper : the dint whereof no leſſe goreth and woundeth the ſoule in proportion, than thoſe doe the body.

Luc. 2.35.

body. So that, we extend this *piercing* of CHRIST further, than to the viſible gaſh in His ſide, even to a *piercing* of another nature, whereby, not His *heart* onely was ſtabbed, but His very *ſpirit* wounded too.

The Scripture recounteth two: and of them both, expreſly ſayth, that they both *pierce the ſoule*. The *Apoſtle* ſayth it, by *Sorrow*: *And pierced themſelves through with many ſorrowes*: The *Prophet*, of *Reproach*: *There are, whoſe words are like the pricking of a ſword*: and that, to the *Soule* both: for, the *body* feeles neither. With theſe, even with both theſe, was the Soule of CHRIST IESVS wounded.

1 Tim.6.10
Pſal.64.34.

For *ſorrow*: it is plaine through all foure *Evangeliſts*; * *undiq; triſtis eſt anima mea uſq; ad mortem*; My *Soule* is invironed on every ſide with *ſorrow, even to the death*: [a] *Cœpit* IESVS *tædere & pavere*, IESVS began to be *diſtreſſed* and in great anguiſh. [b] *Factus in agoniâ*, being caſt into an *agonie*. [c] *Iam turbata eſt anima mea*; Now is my *ſoule troubled*: Avowed by them all; Confeſt by Himſelfe. Yea, that His ſtrange and never elſe heard of *ſweat*; drops of bloud plenteouſly iſſuing from Him all over his body, what time, no manner of violence was offered to His body, no man then touching Him, none being neere Him; that bloud came certainly from ſome great *ſorrow*, wherwith His *ſoule* was *pierced*. And, that His moſt dreadfull crie, which at once moved all the powers of heaven and eorth, *My God, My God, &c.* was the voice of ſome mighty *Anguiſh*; wherewith His *ſoule* was ſmitten; and that in other ſort, than with any materiall *ſpeare*. For, *Derelinqui à Deo*, the body cannot feele it, or tell what it meaneth. It is the *Soules* complaint; and therefore without all doubt, His *Soule* within Him was *pierced*, and ſuffered, though not that, which (except charity be allowed to expound it) cannot be ſpoken without blaſphemy; Not ſo much (GOD forbid:) yet much, and very much; and much more than others ſeeme to allow; or how much, it is dangerous to define.

With *ſorrow*
*Mat.26.38.
Mar. 14.34.
a Mar.14.33
b Luc.22.44.
c Ioh.12.27.
Mat. 27.19.

To this *edge* of *ſorrow*, if the other of *piercing deſpight*, be added as a point (as, added it was) it will ſtrike deepe into any *heart*; eſpecially, being wounded with ſo many ſorrowes before. But, the more noble the *heart*, the deeper; Who beareth any griefe more eaſily than this griefe, the griefe of a contumelious *reproach*. *To perſecute a poore diſtreſſed ſoule, and to ſeeke to vexe Him that is already wounded* at the heart, why, it is the very pitch of all *wickedneſſe*; the very extremity that malice can doe, or affliction can ſuffer. And to this pitch were they come, when after all their wretched *villanies* and *ſpitting*, and all their ſavage indiguities in *reviling* Him moſt opprobriouſly, He being in the depth of all His diſtreſſe, and for verie anguiſh of ſoule crying, *Eli, Eli, &c.* they ſtaied thoſe that would have relieved Him; and (void of all humanity) then ſcorned, ſaying: *Stay, let alone, let us ſee, if* ELIAS *will now come and take Him downe*. This barbarous and bruitiſh *inhumanitie* of theirs, muſt needes piere deeper into His *Soule*, than ever did the *iron* into His *ſide*.

With *reproach*.
Pſal.69.26.
Mat.27.49.

To all which if wee it adde, not onely that horrible ingratitude of theirs, there by Him ſeen; but ours alſo no leſſe than theirs by Him foreſeene at the ſame time; (Who make ſo ſlender reckoning of theſe His *piercings*, and (as they were a matter not worth the *looking on*) vouchſafe not ſo much as to ſpend an houre in the due regard and meditation of them: Nay, not that onely, but further, by unceſſant *ſinning*, and that without *remorſe*, do moſt unkindly requite thoſe His bitter *Paines*, and as much as in us lies, even *crucifie afreſh the* SONNE OF GOD, *making a mocke of Him and His piercings.*) Theſe, I ſay (for, theſe all and every of them in that inſtant were before His eyes) muſt of force enter into, and go thorow and thorow His *Soule* and Spirit; that, what with thoſe former ſorrowes, and what with theſe after indignities, the *Prophet* might truly ſay of Him, and He of Himſelfe, *In Me, Vpon Me*; not whoſe *body*, or whoſe *ſoule*; but, whom entirely and *wholly*, both in body and ſoule, alive and dead, they have *pierced* and *paſsioned* this day on the *Croſſe*.

Heb. 6. 6.

2. The *Perſons, a quibus.*

Of the *Perſons*: which as it is neceſſarily implied in the word, is very properly incident to the matter it ſelfe. For, it is uſuall, when one is found ſlaine (as heere) to make inquirie, *by whom* he came by his death. Which ſo much the rather is to be done by us, becauſe there is commonly an error in the World, touching the *Parties* that were the cauſes of CHRIST's death. Our manner is, either to lay it on the *Souldiers*, that were the Inſtruments; Or if not upon them, upon *Pilate* the *Iudge* that gave ſentence; Or if not upon him, upon the *people* that importuned the Iudge; Or laſtly, if not upon them, upon the *Elders of the Iewes* that animated the People: And this is all to be found by our *Queſt of Inquirie*.

But the *Prophet* here inditeth others. For, by ſaying, *They ſhall looke, &c.* whom *They have pierced*, he entendeth by very conſtruction, that the firſt and ſecond [*They,*] are not two, but one and the *ſame Parties*: And that *they* that are here willed to *looke upon Him*, are *they*, and none other, that were the authors of this fact, even of the murther of IESVS CHRIST. And (to ſay truth) the Prophet's entent is no other but to bring the malefactors themſelves that *pierced Him*, to view the body and the wounded *heart of Him, whom they have ſo pierced*.

In the courſe of Iuſtice, we ſay and ſay truly; when a party is put to death, that the *Executioner* cannot be ſayd to be the cauſe of his death; nor the *Sheriffe*, by whoſe commandement he doth it; neither yet the *Iudge* by whoſe ſentence; nor the *Twelve men*, by whoſe verdict; nor the Law it ſelfe, by whoſe authority it is proceeded in. (For, GOD forbid we ſhould endite theſe, or any of theſe, of murther:) *Solum peccatum homicida*: Sinne, and Sinne onely is the murtherer. Sinne (I ſay) either of the Party that ſuffereth: or of ſome other, by whoſe meanes, or for whoſe cauſe, he is put to death.

Now, CHRIST*'s* owne ſinne it was not, that He dyed for. That is moſt evident. Not ſo much by His owne challenge, *Quis ex vobis arguit me de peccato?* As by the report of His *Iudge*, who openly profeſſed, that he had *examined Him*, and *found no fault in Him*: *No, nor yet* Herod, *for, being ſent to him, and examined by him alſo, nothing worthy death was found in Him*: And therefore, calling for *water*, and *waſhing his hands*, he proteſteth his owne *innocencie of the bloud of this* IVST MAN: Thereby pronouncing Him *Iuſt*, and void of any cauſe, in Himſelfe, of His owne death.

Ioh. 8. 46.

Luc. 23. 14, 15.

Mat. 27. 24.

It muſt then neceſſarily be the ſinne of ſome others, for whoſe ſake CHRIST IESVS was thus *pierced*. And if we aske, who thoſe *others* be? or whoſe ſinnes they were? the Prophet *Eſay* tells us, *Poſuit ſuper Eum iniquitates omnium noſtrûm*, He laid upon Him the tranſgreſsions of *us all*: who ſhould (even for thoſe our many, great, and grievous tranſgreſsions) have eternally been *pierced*, in *body* and *ſoule*, with torment and ſorrowes of a never dying death, had not He ſtept betweene us and the blow, and receiv'd it in His owne body; even the dint of the wrath of GOD to come upon us. So that it was the ſinne of our *polluted hands*, that *pierced* His *hands*: the *ſwiftneſſe of our feet to doe evill*, that *nayled His feet*: the wicked *devices* of our *Heads*, that gored His *head*: and the wretched *deſires* of our *hearts*, that *pierced* His *heart*. We that *looke upon*, it is wee that *pierced Him*: and it is we that *pierced Him*, that are willed *to looke upon Him*. Which bringeth it home to us; to me my ſelfe that ſpeak, and to you your ſelves that heare; and applieth it moſt effectually to every one of us, who evidently ſeeing, that we were the cauſe of this His *piercing*, if our hearts be not too too hard, ought to have remorſe, to be pierced with it.

Eſa. 53. 3, 4.

When for delivering to DAVID a few loaves, *Abimelech* and the Prieſts were by *Saul* put to the ſword, if *David* did then acknowledge with griefe of heart, and ſay, *I, even I am the cauſe of the death of thy Father and all his houſe*, (when he was but onely the occaſion of it, and not that direct neither:) may not wee (nay, ought not we) much more juſtly and deſervedly ſay of this *piercing* of CHRIST *our Saviour*, that we verily, even we, are the cauſe thereof: as verily we are, even the *principals* in this *murther*; and the *Iewes* and others, on whom wee ſeeke to derive it, but onely *acceſſaries* and inſtrumentall cauſes thereof. Which point, we ought, as continually, ſo, ſeriouſly to thinke of; and that no leſſe than the former. The former, to ſtirre up compaſsion in our ſelves, over Him that thus was *pierced*: the latter, to worke deepe remorſe in our hearts, for being authors of it. That He was *pierced*, will make our bowells melt with compaſsion, over CHRIST. That He was *pierced* by *us, that looke on Him*, if our hearts be not *flint* (as Iob ſaith) or as the *nether milſtone*, will breed remorſe over our ſelves, wretched ſinners as we are.

1 *Sam.* 22. 22.

Iob 41. 15.

II.
The *Act.*
To *looke upon Him.*

The *Act* followeth in theſe words: *Reſpicient in Eum.* A requeſt moſt reaſonable, to *looke upon Him*; but *to looke upon Him*; to beſtow but a *looke* and nothing elſe; which even of common humanitie we cannot denie, *Quia non aſpicere, deſpicere eſt.* It argueth great *contempt,* not to vouchſafe in the caſt of our *eye*; as if it were an *Object* utterly unworthy the *looking* toward. Truely, if we marke it well, nature it ſelfe, of it ſelfe inclineth to this act. When *Amaſa* treacherouſly was ſlaine by *Ioab,* and lay weltring in his blood by the way ſide, the ſtorie ſaith, that not one of the whole Armie, then marching by, but when he came at him, *ſtood ſtill and looked on him.* 2 *Sam.* 22. 12.

In the Goſpell, the party that going from *Ieruſalem* to *Iericho* was *ſpoiled* and *wounded* and lay drawing on, though the *Prieſt* and *Levite* that paſſed neere the place releeved him not, as the *Samaritan* after did: *Luc.* 31. 32. yet it is ſaid of them, they *went neere* and *looked on,* and then paſſed on their way. Which deſire is even naturall in us: ſo that even *Nature* it ſelfe inclineth us to ſatisfie the *Prophet.*

Nature doth; and ſo doth *Grace* too. For, generally we are bound *Pſal.* 28.5. to regard the *worke of the* LORD, and to *conſider the operations of His hands*: and ſpecially this worke; in compariſon whereof GOD Him- *Eſa.* 43. 18. ſelfe ſaith, the former workes of His, *ſhall not be remembred,* nor *the things done of old once regarded.*

Yea CHRIST Himſelfe, *pierced* as He is, inviteth us to it. For, in the *Prophet* heere, it is not *In eum*; but *In me*: not, *on Him*; but, *on Me, whom they have pierced.* But more fully in *Ieremy*: for, to CHRIST Himſelfe do all the ancient Writers apply (and that, moſt properly) thoſe words of *Lam.* 1. 12. the *Lamentation*: *Have ye no regard all ye that paſſe by this way? Behold and ſee, if there be any ſorrow like my ſorrow, which is done unto me, wherewith the* LORD *hath afflicted me in the day of His fierce wrath.*

Our owne profit (which is wont to perſwade well) inviteth us: *Num.* 21. 8, 9. for that, as from the *brazen Serpent* no vertue iſſued to heale, but unto them that ſteddily *beheld it*; ſo neither doth there, from CHRIST, but upon thoſe, that with the eye of faith have their contemplation on this object: Who thereby draw life from Him; and without it may and doe periſh, for all CHRIST and His Paſſion.

And, if nothing elſe move us, this laſt may: even our danger. For, the time will come, when we our ſelves ſhall deſire, that GOD looking with an angry countenance upon our ſinnes, would turne his face from them and us, and looke upon the face of His CHRIST, that is, *reſpicere in Eum*: which ſhall juſtly be then denied us, if we our ſelves could never be gotten to doe this duty, *reſpicere in Eum*: when it was called for of us. GOD ſhall not look upon Him, at ours; whom we would not *looke upon,* at His requeſt.

In the *Act* it ſelfe are injoyned three things: 1. That we do it with *attention*: for, it is not *Me*, but *in Me*: Not onely *Vpon* Him, but *Into* Him. 2. That wee doe it oft; againe and againe; with *iteration*. for, *Reſpicient*, is *re-aſpicient*. Not a *ſingle act*, but an *act iterated*. 3. That we cauſe our nature to do it, as it were, by vertue of an *Injunction*, *per actum elicitum*, as the *Schoolmen* call it. For, in the *Originall*, it is in the *commanding Conjugation*, that ſignifieth, *facient ſe reſpicere*; rather than *Reſpicient*.

1
With *Attention*.
Reſpicient In Eum.

Firſt then, not ſlightly, ſuperficially, or perfunctorily, but ſtedfaſtly, and with due attention, to *looke upon Him*. And, not to looke upon the out-ſide alone; but, to looke *into* the verie entrailes; and with our eye to *pierce* Him that was thus *pierced*. *In Eum* beareth both.

1. *Vpon* Him, if wee *looke*, we ſhall ſee ſo much, as *Pilate* ſhewed of Him, *Ecce Homo*, that *He* is a *Man*. And, if He were not a *man*, but ſome other *unreaſonable creature*, it were great ruth to ſee Him ſo handled.

2. Among men wee leſſe pitie *Malefactors*, and have moſt compaſſion on them that be *innocent*. And, He was innocent, and deſerved it not (as you have heard,) His enemies themſelves being His Iudges.

3. Among thoſe that be innocent, the more *noble* the perſon, the greater the griefe, and the more heavy ever is the ſpectacle. Now, if we conſider the Verſe of this Text well, we ſhall ſee, it is GOD Himſelfe, and no man that here ſpeaketh (for, to GOD onely it belongeth, to *poure out the Spirit of Grace*; it paſſeth mans reach, to do it:) ſo that, if we *looke* better *upon* Him, we ſhall ſee as much as the *Centurion* ſaw, that *this partie* thus *pierced is the* SONNE *of* GOD. The SONNE *of* GOD ſlaine! Surely, he that hath done this deed *is the Child of death*, would every one of us ſay: *Et tu es homo, Thou art the man*, would the *Prophet* anſwere us: You are they, for whoſe ſins the SONNE *of* GOD hath His very heart-bloud ſhed forth. Which muſt needs ſtrike into us remorſe of a deeper degree than before: That not onely, it is we that have *pierced* the Party thus found ſlaine; but, that this Party, whom we have thus *pierced*, is not a principall perſon among the children of men, but even the *Only begotten* SONNE *of the moſt High* GOD: which will make us cry out (with S. *Auguſtine*) *O amaritudo peccati mei, ad quam tollendam neceſſaria fuit amaritudo tanta!* Now ſure, deadly was the bitterneſſe of our ſins; that might not be cured, but by the bitter death and bloud-ſhedding paſſion of the *Sonne of* GOD. And this may we ſee *looking upon Him*.

Mat. 27. 54.
2 Sam. 12.5. 7.

But now then, if we looke *in Eum, into Him*, we ſhall ſee yet a greater thing, which may raiſe us in comfort, as farre as the other caſt us downe. Even the bowels of *compaſſion* and tender *love*, whereby Hee would and was content to ſuffer all this for our ſakes. For that, wheras [a] *no man had power to take His life from Him*, (for He had power to have commanded [b] *twelve Legions of Angels*, in His juſt defence: and, without any *Angell* at all, power enough of Himſelfe, with His [c] *Ego ſum*, to *ſtrike*

a Ioh.10.18.
b Mat.26.53
c Ioh.18.6.

them all to the ground.) Hee was content notwithſtanding all this, to *lay downe His life for us ſinners.* The greatneſſe of which love paſſeth the greateſt love that man hath: for [d]*greater love than this, hath no man, but to beſtow his life for his friends*; wheras, He condeſcended to lay it down for *His enemies.* Even for them that ſought His death, to lay downe His life, and to have His bloud ſhed for them that did ſhed it; to be *pierced* for His Piercers. Look how the former *In Eum* worketh *griefe*, conſidering the great *injuries* offered to ſo great a *Perſonage*; So, to temper the *griefe* of it, this latter *In Eum* giveth ſome comfort, that ſo great a *Perſon*, ſhould ſo greatly *love* us, as, for our ſakes, to endure all thoſe ſo many injuries, even to the *piercing* of His very *heart.*

[d] Ioh. 15. 13.

2 With *Iteration: Re aſpicient.* Heb. 12. 3.

Secondly, *Reſpicient* (that is) *Re-aſpicient*: Not, once or twice, but *oftentimes* to *look* upon it: that is (as the *Prophet* ſaith here) *iteratis vicibus*, to *looke againe and againe*: or (as the *Apoſtle* ſaith) *Recogitare*, to *thinke* upon it, *over and over againe*, as it were to *dwell* in it for a time. In a ſort, with the frequentneſſe of this our *beholding* it, to ſupply the weakeneſſe and want of our former *attention.* Surely, the more ſteadily and more often we ſhall fixe our eye upon it, the more we ſhall be enured: and being enured, the more deſire to doe it. For, at every *looking*, ſome new *ſight* will offer it ſelfe, which will offer unto us occaſion, either of godly *ſorrow*, true *repentance*, ſound *comfort*, or ſome other reflexion, iſſuing from the beames of this heavenly mirror. Which point, becauſe it is the chiefe point, the *Prophet* here calleth us to; even, how to *looke upon* CHRIST often, and to be the better for our looking. It ſhall be very agreeable to the Text, and to the HOLY GHOST'*s* chiefe intent, if we prove how, and in how diverſe ſorts, we may with profit behold and *looke upon Him*, whom thus we have *pierced.*

1. *Reſpice & transfigere.*

Firſt then, *looking upon Him*, wee may bring forth for the firſt effect, that which immediatly followeth this Text it ſelfe, in this Text, *Et plangent Eum: Reſpice & plange.* Firſt, *looke and lament*, or *mourne*: which is indeed the moſt kindly and naturall effect of ſuch a ſpectacle. *Looke upon Him that is pierced*; and with *looking upon Him*, bee *pierced* thy ſelfe *Reſpice & transfigere.* A good effect of our firſt *looke*, if we could bring it forth. At leaſtwiſe, if we cannot *Reſpice & transfigere*, *looke* and be *pierced*; yet, that it might be *Reſpice & compungere*, that with *looking* on Him, we might be *pricked in our hearts*; and have it enter paſt the *skinne*, though it goe not cleane through: Which difference in this Verſe, the *Prophet* ſeemeth to inſinuate, when, firſt he willeth us to *mourne, as for one's onely ſonne*, with whom all is loſt. Or, if that cannot be had, to *mourne*, as for a *firſt begotten ſonne*; which is, though not ſo great, yet a great mourning: even for the *firſt begotten*, though *other ſonnes* be left.

Acts 2. 37.

Verſe 11.

And, in the next Verſe, if we cannot reach to *naturall* griefe; yet he wiſheth us to mourn with a *Civill*; even with ſuch a lamentation as was made for *Ioſias*. And *Behold a greater than* IOSIAS *is here*. Comming not (as he) to an honourable death in *battell*; but to a moſt vile death, the death of a *Malefactor*: And not (as *Ioſias*) dying without any fault of theirs; but mangled and maſſacred in this ſhamefull ſort, *for us*; even for us and our *tranſgreſſions*. Verily, the dumbe and ſenſeleſſe creatures had this effect wrought in them (of *mourning*) at the ſight of His death; in their kind ſorrowing for the murder of the SONNE *of* GOD. And we truly ſhall be much more ſenſeleſſe than they, if it have in us no worke to the like effect. Eſpecially, conſidering it was not for them, He ſuffered all this; nor they no profit by it: but, for us it vvas; and wee by it ſaved: And yet, they had compaſsion, and we none. Be this then the firſt.

2 *Reſpice & transfige.*

Now, as the firſt is *Reſpice & transfigere*, Looke upon Him and bee *pierced*: ſo, the ſecond may be (and that fitly) *Reſpice & transfige*; Looke upon Him, and *pierce*: and *pierce* that in thee, that was the cauſe of CHRIST'*s piercing*: (that is) ſinne and the luſts thereof. For, as men that are *pierced* indeed with the griefe of an indignity offered; withall, are pricked to take *revenge* on him that offers it: ſuch a like affection ought our ſecond *looking* to kindle in us; even to take a wreake, or revenge upon ſinne, *quia fecit hoc*, becauſe it hath been the cauſe of all this. I meane (as the HOLY GHOST termeth it) a *mortifying* or *crucifying*; a thruſting thorow of our wicked paſsions and concupiſcences, in ſome kind of repaying thoſe manifold villanies, which the SONNE *of* GOD ſuffered by meanes of them. At leaſtwiſe (as before) if it kindle not our *zeale* ſo far *againſt ſinne*; yet, that it may ſlake our *zeale* and affection to *ſinne*: that is, *Reſpice, ne reſpicias*: *Reſpice* CHRISTUM, *ne reſpicias peccatum*. That we have leſſe mind, leſſe liking, leſſe acquaintance with ſinne, for the *Paſsion*-ſake. For that, by this meanes we doe in ſome ſort, ſpare CHRIST; and (at leaſt) make His wounds no *wider*: Whereas by affecting ſinne anew, we do, what in us lyeth, to *crucifie Him* afreſh, and both increaſe the *number*, and enlarge the wideneſſe of His *wounds*.

It is no unreaſonable requeſt, That, if we liſt not *wound* ſinne; yet, ſeeing CHRIST hath wounds enough, and they wide and deepe enough, we ſhould forbeare to *pierce* Him further, and have (at leaſt) this ſecond fruit of our *looking upon Him*: either to looke and to *pierce ſinne*; or to *looke* and *ſpare to pierce* Him any more.

3 *Reſpice & dilige.*

Now, as it was *ſinne* that gave Him theſe *wounds*: ſo, it was love to us that made Him receive them, being otherwiſe able enough to have avoided them all. So that, He was *pierced* with *love*, no leſſe than with *griefe*: and it was that *wound* of *Love*, made Him ſo conſtantly to indure all the other. Which *Love* we may read in the *palmes* of *His hands* (as the *Fathers* expreſſe it, out of *Eſay* 49.16.) For, in the *palmes of His hands He*

hath graven us, that He might not forget us. And the print of the *nailes* in them, are as *Capitall letters* to record His *love* toward us. For, CHRIST *pierced* on the Croſſe is *liber Charitatis*, the very *booke of love* laid open before us. And againe, this love of His we may read in the cleft of *His heart*, *Quia Clavus penetrans factus eſt nobis* (*Clavis reſerans* (ſaith *Bernard*) *ut pateant nobis viſcera per vulnera*. The *point* of the *Speare* ſerves us inſtead of a *key*, letting us, through His *wounds*, ſee His very *bowels*, the *bowels of tender love* and moſt kind compaſsion, that would for us endure to be ſo entreated. That, if the *Iewes* (that ſtood by) ſaid truely of Him, at
Ioh. 11. 36. LAZARVS grave, *Ecce quomodo dilexit Eum!* when He ſhed a few *teares* out of His eyes; much more truly may we ſay of Him, *Ecce quomodo dilexit nos!* ſeeing Him ſhed, both ***Water*** and *Bloud*, and that in great *plentie*; and that, out of His *heart*.

4 *Reſpice & crede.* Which *ſight* ought to *pierce* us with *love* too, no leſſe than before it did with *ſorrow*. With one, or with both: for, both have power to *pierce*; but ſpecially *Love*: Which except it had entred firſt and *pierced* Him, no *naile* or *ſpeare* could ever have entered. Then let this be the third, *Reſpice & dilige*: Look and be *pierced* with *love* of Him, that ſo *loved* thee, that He gave Himſelfe in this ſort to be *pierced* for thee.

And foraſmuch as it is CHRIST His own ſelfe, that, reſembling His paſsion on the *Croſſe* to the *Brazen Serpent lift up in the wilderneſſe*, maketh a correſpondence betweene their *beholding* and our *beleeving* (for, ſo it is *Ioh.* 3. 14.) wee cannot avoid, but muſt needes make that an effect too: Even *Reſpice & crede*. And, well may we *beleeve* and truſt Him, whom looking a little before, wee have ſeene ſo conſtantly *loving* us. For, the ſight of that *love* maketh credible unto us, whatſoever in the whole ſcripture, is affirmed to us of CHRIST, or promiſed in His name: So, that beleeve it, and beleeve all. Neither is there any time, wherein with ſuch
Ioh. 20. 28. cheerefulneſſe or fulneſſe of faith we crie unto Him, MY LORD *and* MY GOD, as when our eye is fixed upon the *print of the nailes*, and *on the hole in the ſide* of Him that was *pierced* for us. So that, this fourth duty CHRIST Himſelfe layeth upon us, and willeth us from His owne mouth, *Reſpice & Crede*.

5 *Reſpice & ſpera.* And, beleeving this of Him, what is there, the eye of our *hope* ſhall not look for from Him? What would not He do for us, that for us would
Rom. 8. 32. ſuffer all this? It is S. *Pauls* argument, *If* GOD *gave His Sonne for us, how ſhall He denie us any thing with Him?* That is, *Reſpice & Spera*. Look upon Him, and His heart opened, and from that *gate of hope* promiſe thy ſelfe, and looke for all manner of things that good are. Which our expectation is reduced to theſe two: 1 The *deliverance from the evill* of our preſent miſery: 2 and the *reſtoring to the good* of our primitive felicitie. By the death of this undefiled *Lambe*, as by the yearely Paſſeover, looke for,

for, and hope for a paſſage out of *Egypt*: which ſpiritually is our redemption from the ſervitude of the power of darkeneſſe. And, as by the death of the *Sacrifice*, we looke to be freed from whatſoever evill: So, by the death of the *High Prieſt*, looke we for and *hope* for reſtitution to all that is good; even, to our forfeited eſtate in the land of *Promiſe*, which is *Heaven* it ſelfe, where is all joy and happineſſe for evermore. *Reſpice & Spera*, Looke, and *looke for*: by the *Lambe* that is *pierced*, to be freed from all miſerie; by the *High Prieſt* that is *pierced*, fruition of all felicity.

6
Reſpice & Recipe.

Now, inaſmuch as His *heart* is *pierced*, and His *ſide opened*; the *opening* of the one, and the *piercing* of the other, is, to the end, ſomewhat may *flow forth*. To which end (ſaith Saint *Auguſtine*) *Vigilanti verbo uſus eſt Apoſtolus*, the *Apoſtle* was well adviſed, when he uſed the word *opening*; for, there iſſued out *water* and *bloud*, which make the ſixt effect, *Reſpice & Recipe*. Marke it *running out*, and ſuffer it not to *run waſte*, but *receive* it. Of the former (the *water*) the *Prophet* ſpeaketh in the firſt words of the next Chapter, that out of His *pierced* ſide [a] GOD *opened a fountaine of water to the houſe of Iſrael for ſinne and for uncleanneſſe*: Of the *fulneſſe whereof we all have received*, in the *Sacrament* of our *Baptiſme*. Of the later (the *bloud*) which the *Prophet* (in the [b] IX. *Chapter* before) calleth the *bloud of the New Teſtament*, we may receive this day: for, it will run in the high and holy *Myſteries* of the *Body & bloud* of CHRIST. There, may we be partakers of the *fleſh* of the [c] *Morning-Hart*, as upon this day killed. There may we be partakers of the [d] *Cup of ſalvation*, the *precious bloud* [e] *which was ſhed for the remiſſion of our ſinnes*. Our part it ſhall be, not to accompt the [f] *bloud of the Teſtament an unholy thing*, and to ſuffer it to runne in vaine for all us; but with all due regard to receive it ſo running: for, even therefore was it ſhed. And ſo to the former, to adde this ſixt, *Reſpice & Recipe*.

[a] *Zac*.13.1.
[b] *Zac*.9.11.
[c] *Pſal*. 116. 13.
[d] 1 *Pet*.1.19
[e] *Mat*.26.28
[f] *Heb*.10.29

7
Reſpice & Retribue.

And ſhall we alway *receive grace*, even *ſtreames* of *grace* iſſuing from Him that is *pierced*, and ſhall there not from us iſſue ſomething backe againe, that He may looke for and receive from us, that from Him have and do daily receive ſo many good things? No doubt there ſhall; if *love* which *pierced* Him, have pierced us aright. And that is (no longer to hold you with theſe effects) *Reſpice & Retribue*. For, it will even behave us no leſſe than the *Pſalmiſt*, to enter into the conſideration of *quid retribuam*: Eſpecially, ſince we, by this day, both *ſee* and *receive* that, which he and many *others deſired to ſee*, and receive, and could not. Or, if we have nothing to render, yet (our *ſelves*) to returne with the *Samaritan*, and *falling downe at His feet*, with a *loud voice*, to *glorifie His goodneſs*, who finding us in the eſtate, that other *Samaritane* found the *forlorne* and *wounded* man, healed us, by being *wounded* Himſelfe, and by His owne death reſtored us to life. For all which His kindneſſe, if nothing will

Pſ.116.13.

come from us, not ſo much as a kind and thankfull acknowledgement, we are certainly worthy, He ſhould reſtraine the fountaine of His benefits, (which hitherto hath flowen moſt plenteouſly) and neither let us *ſee*, nor feele Him any more.

But, I hope for better things: that, *love*, ſuch and ſo *great love* will *pierce* us, and cauſe both other fruits, and eſpecially thoughts of *thankfulneſſe* to iſſue from us. Thus many, and many more, if the time would ſerve: But, thus many ſeverall uſes may we have of thus many ſeverall reſpects, or reflexed *lookings upon* HIM *whom we have pierced*.

3 With *enforcement of themſelves. Reſpicere ſe facient.*

Thirdly, *facient ſe reſpicere*. For, the HOLY GHOST did eaſily foreſee, we would not readily be brought to the *ſight*, or to uſe our *eyes* to ſo good an end. Indeed, to *fleſh* and *bloud* it is but a dull and *heavy ſpectacle*: And, neither willingly they begin to look upon it, and having begun, are never well, till they have done, and looke off it againe. Therefore is the *Verbe* (by the *Prophet*) put into this *Conjugation* of purpoſe: which to turne in ſtrict propriety is *Reſpicere ſe facient*, rather than *Reſpicient*: They ſhall procure or *cauſe*, or even *enjoine* or *enforce themſelves to looke upon it*; or (as one would ſay) *looke*, that they *looke* upon it.

For ſome new and ſtrange *ſpectacle* (though vaine and idle, and which ſhall not profit us how ſtrange ſoever) we cauſe our ſelves ſometimes to take a journey, and beſides our paines, are at expences too, to *behold* them: we will not only look upon, but even *cauſe our ſelves to looke upon* vanities; and in them, we have the right uſe of *facient ſe reſpicere*. And why ſhould we not take ſome paines, and even *enjoine our ſelves to looke upon* this? being neither farre off, nor chargeable to come to; and ſince the *looking on* it may ſo many waies, ſo mainly profit us? Verily it falleth out oft, that of CHRIST'S: *violenti rapiunt illud*, *Nature* is not enclined; and where it is not enclined, *force* muſt be offered; which we call in Schooles, *Actum elicitum*. Which very act by us undertaken, for GOD, and (as here) at His word, is unto Him a *Sacrifice* right acceptable. Therfore, *facias*, or *fac facias*; do it *willingly*, or do it *by force*: Do it, I ſay; for, done it muſt be. Set it before you and looke on it: or, if you liſt not remove it, and ſet it full before you, though it be not with your eaſe, *Reſpice*, *Looke backe upon it* with ſome *paine*: for, one way or other, *looke upon* it we muſt.

*Mat.*11.12.

The neceſsity whereof (that we may the better apprehend it) it will not bee amiſſe, wee know, that theſe words are in two ſundry places, two ſundry waies applied: 1 Once, by Saint *Iohn* in the *Goſpell*; 2 and the ſecond time againe, by CHRIST Himſelfe in the *Revelation*. By Saint *Iohn* to CHRIST, at His firſt comming, ſuffering (as our Saviour) upon the *Croſſe*. By CHRIST to Himſelfe, at His ſecond comming, ſitting (as our Iudge) upon His *Throne*, in the end of the world. *Behold He commeth in the Clouds, and every eye ſhall ſee Him, yea, even they that pierced Him.*

*Ioh.*19.37.

*Apoc.*1.7.

Him: *Et plangent ſe ſuper Eum omnes Gentes terræ.* The meaning whereof is, *Looke upon Him*, here, if you will: *Enjoine your ſelves* if you thinke good: Either here, or ſome where elſe; either now or then, *looke upon Him* you ſhall. And, they which put this ſpectacle farre from them heere, and cannot endure to *looke upon Him whom they have pierced*, *& plangere Eum*, and be grieved for Him, while it is time: a place and time ſhall be, when they ſhall be enforced to *looke upon Him*, whether they will or no, *Et plangent ſe ſuper Eum*, and be grieved for themſelves, that they had no grace to doe it ſooner. Better, compoſe themſelves to a little *mourning* here, with ſome benefit to be made by their *beholding*; than to be drawne to it there, when it is too late, and when all their *looking* and *grieving* will not availe awhit. For, there *Reſpicientes reſpiciet, & deſpicientes deſpiciet*: His looke ſhall bee amiable to them that have *reſpected* His *piercing* heere; and dreadfull on the other ſide, to them that have neglected it. And, as they that have enured themſelves to this *looking on* (here) ſhall in that day, *Looke up, and lift up their heads with joy, the day of their Redemption being at hand.* So, they that cannot bring themſelves, to *looke upon* Him heere, after they once have *looked upon* Him there, ſhall not dare to doe it the ſecond time; but crie to the mountaines, *Fall upon us*, and *to the Hills*, *Hide us from the face of* HIM *that ſits upon the Throne.* Therefore, *Reſpicient* is no evill counſell. No, though it be *facient ſe reſpicere.*

Luc.21.28.

Apoc. 6.16.

In a word; if thus *cauſing* our ſelves to fixe our eyes on Him, we ask, how long we ſhall continue ſo doing, and when we may give over? Let this be the anſwere, *Donec totus fixus in Corde, qui totus fixus in Cruce.* Or if that be too much or too hard, yet *ſaltem* at the leaſt, *Reſpice in Illum, donec Ille te reſpexerit.* Looke upon Him, till Hee looke upon you againe. For, ſo He will. He did, upon PETER; and with His look, *melted* him into *teares.* He that once and twice before *denied Him*, and never wept, becauſe CHRIST looked not on Him; then denied, and CHRIST looked on him, and he *went out and wept bitterly.* And, if to *Peter* thus He did, and vouchſafed him ſo gracious a regard, when *Peter* not once looked toward HIM; how much more ſhall He not deny us like favour, if, by *looking on Him* firſt, we provoke Him in a ſort to a ſecond *looking on us* againe, with the *Prophet*, ſaying; *Propoſui Dominum coram me*, I have ſet thee, O LORD, before me: and againe, *Reſpice in me, &c. O looke thou upon mee, and be mercifull unto me, as thou uſeſt to doe to thoſe that love thy Name.* That love *thy Name*, which is, IESVS a SAVIOVR; and which love that *ſight*, wherein (moſt properly) thy Name appeareth, and wherein thou chiefly ſheweſt thy ſelfe to be IESVS a SAVIOVR.

Luc. 22.61.

Pſal. 16.8.
Pſa. 119.132

And (to conclude) if we aske, how we ſhall know when CHRIST doth thus *reſpect* us? Then truely, when fixing both the eyes of our meditation *upon Him that was pierced* (as it were) one eye, upon the griefe; the other, upon the love wherewith He was *pierced*, we find by both, or one of theſe, ſome motion of *grace* ariſe in our *hearts*: the conſideration of His *griefe*, *piercing* our hearts with *ſorrow*; the conſideration of His *love*, *piercing* our hearts with mutuall *love* againe. The one is the motion of *compunction*, which they felt, who when they heard ſuch things *were* Act. 2.37. *pricked in their hearts*. The other, the motion of *comfort*, which they felt, who when Christ ſpake unto them of the *neceſſity* of His *piercing*, Luc. 24. 32. ſaid; *Did wee not feele our hearts warme within us?* That, from the *ſhame* and *paine* Hee ſuffered for us: This, from the *comforts* and *benefits*, He thereby procured for us.

Theſe have beene felt at this *Looking on*; and theſe will be felt. It may be, at the firſt, unperfectly; but after, with deeper impreſsion: and that, of ſome, with ſuch as *Nemo ſcit*, *None knoweth*, *but He that hath felt them*. Which that wee may endevour to feele, and endevouring may feele, and ſo grow into delight of this *looking*, *GOD*, *&c.*

(⁂)

A SERMON

A
SERMON PREACHED
before the KINGS MAIESTY at *White-hall*, on the VI. of *Aprill*, *A. D.* MDCIIII, *being* GOOD-FRIDAY.

(*,*,*)

LAMENT. Chap. I. Ver. XII.

Have yee no regard, ô all yee that paſſe by the way? Conſider, and behold, If ever there were ſorrow, like my Sorrow, which was done unto me, wherewith the Lord did afflict me in the day of the fierceneſſe of His wrath.

AT the very reading or hearing of which Verſe, there is none but will preſently conceive, it is the voice of a party in great extremity. In great extremity two waies: *A complaint.* 1 Firſt, in ſuch diſtreſſe, as never was anie, *If ever there were ſorrow like my ſorrow*: 2 And then in that diſtreſſe, having none to regard Him: *Have yee no Regard all yee?*

To bee afflicted, and ſo afflicted, as none ever was, is very much: In that affliction, to find none to reſpect him or care for him, what can be more? In all our ſufferings, it is a comfort to us that we have a *ſicut*: that nothing *1 Cor.10.13* hath befallen us, but ſuch as others have felt the like: But here, *Si fuerit ſicut*; If ever the like were, (that is) never the like was.

Againe, in our greateſt paines, it is a kind of eaſe, even to finde ſome *regard*. Naturally we deſire it, if we cannot be delivered, if we cannot be relieved, yet to be pitied: It ſheweth, there be yet ſome, that are tou- *Iob 19.21.* ched with the ſenſe of our miſery; that wiſh us well, and would give us eaſe if they could: But this afflicted, here, findeth not ſo much, neither the one nor the other: but is even as He were an out-caſt both of Heaven and Earth. Now verily an heavie caſe, and worthy to be put in this booke of *Lamentations*.

CHRISTS *Complaint.*

I demand then, *Of whom ſpeaketh the Prophet this? of himſelſe, or of ſome other?* This I finde; there is not any of the ancient Writers, but doe apply, yea, in a manner appropriate this ſpeech to our Saviour CHRIST: And that this very day, the day of His Paſsion, (truly termed here *the day of* GODS *wrath*:) And whereſoever they treat of the Paſsion, ever this verſe commeth in. And (to ſay the truth) to take the words ſtrictly as they lie, they cannot agree, or be verified of any but of Him, and Him onely. For, though ſome other, not unfitly, may be allowed to ſay the ſame words: it muſt be in a qualified ſenſe: for, in full and perfect propriety of ſpeech, He, and none but He: None can ſay, (neither *Ieremie*, nor any other) *Si fuerit dolor ſicut dolor meus*, as CHRIST can; No day of wrath, like to His day: no ſorrow to be compared to His (all are ſhort of it;) nor His to any, it exceedeth them all.

Hoſ.11.1.

Matt.2.15.
Pſal.22.1.
Matt.27.46.

And yet, according to the letter, it cannot be denied, but they be ſet downe by *Ieremy*, in the perſon of his owne people, being then come to great miſerie; and of the holy Citie, then laid waſte, and deſolate by the *Chaldees*. What then? *Ex Ægypto vocavi Filium meum*, Out of *Ægypt* have I called my Sonne, was litterally ſpoken of this people too: yet is by the *Evangeliſt* applied to our Saviour CHRIST. *My* GOD, *my* GOD, *why haſt thou forſaken me?* at the firſt uttered by *David*; yet the ſame words our SAVIOUR taketh Himſelfe, and that more truly and properly, than ever *David* could: and of thoſe of *Davids*, and of theſe of *Ieremies*, there is one and the ſame reaſon.

1 Cor.10.11.

Of all which the ground is, that correſpondence which is betweene CHRIST and the Patriarchs, Prophets, and People before CHRIST, of whom the Apoſtles rule is, *Omnia in figurâ contingebant illis*: That they were themſelves Types, and their ſufferings, forerunning figures of the great ſuffering of the SONNE OF GOD. which maketh *Iſaaks* offering, and *Ioſephs* ſelling, and *Iſraels* calling from *Ægypt*, and that complaint of *Davids*, and this of *Ieremies*, appliable to Him; That He may take them to Himſelf, and the Church aſcribe them to Him, and that in more fitneſſe of termes, and more fulneſſe of truth, than they were at the firſt ſpoken by *David*, or *Ieremy*, or any of them all.

And this rule, and the ſtepps of the Fathers proceeding by this rule, are to me a warrant to expound and apply this Verſe (as they have done before) to the preſent occaſion of this time; which requireth ſome ſuch Scripture to be conſidered by us, as doth belong to His Paſsion, who, this Day, powred out His moſt precious Bloud, as the onely ſufficient Price, of the deare purchaſe of all our Redemptions.

Be it then to us, (as to them it was, and as moſt properly it is) The ſpeech of the SONNE *of* GOD, as this day hanging on the Croſſe, to a ſort of careleſſe people, that goe up and downe without any manner of *regard* of theſe His ſorrowes and ſufferings, ſo worthy of all *regard*. *Have yee no regard? ô all yee that paſſe by the way, Conſider and behold, if ever there were ſorrow like to my ſorrow, which was done unto me, wherewith the* LORD *afflicted me in the day of the fierceneſſe of his wrath.*

The parts.

Here is a *Complaint*, and here is a *Requeſt*. A *complaint*, that we have not: A *Requeſt*, that we would have the Paines and Paſsions of our Saviour CHRIST in ſome *Regard*. For firſt He complaineth (and not without cauſe) *Have yee no regard?* And then (as willing to forget their former neglect, ſo they will yet do it) He falleth to intreat, *O conſider and behold!*

And what is that we ſhould *conſider?* The *Sorrow* which He ſuffereth: and in it two things: The *Quality*, and the *Cauſe*. 1. The *Quality*, *Si fuerit ſicut*; If ever the *like were*: and that either in reſpect of *Dolor*, or *Dolor meus*, The Sorrow ſuffered, or the Perſon ſuffering. 2. The *Cauſe*: that is GOD, that *in His wrath*, in His *fierce wrath*, doth all this to Him. Which cauſe will not leave us, till it have led us to another cauſe in our ſelves, and to another yet in Him: All which ſerve to ripen us to *Regard*.

Theſe two then ſpecially we are moved to *regard*. 1. *Regard* is the maine point. But becauſe therefore we *regard* but faintly, becauſe either we *conſider* not, or not aright; we are called to *conſider* ſeriouſly of them. As if He ſhould ſay, *Regard* you not? If you did *conſider*, you would: if you *conſidered* as you ſhould, you would *regard* as you ought. Certainly the *Paſsion*, if it were throughly *conſidered*, would be duly *regarded*. *Conſider then.*

So the *Points* are two: [1] The *Quality*, and the [2] *Cauſe* of His ſuffering. I. II.
And the *Duties* two: [1] To *Conſider*, and *Regard*, [2] So to *conſider*, that we *regard* them, and Him for them. III. IV.

* * *

Have yee no regard, &c.

To eaſe this *Complaint*, and to grant this *Requeſt*, we are to *regard*: and that we may *regard*, we are to *conſider* the paines of His *Paſsion*. Which, that we may reckon no eaſie common matter of light moment, to doe or not to doe, as wee liſt: Firſt, a generall ſtay is made of all paſſengers, this day. For, (as it were from His *Croſſe*) doth our SAVIOUR addreſſe this His ſpeech to them that goe to and fro, the day of His *Paſsion*, without ſo much as entertaining a thought, or vouchſafing a looke that way. *O vos qui tranſitis!* O you that *paſſe by the way*, ſtay and *Conſider*. To them frameth He His ſpeech, that paſſe by: To them, and to them all, *O vos omnes, qui tranſitis*, O *all ye* that paſſe by the way, ſtay and *Conſider*.

The Parties to whom.
O all ye that paſſe by the way *conſider.*

Which

Which very ſtay of His, ſheweth it to be ſome important matter, in that it is, of *all*. For as for ſome to be ſtaied, and thoſe the greater ſome, there may be reaſon; the moſt part of thoſe that go thus to and fro, may well intend it, they have little elſe to doe. But to except none, not ſome ſpeciall Perſon, is hard. What know we their haſte? Their occaſions may be ſuch, and ſo urgent, as they cannot ſtay. Well, what haſte, what buſineſſe ſo ever, *paſſe not by*, ſtay though. As much to ſay, as, Be they never ſo great, your occaſions; they are not, they cannot bee ſo great as this: How urgent ſoever, this is more, and more to be intended. The *regard* of this, is worthy the ſtaying of a journey. It is worth the *conſidering* of thoſe, that have never ſo great affaires in hand. So materiall is this ſight in His account. Which ſerveth to ſhew the exigence of this dutie. But as for this point, it needeth not be ſtood upon to us here at this time: we are not going by, wee need not be *ſtaied*; we have ſtaied all other our affaires, to come hither, and here we are all preſent before GOD, to have it ſet before us, that we may *conſider* it. Thither then let us come.

Sorrow.

Heb. 13. 3.

1. *Behold.*
Luc. 10. 32.

Ioh. 3. 14.

That which we are called to *behold* and *conſider*, is *His ſorrow*: And *Sorrow* is a thing which of it ſelfe Nature inclineth us to *behold*, as being our ſelves *in the body*, which may bee one day in the like ſorrowfull caſe. Therefore will every good eye turne it ſelfe, and looke upon them that lie in diſtreſſe. Thoſe *two* in the *Goſpell*, that *paſſed by the wounded man*, before they paſſed by him, (though they helped him not, as the *Samaritane* did) yet they looked upon him as he lay. But, this party (here) *lieth* not, He is *lift up, as the Serpent in the wilderneſſe*, that unleſſe we turne our eyes away purpoſely, we can neither will nor chooſe, but behold Him.

Acts 1. 11.

2. *Conſider.*

Heb. 12. 2.

But becauſe, to *Behold*, and not to *conſider*, is but to *gaze*; and *gazing* the *Angel blameth* in the *Apoſtles* themſelves, we muſt do both: both *Behold*, and *conſider*: looke upon, with the eye of the body, that is, *Behold*; and looke into, with the eye of the mind, that is, *Conſider*. So ſaith the Prophet here. And the very ſame doth the *Apoſtle* adviſe us to do. First, ἀφορᾷ, to *look upon* him (that is, to *Behold*) and then ἀναλογίζεσθαι, to *think upon* Him, that is, to *Conſider* His *Sorrow*: Sorrow (ſure) would be conſidered.

The quality, *If ever the like.*

Now then, becauſe, as the qualitie of the Sorrow is, accordingly it would be conſidered, (for if it be but a common ſorrow, the leſſe will ſerve, but if it be ſome ſpeciall, ſome very heavie caſe, the more would be allowed it: for, proportionably with the *ſuffering*, the *conſideration* is to ariſe:) To raiſe our *conſideration* to the full, and to elevate it to the higheſt point, there is upon his Sorrow ſet a *Si fuerit ſicut*, a note of higheſt eminency: for, *Si fuerit ſicut*, are words that have life in them, and are able to quicken our *conſideration*, if it be not quite dead: For by them we are provoked (as it were) to *Conſider*, and conſidering, to ſee whether ever any *Sicut* may be found, to ſet by it, whether ever any like it.

For if never any, Our nature is, to *regard* things exceeding *rare* and ſtrange; and ſuch as the like whereof is not elſe to be ſeene. Vpon this point then, there is a Caſe made, as if Hee ſhould ſay, *If ever the like, Regard* not this; but if never any, be like your ſelves in other things, and vouchſafe this (if not your chiefeſt, yet) ſome *Regard.*

In the three parts of His *Sorrow.*

To enter this *Compariſon*, and to ſhew it for ſuch. That, are we to do, three ſundry waies: For, three ſundry waies, in three ſundry words, are theſe *Sufferings* of His here expreſſed: all three within the compaſſe of the Verſe.

The firſt is, מכ·אב *Mac-ob* (which wee read *Sorrow,*) taken from a wound or ſtripe, as all do agree. 1

The ſecond is, עלל *Gholel*; we read *Done to me*, taken from a word that ſignifieth *Melting* in a fornace; as S. *Hierome* noteth out of the *Chaldee* (who ſo tranſlateth it.) 2

The third is, הוגה *Hoga*; where wee read *Afflicted*, from a word which importeth *Renting off*, or *Bereaving*. The old *Latine* turneth it *Vindemiavit me*, as a Vine whoſe fruit is all plucked off. The *Greeke* (with *Theodoret*) ἀπεφύλλισε με, as a Vine or Tree, whoſe leaves are all beaten off, and is left naked and bare. 3

In theſe three, are comprized His Sufferings, ***Wounded***, *Melted*, and *Bereft*, leafe and fruit, (that is) all manner of comfort.

1. Of the qualitie. First, of His *Paſsion.*

Of all that is penall, or can be ſuffered, the common diviſion is, *Senſus & Damni*, Griefe for that we feele, or for that we forgoe. For that we feele, in the two former, ***Wounded*** in body, *Melted* in ſoule: for that we forgoe, in the laſt; *Bereſt all*, left neither fruit, nor ſo much as a leafe to hang on Him.

1. *Pœna ſenſus*, in the *bodie.*

According to theſe three, To conſider His Sufferings, and to begin firſt with the firſt. The paines of His Body, His wounds and His ſtripes.

Our verie eye will ſoone tell us, no place was left in His *Body*, where He might be ſmitten, and was not. His *skin* and *fleſh* rent with the *whips* and *ſcourges*, His *hands* and *feet* wounded with the *nailes*, His *head* with the *thornes*, His very *heart* with the *ſpeare*-point; all His ſenſes, all His parts loden with whatſoever wit or malice could invent. His bleſſed Body given as an Anvile to be beaten upon, with the violent hands of thoſe barbarous miſcreants, till they brought Him into this caſe, of *Si fuerit ſicut*. For, *Pilates* (*Ecce Homo!*) his ſhewing Him with an *Ecce*, as if He ſhould ſay, Behold, looke if ever you ſaw the like ruefull ſpectacle: This very ſhewing of his ſheweth plainly, Hee was then come into wofull plight: So wofull, as *Pilate* verily believed, His very ſight ſo pitifull, as, it would have moved the hardeſt heart of them all to have relented, and ſaid, This is enough, we deſire no more. And this for the *wounds* of His body, (for on this we ſtand not) Ioh. 19.5.

2. *Pœna ſenſus* in the *Soule.*

In this one peradventure ſome *Sicut* may be found, in the paines of the *body*: but, in the ſecond, the Sorrow of the *Soule*, I am ſure, none. And indeed, the paine of the Body is but the Body of paine: the verie

Syra. 15.57. Pro.18.14. Soule of Sorrow and Paine is the Soules Sorrow and Paine. *Give me any griefe, ſave the griefe of the mind,* ſaith the Wiſe-man: *For* (ſaith *Salomon*) *The ſpirit of a man will ſuſtaine all his other infirmities, but a wounded ſpirit, who can beare?* And of this, this of His *Soule*, I dare make a Caſe, *Si fuerit ſicut.*

Ioh.12.27. Luc.22.44. Mar.14. 35. Mat. 26. 38. *He began to be troubled in Soule,* (ſaith S. *Iohn*:) *To be in an agony,* ſaith S. *Luke*:) *To be in anguiſh of mind and deepe diſtreſſe,* (ſaith S. *Marke.*) To have His Soule round about on every ſide invironed with Sorrow, and that Sorrow to the death. Here is *trouble, anguiſh, agonie, ſorrow* and *deadly ſorrow*: But, it muſt be ſuch, as never *the like*: So it was too.

The eſtimate wherof we may take from the ſecond word of *Melting*; Luc. 22. 44. that is, from His *ſweat* in the *Garden*; ſtrange, and the like whereof was never heard or ſeene.

No manner violence offered Him in body, no man touching Him, or being neer Him; in a cold night (for they were faine to have a *fire* within doores) lying abroad in the aire, and upon the cold earth, to be all of a *ſweat*, and that *ſweat* to be *Bloud*; and not as they call it, *Diaphoreticus*, a thin faint *ſweat*, but *Grumoſus*, of great Drops; and thoſe, ſo many, ſo plenteous, as they went through His apparell and all; and through all, ſtreamed to the ground, and that in great abundance: Read, enquire, and *Conſider*, *Si fuerit ſudor, ſicut ſudor iſte*; If ever there were *ſweat* like this *ſweat* of His? Never the like *ſweat* certainly, and therefore never the like *Sorrow*. Our tranſlation is, *Done unto me*: but we ſaid, the word properly ſignifieth (and ſo S. *Hierome* and the *Chaldee Paraphraſt* read it) *Melted me*. And truly it ſhould ſeeme by this fearfull *ſweat* of His, He was neere ſome fornace, the feeling whereof, was able to caſt Him into that *ſweat*, and to turne His *ſweat* into *drops of bloud*. And ſure it was ſo: For ſee, even in the very next words of all to this verſe, He complaineth of Verſe 13. it, *Ignem miſit in oſſibus meis*, That a *fire* was *ſent into His bones* which melted Him, and made that bloudy *ſweat* to diſtil from Him. That houre, what His feelings were, it is dangerous to define: we know them not, we may be too bold to determine of them. To very good purpoſe it was, that the ancient Fathers of the Greeke Church in their Liturgie, after they have recounted all the particular Paines, as they are ſet downe in His *Paſſion*, and by all, and by every one of them, called for mercie; doe, after all, ſhut up all with this, Δι ἀγνώστων κόπων ϗ βασάνων ἐλέησον ϗ σῶσον ἡμᾶς. *By thine unknowne Sorrowes and Sufferings, felt by Thee, but not diſtinctly knowne by us, Have mercy upon us, and ſave us.*

Now, though this ſuffice not, nothing neere; yet let it ſuffice (the time being ſhort) for His paines of *Body* and *Soule*. For thoſe of the *Body*, it may be, ſome may have endured the like: but the ſorrowes of His *Soule* are unknowne ſorrowes: and for them, none ever have; ever have, or ever ſhall ſuffer the like; the like, or neere the like in any degree.

And now to the third. It was ſaid before, To be in diſtreſſe, ſuch diſtreſſe as this was, and to finde none to comfort, nay not ſo much as to *regard* Him, is all that can be ſaid, to make His ſorrow a *Non ſicut*. Comfort is it, by which, in the midſt of all our ſorrowes, we are *Confortati*, that is, ſtrengthened and made the better able to beare them all out, And who is there, even the pooreſt creature among us, but in ſome degree findeth ſome comfort, or ſome *regard* at ſome bodies hands? For, if that be not left, the ſtate of that partie is (here) in the third word ſaid to be like the tree, whoſe *leaves* and whoſe *fruit* are all beaten off quite, and it ſelfe left bare and naked both of the one and of the other. 3 *Pœna damni.*

And ſuch was our SAVIOVRS caſe in theſe His *Sorrowes* this day, & that ſo, as what is left the meaneſt of the ſonnes of men, was not left Him: *Not a leafe*. Not a leafe! *Leaves* I may well call all humane comforts & regards, whereof He was then left cleane deſolate. 1. *His owne*, they among whom He had gone about all His life long, healing them, teaching them, feeding them, doing them all the good He could, it is they that cry, *Not Him, no, but Barabbas* rather; *away with Him, His blood be upon us & our children.* It is they, that in the midſt of His *ſorrowes*, ſhake their head at Him; and crie, *Ah thou wretch*: they, that, in His moſt diſconſolate eſtate, crie, *Eli, Eli*; in moſt barbarous manner; deride Him, and ſay, *Stay, and you ſhall ſee Elias come preſently and take Him downe*. And this was their *Regard*. 1 *Leaves.* 1 *Withered leaves.* Ioh. 18.40. and 19.15. Matt. 27.25. Mar. 15.29. 36.

But theſe were but *withered leaves*. They then, that on earth were neereſt Him of all, the *greeneſt leaves* and likeſt to hang on, and to give Him ſome ſhade: even of them, ſome bought and ſould Him; others denied and forſwore Him, but all fell away, and forſooke Him. ’Απεφύλλισε με (ſaith *Theodoret*) not a *leafe* left. 2 *Greenleaves.*

But leaves are but leaves, and ſo are all earthly ſtaies. The *fruit* then, the true fruit of the Vine indeed, the true comfort in all heavineſſe, is *Deſuper*, from above, is divine conſolation. But *Vindemiavit me*, (ſaith the *Latine* Text) even that was, in this His *ſorrow*, this day bereft Him too. And that was His moſt ſorrowfull complaint of all others: not that His friends upon earth, but that His FATHER from heaven had forſaken Him; that neither heaven nor earth yeelded Him any *regard*; but that, betweene the paſſioned powers of His ſoule, and whatſoever might any waies refreſh Him, there was a *Traverſe* drawne, and He left in the ſtate of a weather-beaten tree, all deſolate and forlorne. Evident, too evident, by that His moſt dreadfull crie, which at once moved all the powers in heaven and earth, *My* GOD, *my* GOD, *why haſt thou forſaken me?* Weigh well that crie; *conſider* it well, and tell me, *Si fuerit clamor ſicut clamor iſte*, if ever there were cry, like that of His: Never the *like crie*, and therefore never the *like ſorrow*. *Fruit.* Matt. 27.46.

It is ſtrange, very ſtrange, that, of none of the *Martyrs*, the like can be read; who yet endured moſt exquiſite paines in their Martyrdomes:

yet we ſee, with what courage, with what cheerefulneſſe, how even ſinging they are reported to have paſſed through their torments. Will ye know the reaſon? S. *Auguſtine* ſetteth it downe, *Martyres non eripuit, ſed nunquid deſeruit?* He *delivered not His Martyrs*; but, did He *forſake* them? He delivered not their bodies, but He forſooke not their ſoules, but diſtilled into them the dew of His heavenly comfort; an abundant ſupply for all they could endure. Not ſo here, *Vindemiavit me* (ſaith the Prophet) *Dereliquiſti me* (ſaith He Himſelfe:) No comfort, no ſupply at all.

Leo it is, that firſt ſayd it, (and all Antiquitie allow of it,) *Non ſolvit unionem, ſed ſubtraxit viſionem.* The *union* was not *diſſolved*; True, but the beames, the *influence* was *reſtrained*; and, for any comfort from thence, His Soule was, even as a ſcorched heath-ground, without ſo much as any drop of dew of divine comfort: as a *naked tree*, no *fruit* to refreſh Him within, no *leafe* to give Him ſhadow without: The power of darkneſſe let looſe to afflict Him: The influence of comfort, reſtrained to relieve Him. It is a *Non ſicut*, this: it cannot be expreſſed as it ſhould, and as other things may: in ſilence we may admire it, but all our words will not reach it. And though to draw it ſo farre, as ſome doe, is little better than blaſphemy; Yet on the otherſide, to ſhrinke it ſo ſhort, as other ſome doe, cannot be but with derogation to His love, Who, to kindle our love and loving *Regard*, would come to a *Non ſicut*, in His ſuffering: For, ſo it was, and ſo we muſt allow it to be. This, in reſpect of His paſſion, *Dolor.*

Secondly, of the quality of his Perſon.

Now, in reſpect of His Perſon, *Dolor meus.* Wherof, if it pleaſe you to take a view, even of the Perſon thus wounded, thus afflicted and forſaken, you ſhall then have a perfect *Non ſicut.* And indeed, the *Perſon* is here a weighty circumſtance: It is thrice repeated, *Meus, Mihi, Me,* and we may not leave it out. For, as is the *Perſon*, ſo is the *Paſsion*; and any one, even the very leaſt degree of wrong or diſgrace, offered to a *Perſon* of excellency, is more than a hundred times more, to one of meane condition: So weighty is the circumſtance of the *Perſon*. *Conſider* then, how great the *Perſon* was; And I reſt fully aſſured, here we boldly challenge, and ſay, *Si fuerit ſicut.*

1 Ioh.19.5. *Ecce Homo*, ſaith *Pilate* firſt, A man He is, as we are: And were He but a man; nay, were He not a man, but ſome poore dumb creature, it were great ruth to ſee Him ſo handled, as He was.

2 Mat.17.19. *A man*, ſaith *Pilate*; and *a Iuſt man*, ſaith *Pilates* wife. *Have thou nothing to doe with that Iuſt Man.* And that is one degree further. For, though we pittie the puniſhment even of *Malefactors* themſelves: yet ever, moſt compaſsion we have of them, that ſuffer and be *innocent*. And He was Innocent: *Pilate* and *Herod*, and the Prince of this world (His very enemies) being His Iudges.

Luc.23.14. & 15. Ioh.14.30.

3 Now, among the Innocent, the more noble the Perſon, the more heavy the ſpectacle. And never doe our bowels yerne ſo much as over

ſuch. *Alas, alas for that noble Prince,* ſaith this *Prophet* (the ſtile of mourning for the death of a great Perſonage.) And, He that ſuffered here, is ſuch; even a principall Perſon among the ſonnes of men, of the race royall deſcended from Kings: *Pilate* ſtiled Him ſo, in his Title and Hee would not alter it. Ier. 22.18. Ioh. 19.22.

Three degrees. But, yet we are not at our true *Quantus*. For He is yet more: More than the higheſt of the ſonnes of men: for He is THE SONNE OF THE MOST HIGH GOD. *Pilate* ſaw no further, but *Ecce Homo*; The *Centurion* did, *Verè,* FILIVS DEI *erat hic,* Now truly, this was the SONNE *of* GOD. And here, all words forſake us, and every tongue becommeth ſpeechleſſe. 4 Ioh. 19.5. Mar. 15.39.

We have no way to expreſſe it, but *à minore ad Majus*; (Thus.) Of this booke, the booke of *Lamentations,* one ſpeciall occaſion was, the death of King *Ioſias*: But behold, a greater than *Ioſias* is here.

Of King *Ioſias* (as a ſpeciall reaſon of mourning) The Prophet ſaith, *Spiritus oris noſtri,* CHRISTVS DOMINI, The very breath of our noſtrills, The LORD's *Annointed* (for ſo are all good Kings, in their Subjects accompts) He is gone. But behold, here is not CHRISTVS DOMINI, but CHRISTVS DOMINVS, The Lord's CHRIST, but the LORD CHRIST Himſelfe: And that not comming to an Honourable death in battaile, as *Ioſias* did; But to a moſt vile reproachfull death, the death of Malefactors in the higheſt degree. And not ſlaine outright as *Ioſias* was: but mangled and maſſacred in moſt pittifull ſtrange manner; wounded in body, wounded in Spirit, left utterly deſolate. O *conſider* this well, and confeſſe, the Caſe is truly put, *Si fuerit Dolor ſicut Dolor meus.* Never, never the like *Perſon*: And if, as the *Perſon* is, the *Paſsion* be; Never the like *Paſsion* to His. Chap. 4.20.

It is truly affirmed, that any one, even the leaſt drop of bloud, even the leaſt paine, yea, of the body onely, of this ſo great a *Perſon,* any *Dolor* with this *Meus,* had beene enough to make a *Non ſicut* of it. That is enough; but that is not all: for adde now the three other degrees; Adde to this *Perſon,* thoſe *Wounds,* that *Sweat,* and that *Crie,* and put all together: And, I make no manner queſtion, the like was not, ſhall not, cannot ever be. It is farre above all that ever was, or can be. *Abyſſus eſt*: Men may drowſily heare it, and coldly affect it: But Principalities and Powers ſtand abaſhed at it. And for the *Quality,* both of the *Paſsion* and of the *Perſon,* That *Never the like*; thus much.

Now to proceed to the *Cauſe,* and to *Conſider* it: for, without it, we ſhall have but halfe a *Regard,* and ſcarce that. Indeede, ſet the *Cauſe* aſide, and the *Paſsion* (as rare as it is,) is yet but a dull and heavie ſight: we liſt not much looke upon ſpectacles of that kinde, though never ſo ſtrange: they fill us full of penſive thoughts, and make us *Melancholike.* And ſo doth this, till upon examination 1 Of the cauſe.

I. of the cauſe, we finde, it toucheth us neere; and ſo neere, ſo many waies, as we cannot chooſe, but have ſome *regard* of it.

1 GOD. Luk. 22.53. What was done to Him, we ſee. Let there now be a queſt of Inquiry to finde, who was doer of it. Who? who, but the *Power of darkeneſſe*, wicked *Pilate*, bloody *Caiaphas*, the envious Prieſts, the barbarous Souldiers? None of theſe are returned here. We are too low, by a great deale, if we thinke to finde it among men. *Quæ fecit mihi* DEUS, It was GOD that did it. An houre of that day was the *houre* of the *power of darkeneſſe*: but, the whole day it ſelfe, is ſaid here plainly, was the *day* of the *wrath* of GOD. GOD was a doer in it; *wherewith* GOD *hath afflicted me*.

GOD's wrath. GOD afflicteth ſome in *Mercie*: and others in *Wrath*. This was in *His Wrath*. In *His wrath* GOD is not alike to all; Some He afflicteth in His more *gentle* and milde; others, in His *fierce wrath*. This was in the verie fierceneſſe of *His wrath*. His *Sufferings*, His *Sweat* and *Crie*, ſhew as much: They could not come, but from a wrath, *Si fuerit ſicut*: (For, we are not paſt *Non ſicut*, no not here in this part it followeth us ſtill, and will not leave us in any point, not to the end.)

2 *Sinne.* The *Cauſe* then in GOD, was *wrath*. What cauſed this wrath? GOD is not wroth, but with ſinne; Nor grievouſly wroth, but with *grievous ſinne*. And in CHRIST there was no grievous ſinne: Nay, no ſinne at all. Not *His*: GOD did it, (the Text is plaine.) And in *His fierce wrath*, He did it. For Ioh. 18.22. what cauſe? For, GOD forbid, GOD ſhould doe, as did *Annas* the high Gen. 18.25. Prieſt, cauſe Him to be *ſmitten without cauſe*. GOD forbid (ſaith *Abraham*) the Iudge of the World ſhould doe wrong to any. To any, but ſpecially, to His owne Sonne: That His Sonne, of whom, with thundering voice from Heaven, He teſtifieth, all His joy and delight were in *Him, in Him only He was well pleaſed*. And how then could His *wrath* wax hot, to doe all this unto Him?

There is no way to preſerve GODS Iuſtice, and CHRISTS Innocencie both, but to ſay as the Angell ſaid of Him to the Prophet *Daniel*, Dan. 9.26. *The* MESSIAS *ſhall be ſlaine*, ואין לו ve-en-lo, *ſhall be ſlaine, but not for himſelfe*. But *other mens*. Not for himſelfe? for whom then? For ſome others. He took upon him the perſon of others; and ſo doing, Iuſtice may have her courſe and proceed.

Pitie it is, to ſee a man pay that, he never tooke: but if he will become a *Surety*, if he will take on him the perſon of the *Debtor*, ſo he muſt. Pitie to ſee a ſilly poore *Lambe* lie bleeding to death; but, if it muſt be a *ſacrifice* (ſuch is the nature of a ſacrifice) ſo it muſt. And ſo CHRIST, though without ſin in Himſelfe, yet as a *Surety*, as a *Sacrifice*, may juſtly ſuffer for others, if He will take upon Him their perſons; and ſo, GOD may juſtly give way to His *wrath* againſt Him.

Ours. Eſa. 53.4,5, 6. And who be thoſe others? The Prophet *Eſay* telleth us, and telleth it us ſeven times over for failing, *He took upon Him our infirmities, and bare our maladies: He was wounded for our iniquities, and broken for our tranſgreſſions.*

The chaſtiſement of our peace was upon Him, and with His ſtripes were we healed. All we as ſheepe were gone aſtray, and turned every man to His owne way: and the LORD *hath layd upon Him, the iniquity of us all.* All, all: even thoſe *that paſſe to and fro*, and for all this, *regard* neither Him nor His *Paſsion*.

The ſhort is: It was we, that for our ſinnes, our many, great and grievous ſinnes, (*Si fuerit ſicut*, the like whereof never were) ſhould have ſwet this *Sweat*, and have cried this *Crie*; ſhould have beene ſmitten with theſe ſorrowes by the fierce *wrath* of GOD, had not He ſtept betweene the blow and us, and latched it in His owne body and ſoule, even the dint of the fierceneſſe of the *wrath* of GOD. O the *Non ſicut* of our ſinnes, that could not otherwiſe be anſwered!

To returne then a true verdict. It is we, (we, wretched ſinners that we are) that are to be found the principalls in this act; and thoſe, on whom we ſeeke to ſhift it, to derive it from our ſelves, *Pilate* and *Caiaphas* and the reſt, but inſtrumentall cauſes onely. And it is not the executioner that killeth the man properly, (that is, They:) No, nor the Iudge, (which is GOD, in this caſe:) Onely ſinne, *Solum peccatum homicida eſt*, Sinne only is the murtherer, to ſay the truth; and our ſinnes, the murtherers of the SONNE of GOD: and the *Non-ſicut* of them, the true cauſe of the *Non ſicut* both of GODS *wrath*, and of His ſorrowfull ſufferings.

Which bringeth home this, our text to us, even into our owne boſomes; and applieth it moſt effectually, to me that ſpeake, and to you that heare, to every one of us: and that with the Prophet *Nathan*'s application; *Tu es homo*, Thou art the Man, even thou, for whom GOD in *His fierce wrath* thus afflicted Him. 2 Sam.12.7. Sinne (then) was the cauſe on our part, Why we, or ſome other for us.

3 Love of us.

But yet, what was the cauſe, why He, on His part? what was that, that moved Him thus to become our *Surety*, and to take upon Him our debt and danger? that moved Him thus to lay upon His Soule, a ſacrifice for our ſinne? Sure, *Oblatus eſt quia voluit* (ſaith *Eſay* againe;) *Offered He was* for no other cauſe, but *becauſe He would*. Eſa.53.7. For, unleſſe He *would*, He needed not. Needed not, for any *neceſsity* of *Iuſtice*. For, no Lambe was ever more innocent: Nor for any neceſsity of *conſtraint*; For, *twelve Legions of Angells* were ready at His command. But, *becauſe He would*.

And why would He? No reaſon can be given, but, becauſe He *regarded* us: (Marke that reaſon.) And what were we? Verily, utterly unworthy even His leaſt regard; not worth the taking up, not worth the looking after. *Cum inimici eſſemus* (ſaith the Apoſtle) we were *His enemies*, Rom.5.8. when He did it; without all deſert before, and without all regard, after He had done and ſuffered all this for us: and yet He would *regard* us, that ſo little regard Him. For when He ſaw us (a ſort of forlorne ſinners) *Non prius natos, quàm damnatos*, Damned as faſt as borne; as being *by nature children of wrath*, Epheſ.2.3. and yet ſtill *heaping up wrath againſt the day of wrath*, Rom.2.5. by the errors of our life, till the time of our paſsing hence; and then, the *fierce wrath of* GOD; ready to overwhelme us, and to make us endure the terror and torments of a never-dying death, (another *Non ſicut* yet:) When (I ſay) He was in this caſe, He was moved with compaſsion over us, and undertooke all this for us. Even then, in His love He *regarded* us, and ſo regarded us, that He regarded not Himſelfe, to regard us.

Bernard ſaith moſt truly, *Dilexiſti me Domine magis quàm te, quando mori voluiſti pro me*: In ſuffering all this for us, thou ſhewedſt (LORD) that we were more deare to thee, that thou *regardeſt* us more, than thine owne ſelfe: And ſhall this Regard finde no *regard* at our hands?

It was ſinne then, and the hainouſneſſe of ſinne in us, that provoked wrath and the *fierceneſſe* of His *wrath* in GOD: It was love, and the greatneſſe of His love, in CHRIST, that cauſed Him to ſuffer the *Sorrowes*, and the grievouſnes of theſe Sorrowes, and all for our ſakes.

And indeed, but only to teſtifie the *Non ſicut* of this His Love, all this needed not, that was done to Him. One, any one, even the very leaſt of all the paines He endured, had beene enough; enough, in reſpect of the *Meus*; enough, in reſpect of the *Non ſicut* of His *Perſon*. For, that which ſetteth the high price on this Sacrifice, is this; That He, which offereth it unto GOD, is GOD. But, if little had beene ſuffered, little would the *Love* have beene thought, that ſuffered ſo little; and as little *regard* would have beene had of it. To awake our *regard* then, or to leave us excuſeleſſe, if we continue regardleſſe, all this He bare for us: that He might as truely make a Caſe of *Si fuerit Amor, ſicut Amor meus*, as He did before, of *Si fuerit Dolor, ſicut Dolor meus*. We ſay, we will *regard Love*; if we will, here it is to *regard*.

So have we the *Cauſes* all three: 1 *Wrath* in GOD: 2 *Sinne* in our ſelves: 3 *Love* in Him.

Our *Benefit* by it *Pertaines it not to us?*

Yet have we not all we ſhould. For, what of all this? What good? *Cui bono?* That, that is it (indeed) that we will *regard*, if any thing: as being matter of *Benefit*, the only thing (in a manner) the world regardeth: which bringeth us about to the very firſt words againe. For, the very firſt words which we reade, *Have ye no regard?* are in the Originall, לא אליכם *lo alechem*, which the Seventy turne (word for word) οὐ πρὸς ὑμᾶς; and the Latine likewiſe, *Nonne ad vos pertinet?* Pertaines it not to you, that you *regard* it no better? For theſe two, (*Pertaining*, and *Regarding*) are folded one in another, and goe together ſo commonly, as one is taken often for the other. Then to bee ſure to bring us to *Regard*, Hee urgeth this: *Pertaines not all this to you?* Is it not for *your good?* Is not the benefit yours? Matters of benefit they pertaine to you, and without them, LOVE, and all the reſt may pertaine to whom they will.

Conſider then, the ineſtimable benefit that groweth unto you from this incomparable *Love*. It is not impertinent this; Even this; That to us hereby, all is turned about cleane contrary: That *by His Stripes, we are healed*: by His *ſweat*, we *refreſhed*: By His *forſaking*, we *received to Grace*. That, this day (to Him, the *day of the fierceneſſe of* GOD's *wrath*) is to us the Day of the fulneſſe of GOD's *favour*, (as the *Apoſtle* calleth it) *A Day of Salvation*. In reſpect of that He ſuffered, (I deny not) an *evill day*; a day of heavineſſe: But, in reſpect of that, which He, by it hath obtained for us, It is, (as we truly call it,) A *good Day*, a day of joy and *Iubilee*. For it doth not only ridd us of that *wrath*, which pertaineth to us for our ſinnes: but further, it maketh that pertaine to us, whereto we had no manner of right at all.

2 Cor.6.2.

For, not onely by His death, as by the death of our ſacrifice, by the blood of His Croſſe, as by the blood of the Paſchal Lambe, the *Deſtroyer* paſſeth over us, and we ſhall not periſh: But alſo by His death, as by the death of our *High Prieſt* (for He is *Prieſt* and *Sacrifice* both) we are reſtored from our exile, even to our former forfeited eſtate in the land of Promiſe. Or rather (as the Apoſtle ſaith) *Non ſicut delictum ſic donum*; Not to the ſame eſtate, but to one nothing like it: (that is) One far better, than the eſtate, our ſinnes bereft us. For they deprived us of *Paradiſe*, a place on *earth*: but by the purchaſe of His bloud, we are entitled to a farre higher, even the *Kingdome of Heaven*: And His bloud, not onely the bloud of *Remiſſion*, to acquite us of our ſinnes; but the bloud of the *Teſtament* too, to bequeath us, and give us eſtate, in that *Heavenly Inheritance*.

Exo.12.15.
Num.15.28.
Rom.8.15.
Mat.26.28.

Now whatſoever elſe, this (I am ſure) is a *Non ſicut*: as that, which the *eye*, by all it can ſee; the *eare*, by all it can heare; the heart, by all it can conceive, cannot patterne it, or ſet the like by it. *Pertaines not* this *unto us* neither? Is not this worth the *Regard*? Sure, if any thing bee worthy the *Regard*, this is moſt worthy of our very worthieſt and beſt *Regard*.

The recapitulation of all.

Thus have we *conſidered* and ſeene, not ſo much as in this ſight wee might or ſhould, but as much as the time will give us leave. And now, lay all theſe before you, (every one of them a *Non ſicut* of it ſelfe) the *paines* of His *body*, eſteemed by *Pilate*'s *Ecce*; the ſorrowes of His *Soule*, by His *ſweat* in the *Garden*; the comfortleſſe eſtate of His *ſorrowes*, by His *crie* on the Croſſe: And with theſe, His *Perſon*, as being the SONNE of the Great and ETERNALL GOD. Then joine to theſe, the *Cauſe*: In GOD, His *fierce wrath*: In us, our heinous *ſinnes* deſerving it: In Him, His exceeding great *Love*, both ſuffering that for us, which we had deſerved; and procuring for us, that wee could never deſerve: Making that to appertaine to Himſelfe, which of right pertained to us; and making that pertaine to us, which pertained to Him onely, and not to us at all, but by His meanes alone. And after their view in ſeverall, lay them all together, ſo many *Nonſicut's* into one, and tell me, if His *Complaint* be not juſt, and His requeſt moſt reaſonable.

The *complaint.* The *matter juſt.*

Yes ſure, His *Complaint* is juſt, *Have ye no regard?* None? and yet *never the like?* None, and it *pertaines unto you? No regard?* As if it were ſome common ordinary matter, and the like never was? *No regard?* As if it concern'd you not a whit, and it toucheth you ſo neere? As if He ſhould ſay: *Rare things* you *regard*, yea, though they no waies pertaine to you: this is exceeding rare, and will you not *regard* it? Againe, things that *neerely touch* you, you *regard,* though they be not rare at all; this toucheth you exceeding neere, even as neere as your ſoule toucheth you, and will you not yet *regard* it? Will neither of theſe by it ſelfe move you? Will not both theſe together move you? What will move you? Will Pitie? Here is *Diſtreſſe*, never the like: Will Duty? Heere is a *Perſon,* never the like: Will Feare? Here is *Wrath,* never the like: Will Remorſe? Here are *ſinnes,* never the like: Will Kindneſſe? Heere is *Love,* never the like: Will bounty? Heere are *Benefits*, never the like: Will all theſe? Heere they be all, all above any *Sicut,* all in the higheſt degree.

The *manner earneſt.*

Truely the Complaint is juſt, it may move us: it wanteth no reaſon, it may move: and it wanteth no affection in the delivery of it to us, on His part to move us. Sure it moved Him exceeding much: For among all the deadly ſorrowes of His moſt bitter Paſsion; this, even this ſeemeth to be His greateſt of all, and that which did moſt affect Him, even the griefe of the ſlender reckoning moſt men have it in; as little reſpecting Him, as if He had done, or ſuffered nothing at all for them. For lo, of all the ſharpe paines He endureth, He complaineth not, but of this He complaineth, of *No regard:* That which grieveth Him moſt, that which moſt He moaneth is this. It is ſtrange, He ſhould be in paines, ſuch paines as never any was, and not complaine Himſelfe of them; But of want of *regard* only. Strange, He ſhould not make requeſt, *O deliver me,* or *Relieve me*: But only, *O conſider and regard me.* In effect, as if He ſaid; None, no *deliverance,* no *reliefe* doe I ſeeke: *Regard* I ſeeke. And all that I ſuffer, I am content with it: I regard it not: I ſuffer moſt willingly, if this I may finde at your hands, *Regard.*

The regard of the *Creatures* of it.

Truly, This ſo paſsionate a *Complaint* may move us; it moved all but us: For moſt ſtrange of all it is, that all the *Creatures* in heaven and earth, ſeemed to heare this His mournfull *Complaint,* and in their kind, to ſhew their *regard* of it: The *Sunne* in heaven ſhrinking in his light; the earth *trembling* under it; the very ſtones *cleaving* in ſunder, as if they had ſenſe and Sympathy of it: and ſinfull men only, not moved with it. And yet, it was not for the *Creatures,* this was done to Him; to them it pertaineth not: But for us, it was, and to us it doth; and ſhall we not yet *regard* it? Shall the *Creature,* and not we? Shall we not?

The *benefit*, if. If we doe not, it may appertaine to us, but we pertaine not to it: It pertaines to all, but all pertaine not to it. None pertaine to it, but they that take benefit by it; and none take benefit by it, no more then by the *brazen Serpent*, but they that fixe their eye on it. *Behold*, *Conſider*, and *Regard* it: the profit, the benefit is loſt without *Regard*.

The *perill*, if not. If we do not, as this was a day of GOD'S *fierce wrath* againſt him, onely for regarding us; ſo there is another day comming, and it will quickly be heer, a day of like *fierce wrath* againſt us, for not *regarding* him. Pſal. 90. 11. *And who regardeth the power of his wrath?* He that doth, will ſurely *Regard* this.

In that day, there is not the moſt careleſſe of us all, but ſhall cry as they did in the Goſpell; *Domine, non ad Te pertinet, ſi perimus?* Pertaines it not to Thee, *Careſt thou not that we periſh?* Mar. 4. 38. Then would we be glad to pertaine to him, and his *Paſsion*. Pertaines it to us then, and pertaines it not now? Sure, now it muſt, if then it ſhall.

The *Requeſt*, *Have ſome Regard*. Then, to give end to this Complaint, let us grant him his *requeſt*, and *Regard* his *Paſsion*. Let the *Rareneſſe* of it: The *Neereneſſe* to us: Let *Pitie*, or *Dutie*: *Feare*, or *Remorſe*: *Love*, or *Bounty*: Any of them, or all of them: Let the juſtneſſe of his *Complaint*: Let his affectionate *manner* of Complaining of this, and only this: Let the ſhame of the *Creature's regard*: Let our *Profit*, or our *Perill*: Let ſomething prevaile with us, to have it in ſome *regard*.

1. Our beſt Regard. Some *regard*! Verily, as his *ſufferings*, his *Love*, our *good* by them are; ſo ſhould our *regard* be, a *Non ſicut* too: That is, a *regard* of theſe, and of nothing in compariſon of theſe. It ſhould be ſo: For, with the *benefit*, ever the *regard* ſhould ariſe.

But GOD helpe us poore ſinners, and be mercifull unto us. Our *regard* is a *Non ſicut*, indeed: but it is backward, and in a contrary ſenſe: That is, no where ſo ſhallow, ſo ſhort, or ſo ſoone done. It ſhould be otherwiſe, it ſhould have our deepeſt conſideration, this; and our higheſt *regard*.

2. At leaſt, *ſome Regard*. But if that cannot be had, (our nature is ſo heavy, and fleſh & bloud ſo dull of apprehenſion in Spirituall things) yet at leaſt wiſe, *ſome regard*. *Some*, I ſay: The more, the better; But in any wiſe, ſome: And not as here, *No regard*, none at all. Some waies to ſhew, we make accompt of it, to with-draw our ſelves, to void our minds of other matters, to ſet this before us, to thinke upon it, to thanke him for it; to *regard* him, and ſtay and ſee, whether he will *regard* us or no. Sure he will, and we ſhall feele our *hearts pricked* with ſorrow, by conſideration of the *cauſe in us*, our Act. 2. 37. *Sinne*: And againe, *warme* within us, by conſideration of the *cauſe in him*, Luc. 24. 32. his *Love*; till by ſome motion of Grace he anſwere us, and ſhew that our *regard* is accepted of Him.

3. *This Day* ſpecially. And this, as at all other times, (for, no day is amiſſe, but at all times, ſome time to be taken for this dutie) ſo ſpecially on this Day;

this Day, which we hold holy to the memorie of his *Paſsion*, this day to do it: to make this Day, the Day of GOD'*s wrath* and CHRIST'*s ſuffering*, a Day to us of ſerious *conſideration* and *regard* of them both.

It is kindly to conſider *Opus diei in die ſuo*, The worke of the Day, in the Day it was wrought: and this Day it was wrought. This Day therfore, whatſoever buſineſſe be, to lay them aſide a little; whatſoever our haſte, yet to ſtay a little, and to ſpend a few thoughts in calling to minde and taking to *regard*, what this Day the SONNE *of* GOD did and ſuffered for us: and all for this end, that what he was then, we might not be; and what he is now, we might be for ever,

Which Almightie GOD grant we may doe, more or leſſe,
even every one of us, according to the ſeverall
meaſures of His Grace in us.

⁂

A SERMON PREACHED before the *KING'S* MAIESTIE AT *Greenwich* on the XXIX. of *March, A.D.* MDCV. *being* GOOD-FRIDAY.

(⁂)

HEBR. CHAP. XII. VER. II.

Aſpicientes in Authorem fidei, & Conſummatorem IESVM; qui propoſito Sibi gaudio, ſuſtinuit Crucem, confuſione contempta; atque in dextera Sedis DEI ſedet.

Looking unto IESVS *the Author and finiſher of our Faith; who for the joy that was ſet before Him, endured the Croſs, and deſpiſed the ſhame; and is ſet at the right hand of the Throne of* GOD.

SAint *Luke*, though he recount at large our SAVIOVR CHRIST'*s* whole ſtorie, yet in plaine and expreſſe termes he calleth the *Paſsion* θεωρίαν, a *Theorie* or *Sight*, which *Sight* is it, the *Apoſtle* heer calleth us to *looke unto*. Luc. 23. 48.

Of our bleſsed SAVIOVR'*s* whole life or death, there is no part but is a *Theorie* of it ſelfe, well worthy our *looking on*; for, from each part thereof, there goeth vertue to do us good. From each part: but of all, from the laſt part, or *act* of His *Paſsion*. Therefore hath the HOLY GHOST honored this laſt part only, with this name; and none but this. This, is the *theorie* ever moſt commended to our view. To be *looked on* he is, at all *times*, and in all *acts*: but, then, and in that act, ſpecially, *When for the ioy ſet before Him; He endured the Croſſe, and deſpiſed the ſhame.* Then, ſaith the *Apoſtle*, *looke unto him.* Saint *Paul* being elſewhere carefull to ſhew the *Corinthians* (and with them, us) CHRIST; and as to ſhew them CHRIST, So to ſhew them, in CHRIST, what that is, that ſpecially concerneth them to know, or *look unto*, thus he ſaith: That, though he knew many, very many things beſides; yet he *eſteemed not to know any thing*, *but* IESVS CHRIST, *& Hunc crucifixum, Him*, and *Him crucified.* 1. Cor. 2. 2. Meaning *reſpectivè* (as they terme it) that the *perfection of our knowledge*, is CHRIST: and *the perfection of our knowledge*, in, or touching CHRIST, is the knowledge of His *Croſſe*, and *Paſſion.* That, the chiefe *Theorie*: Nay in this, all; ſo that, *ſee this*, and *ſee all.*

The view whereof, though it be not reſtreined to any one time; but, all the yeare long, yea all our life long, ought to be frequent with us; (and bleſſed are the houres, that are ſo ſpent:) yet, if at any time more then other, certainly, this time, this *day* may moſt juſtly challenge it. For, this *day* was *this Scripture fulfilled*, and this day, are our eares filled full with Scriptures about it. So that, though, on other daies, we employ our eyes otherwiſe; yet, that this day at leaſt, we would (as exceeding fitly the *Apoſtle* wiſheth us) ἀφορῶν caſt our eyes from other *ſights*, and fixe them on this object, it being the *day dedicate* to *the lifting up of the* SONNE *of* MAN on high, that He *may draw every eye unto Him.* Ioh. 12. 32.

The *occaſion* of the *ſpeaking*, is (ever) the beſt *key* to every *ſpeech.* The *occaſion* then, of this ſpeech, was this. The *Apoſtle* was to encourage the *Hebrewes* (and, in them, us all) *to hold on the well begun profeſſion of* CHRIST and *His faith.* This our profeſſion he expreſſeth, in the former verſe, in the termes of a *Race*, or *Game*; borrowing his ſimilitude from the Games of *Olympus.* For, from thoſe Games (famous, then, over all the world) and by termes from them taken, it was common to all Writers of that Age, both *Holy* and *Humane*, to ſet forth, as, in the *running*, the *laborious courſe*; ſo, in the *price* of it, the *glorious reward* of a *vertuous life.*

Which *race*, truely *Olympique* (becauſe they and we (the moſt of us) either ſtand ſtill, or if we move, doe it but ſlowly, and are ready to faint upon every occaſion) that we may runn the ſooner, and attein the better, *two ſights* he ſetts before us, to comfort us and keep us from *fainting.* One, a *Cloud of Witneſſes*, in the firſt *Verſe*, that is, the *Saints in Heaven*: *Witneſſes*, as hable to depoſe, this *race* may be runne, and this *prize* may be wonne, for they have *runn* the one, and *wonne* the other long agoe. Theſe looke on us now, how well we carrie our ſelves; and we to looke to them, that we may carrie our ſelves well in the courſe we have undertaken.

On which *Cloud* when we have ſtaid our eyes a while, and made them fitt for a cleerer Object, he ſcattereth the cloud quite, and ſetts us up a ſecond, even our *bleſſed* SAVIOVR his owne ſelfe. And heer he willeth us, ἀφορῶν, to turne our eyes from them, and to turne them hither, and to faſten them here, on IESVS CHRIST, *the Author and finiſher of our faith.*

As if he ſhould ſay; If you will indeed ſee a *ſight* once for all, *looke* to *Him*. The *Saints*, though they be *Guides* to us, yet are they but *followers* to *Him*. He, the Ἀρχηγὸς the *Arch-guide*, *leader* of *them*, and *us* all: *Looke on Him*. They but *Well-willers* to our *faith*, but neither *Authors* nor *Finiſhers* of it: He, both. Both *Author* to call us to it, and ſet us in it; and *Finiſher* to helpe us through it, and reward us for it: *Looke to Him*. *Hunc aſpicite*, is the Apoſtle's voice, the voice that commeth out of this *cloud*; for, it is the wiſh of them all, even all the Saints, *Hunc aſpicite*. At His appearing therefore, the *cloud* vaniſheth. There is a time when S. *Iames* may ſay, *Take* (*my brethren*) *the Prophets for an example*: But when He commeth forth that ſaid, *Exemplum dedi vobis*, I have given you an example, *Exemplum ſine exemplo*, an *example above all examples*; when He commeth in place, *Sileat omnis caro*, *Let all fleſh keepe ſilence*. Let all the *Saints*, yea the *Seraphins* themſelves *cover their faces with their wings*, that we may looke on him, and let all other *ſights* goe.

Iam. 5.10.
Ioh. 13.15.
Zac. 2.13.
Eſa. 6.2.

The Diviſion.

I.

Let us then turne aſide to ſee this great *Sight*. The principall parts thereof are two. [1] *The ſight it ſelfe* (that is) the *Thing* to be ſeen: [2] and the *Sight* of it (that is) the *Act of ſeeing it*, or *looking* on it.

The whole verſe (ſave the two firſt words) is of the *Obiect* or *Spectacle* propounded. IESVS *the Author*, *&c.* The two firſt words ἀφορῶντες εἰς, is the other, the *Act*, or *Duety* enjoined.

But as in many other caſes, ſo heer, *Et erunt primi noviſsimi*, the firſt muſt be laſt. For, though the *Act* (in the *verſe*) ſtand formoſt, yet (in *nature*) it is laſt, and ſo to be handled. We muſt have a thing firſt ſet up before our eyes, before we can ſett our eyes upon it.

Of the *Obiect* then firſt. This *Obiect* is IESVS: Not barely, but with his double addition of [1] *the Author*, [2] *the Finiſher of our faith*, IESVS: And in him more particularly, two *theories* or *Sights*: 1. Of His *Paſsion*: 2. Of his *Seſsion*. 1. His *Paſsion*, in theſe words: *Who for the ioy*, *&c.* 2. *His Seſsion*, in theſe: *And is ſett*, *&c.*

In the *Paſsion*, two things he pointeth at: [1] *What He ſuffered*, [2] and *what moved* him to it. 1. What he *ſuffered*: The *Croſſe* and *Shame*: the *Croſſe* he *endured*; the *ſhame* he *deſpiſed*. 2. And what *moved* him; *For a certaine ioy ſett before him*.

II.

Then is to follow the *Act* or *Duety* of *looking on this ſight*, ἀφορῶντες εἰς. 1. Wherein firſt, the *two Propoſitions*, [1] Ἀπὸ and [2] Εἰς, *From* and *To*: *To looke from*, and to *look to*. 2. Then the *two Verbes*: [1] One in the verſe expreſſed (that is) ὁρᾷν in ἀφορῶντες. [2] The other of neceſsitie implied: for, we have never a *Verbe* in all the verſe. Ἀφορῶντες is a *Participle*, and but ſuſpendeth the ſentence, till we either looke backe to the *Verſe* before; and ſo it is [1] *Vt curramus*: or to the *verſe* next after; and ſo it is [2] *Ne fatigemur*. In the one, is the *Theorie* or *Sight* we ſhall *ſee*, thus looking. In the other, the *praxis* of this *theorie*; What this ſight is to work in us: and that is a motion, a ſwift motion *Running*: So to *looke* on it, that we *runne*; and ſo to *runne*, that we *faint not*.

And, if the time will give leave, if our allowance will hold out, then we will take a ſhort view of the *Seſsion*: That He *is ſett downe*: Wherein is [1] *reſt* and *eaſe* oppoſed to his *Croſſe*, where He hoong in *paine*. [2] And in a *throne*: wherein is *glorie* oppoſed to *ſhame*. [3] And at the *right hand* of GOD, wherein is the fulneſſe of both the *joy wherein he ſitteth*, and *the joy which was ſet before him*, and which is ſet before us.

* * *

I.

The Object. The Author, & Finiſher of our faith, IESVS.

TO give the better aſpect to the Party whom he preſenteth to our view, that with better will we may behold him, before he name his name, he giveth him this double addition; as it were diſplaying an Enſigne, proclaiming his Stile before him: whereof theſe two are the two colours, [1] *The author*, [2] *The finiſher of our faith*, IESVS.

a Apoc. 1. 8. 11.
Apoc. 21 6. 22. 13.
b Ioh. 1. 1.
c Apoc. 3. 14
d Pſal. 40. 7.
e Eph. 1. 10.
f Apoc. 1. 17.
g Apoc. 1. 8.
h Coloſ. 1. 16.

Author and *Finiſher* are two titles, wherein the HOLY GHOST oft ſetteth him forth, and wherein he ſeemeth to take ſpeciall delight. In the very *letters*, he taketh to him the name of [a] *Alpha* the *Author*, and again of *Omega* the *Finiſher* of the *Alphabet*. From letters go to *words*: there is he [b] *Verbum in principio* the *Word at the beginning*: And he is [c] *Amen* too, the *word* at the *end*. From words to *books*: [d] *In capite libri ſcriptū eſt de me*, In the very *front of the book* he is: and he is [e] ἀνακεφαλαίωσις, the *recapitulation*, or *concluſion* of it too. And ſo, go to Perſons: there he is [f] *Primus* and *noviſſimus*, the *firſt* and the *laſt*. And from *Perſons* to *Things*: and there he is, the [g] *Beginning* and the *end*; whereof ἀρχὴ the *beginning* is in ἀρχηγὸς the *Author*; and τέλος, the *end* is in τελειωτὴς the *Finiſher*. The *firſt beginning*, *à quo*, he; *by whom all things are made*: and the *laſt end* he; *Per* or *propter quem*, *by*, *for*, or *through* whom all things are made perfect.

Both theſe *He* is, in all things. And, as in all things elſe, ſo in *faith*, whereto they are heer applied moſt fully and fitly of all other. Therefore looke not aſide at any in *heaven* or *earth*, for matter of *Faith*; looke full upon *Him*: *He* is worth the *looking* on, with both your *eyes*: He hath matter for them both.

Zac. 4. 9.

The honor that *Zorobabel* had in the *materiall*, is no leſſe truly His in the *Spirituall Temple* of our *faith*: *Manus Ejus*, *His hands have laid the corner ſtone* of our *beliefe*, and his *hands ſhall bring forth the head-ſtone* alſo, giving us the *end* of our *faith*, which is, the *Salvation* of our *Soules*.

Of our *faith*, and of the whole race of it he is the *Author*, caſting up his *glove* at the firſt ſetting forth: He is the *Finiſher*, holding out the *price* at the gole end. By his *authoritie* it is, our courſe is *begunn*: we runne not without warrant. By his *bounty*, it ſhall be *finiſhed* and *crowned* in the end: we runne not in vaine, or without hope of reward.

But, what is this title to the point in hand? So, as nothing can be more. *Author* and *Finiſher*, they are the two points that move us to *looke to Him*. And the very ſame are the *two points*, wherein we are moved to be like to Him.

To fixe our *eye*, to keepe it from ſtraying, to make us looke on him full, *He telleth us*, *He* is *both theſe*. In effect, as if he ſaid; ſcatter not your ſight, looke not two wayes, as if *He* (I ſhew you) were to *beginne*, and ſome other make an *end*. He (I ſhew you) doth both.

His maine end being to exhort them, as they had begunn well, ſo, well to perſevere; to very good purpoſe, he willeth them to have an eye to Him, and his example, who firſt and laſt, ἀπὸ φάτνης ἄχρι σταυροῦ, from the *cratch to the Croſſe*, from S. *Luke's time* [a] *quo cœpit* IESVS *facere & docere*, that *He began to doe and teach*, to [b] S. *Iohn's time*, that he cried *conſummatum eſt*, gave them not over [c] *ſed in finem uſq; dilexit eos*, but to the *end loved* them. And ſo muſt they him, if they doe him right. Both, *ſett out* with him, as *Author* by a *good beginning*; and *hold out with Him*, as *Finiſher*, to a farre better *end*; and follow Him, in both, who is both. Were *He Author* onely, it would ſerve to ſtepp forth well at the firſt. But he is *Finiſher* too: therefore, we muſt hold out to the *laſt*. And not rend one of them from the other, ſeeing he requireth both: not either, but both: and is (indeed) IESVS, a SAVIOVR of none but thoſe, that follow him as *Finiſher* too, and are therefore marked in the [d] *forehead with* TAU the laſt letter of the *Hebrew*, as he himſelfe is OMEGA, the laſt of the *Greeke Alphabet*. This is the Party, he commendeth to our view; IESVS, *the Author*, and the *Finiſher of our faith*. *For theſe two*, to *looke upon Him*: and, *in theſe two*, to be *like unto Him*.

[a] Act. 1. 1.
[b] Ioh. 19. 30.
[c] Ioh. 13. 1.
[d] Eze. 9. 4.

1.
His Paſsion.

Our *Sight* then is IESVS: and in IESVS what? You have called us hither (ſay they in the *Canticles*) to ſee *your Shullamite*, *what ſhall we ſee in him?* What? (ſaith the *Eſpouſe*) but as the *companie of an armie* (that is) many *legions* of good *ſights*, an *Ocean* or *bottomleſſe depth* of manifold high perfections. We ſhall loſe our ſelves, we ſhall be confounded to ſee in him, all that may be ſhewed us: the Object is too great. Two peeces therefore he maketh choiſe of, and but two; and preſenteth him to our eye in two formes onely; [1] As *hanging on the Croſſe*; [2] As *ſitting on the throne*. [1] *His Paſsion*, and [2] his *Seſsion*; theſe two. And theſe two, with very good and perfect correſpondence to the two former. By the *Croſſe*, He is *Author*: By the *Throne*, he is *Finiſher of our faith*. As *Man* on the *Croſſe*, *Authour*: As GOD on the *Throne*, *Finiſher*. *Author*, on the *Croſſe*: there he paid the *price* of our admitting. *Finiſher*, on the *throne*: there he is the *prize* to us of our courſe well performed, of the well *finiſhing* our race, the *race* of our *faith*.

Cant 6. 13.

And ſure, with right high wiſedome hath the HOLY GHOST, being to exhort us to a *race*, combined theſe twaine. For, in theſe twaine, are compriſed the two maine motives, that ſet all the world on running, ¹ *Love*, and ² *Hope*. The *Love* he hath to us, in his *Paſſion* on the *Croſſe*. The *Hope* we have of *Him*, in His *Seſſion* on the *Throne*. Either of theſe alone, able to move; but, put them togither, and they will move us, or nothing will.

1. The *Motives* thereto. ¹ Love.

1. *Love* firſt: What moveth the *Mother* to all the travaile and toyle ſhee taketh with her *Child*? Shee *hopes* for nothing, ſhee is in yeares (ſuppoſe;) ſhe ſhall not live to receive any benefit by it: It is *love* and *love only*. *Love*, firſt.

² Hope.

2. And then *hope*: What moveth the *Merchant* & ſo the *Husband-man*, and ſo the *Military-man*, and ſo all the reſt? All the ſharpe ſhowres and ſtormes they endure, they *love* them not: It is *hope* and *hope* onely of a rich returne.

Eph. 5. 2.
Apoc. 3. 21.

If either of theſe will ſerve us, will prevaile to move us, heer it is. Heer is *Love*; *Love* in the *Croſſe*: Who *loved us* and *gave himſelfe for us, a ſacrifice on the Croſſe*. Heer is *Hope*; *hope* in the *Throne*: *To Him that overcommeth will I give, to ſit with me; in my throne.* If our *eye* be a *Mother's eye*, heer is *Love* worth the looking on. If our *eye* be a *Merchant's* eye, heer is *hope* worth the *looking after*. I know, it is true, that *verus amor vires non ſumit de ſpe.* (It is *Bernard*:) *Love* if it be *true* indeed, as in the *Mother*, receiveth no manner ſtrength from *hope*. Ours is not ſuch; but faint and feeble and full of imperfection: Heer is *hope* therefore, to *ſtrengthen our weake knees*, that we may *runne* the more readily, to the *high price* of our *calling*.

2. *What he ſuffered.*

To beginn then with his *Love*, the *love* of his *Paſſion* (the peculiar of this *day*.) In it, we firſt look, to *what* he ſuffered; and that is of two ſorts. ¹ The *Croſſe*, he *indured*: ² *The ſhame*, he *deſpiſed* ³ And then with what mind: for, the mind is worth all; and *love* in it, ſheweth it ſelfe (if not more) as much as in the *ſuffering* it ſelfe: but certainly, more. And this is his mind, *propoſito ſibi gaudio*, as *cheerfully* as if it had been ſome matter of *joy*. Of both firſt jointly under one. Then ſeverally each by it ſelf.

1. The *Croſſe* & *ſhame* jointly.

Two things are to us moſt precious, ¹ our *Life* and ² our *Reputation*: *Pari paſſu ambulant* (ſaith the Lawyer) *they goe arme in arme*, and are of equall regard, both. *Life* is *ſweet*. The *Croſſe* coſt him his *life*. *Honor* is *deare*: *Shame* bereft him his *honour*. In the race, which before *us* and for *us* our *Bleſſed* SAVIOVR rann, theſe two great blocks, ¹ *Death* and ² *Diſgrace* were in his way. Neither ſtayed him: to teſtifie his *Love*, over both he paſſed. Put his ſhoulders under the *Croſſe* and *endured* it, to the loſſe of his *life*. Set his *foot* upon *ſhame* and *deſpiſed* it, to the loſſe of his *honour*. Neither one nor other, *life* or *honour*, held he dear, to do us good. O, if we ſhould hazard but one of theſe two, for any creature living, how much adoe would we make of it, and reckon the party æternally obliged to us! Or if any ſhould venture them for us, we ſhould be the better, every time we ſaw him. O that it might be ſo heer! O that we would mete this *Love* with the like meaſure! Certainly, in his *Paſſion*, the *love* of us *triumphed*, over the *love of his life*, and *honour* both.

2\.

One view more of both theſe under one, and we ſhall by theſe two diſcover two other things in our ſelves, for which, very agreeable it was, he ſhould ſuffer theſe two, that by theſe two of His, for thoſe two of ours, he might make a full ſatisfaction. It will ſhew a good congruitie between our *ſickneſſe* and his *ſalve*, betweene our *debt* and his *diſcharge*.

The *Mother-ſinne* then, the *ſinne* of *Adam* and *Eve*, and their motives to it, are the lively image of all the *after-birthes* of ſinne, and the baites of ſinne for ever. Now, that which moved them to diſobey, was partly *pleaſure*, and partly *pride*. *Pleaſure*; O the *fruit* was *delightfull to ſee* and to *taſte*. *Pride*: *Eritis ſicut Dij*, it promiſed an eſtate *æquall to the Higheſt*. Behold then (in his *Paſſion*) for our *pleaſure*, his *paine*; and for our *pride*, his *ſhame* and *reproach*. Behold him, in his *patience*, enduring *pain*, for our wicked *luſt*; in his *humility*, having *ſhame* powred on him, for our wretched *pride*. [a] *The* LORD *of Life* ſuffering *death*; [b] *The* LORD *of glorie*, vile and ignominious *diſgrace*. [c] *Tanquam Agnus*, (ſaith the *Prophet* of him) *as a Lambe*, pitifully *ſlaughtered*: [d] *Tanquam vermis* (ſaith he of himſelfe) as a *worme*, ſpitefully *trodd upon*. So, by his *enduring paines* and painfull *death*, expiating our *unlawfull pleaſure*: and, by his *ſuſteining ſhame*, ſatisfying for our *ſhamefull pride*. Thus may we, under one, behold our ſelves, and our wretched demerits, in the *mirror* of his *Paſſion*. *Gregorie* ſaith well: *Dicendum erat, quantùm nos dilexit, ne diffidere; Dicendum erat & quales, ne ſuperbire & ingrati eſſe*: How greatly he *loved* us, muſt be told us, to keep us from *diſtruſt*: And, what we were when he ſo *loved* us, muſt be told us, to hold us in *humilitie*, to make us *everlaſtingly thankfull*. Thus farre both under one view.

Gen. 3. 6. 5.

[a] Act. 3. 15.
[b] 1. Cor. 2. 8.
[c] Ier. 11. 19.
[d] Pſal. 22. 6.

2. The *Croſſe* and *ſhame ſeverally*.

Now are we to part them, to ſee them apart. We ſhall have much adoe to doe it, they are ſo folded and twiſted togither. In the *Croſſe*, there is *ſhame*; and in *ſhame*, there is a *Croſſe*, and that a heavy one.

The *Croſſe*, the Heathen termed, *Cruciabile lignum*, a *tree of torture*: but they called it alſo, *arborem infœlicem, & ſtipitem infamem*, a *wretched infamous tree* withall. So it was in his *Crowne*, the *thornes* pricked him; there was *paine*: the *Crowne* it ſelfe was a meere *mockerie*, and matter of *ſcorne*. So, in his *Robe*; his *purple bodie* underneath in great paine certainly: His *purple robe* over it, a garment of *ſhame* and *diſgrace*. All along the *Paſſion*, thus they meet ſtill togither. In a word: the prints of *His Paſſion*, the *Apoſtle* well calleth *Stigmata* CHRISTI: Both, are in that word: not onely *wounds* and ſo *grievous*; but baſe and *ſervile markes*, and ſo *ſhamefull*; for, ſo are *ſtigmata*. Thus, *ſhame* and *Croſſe*, and *Croſſe* and *ſhame* runne interchangeably.

Gal. 6. 17.

Yet, ſince the HOLY GHOST doth ſhew us them ſeverally, ſo to ſee them, as he ſhewes them. *Enduring* is the act of *patience*; and patience hath *paine* for her object. *Deſpiſing ſhame* is the propertie of *humilitie*, even of the higheſt *humilitie*; Not onely *ſpernere ſe*, but *ſpernere ſe ſperni.* Firſt then we muſt ſee the *paine*, His *patience* endured; that is meant by the *croſſe*: and then ſee the *deſpiſing*, His *humilitie deſpiſed*; that is meant by the *ſhame*. Firſt then of His *croſſe*.

The *Croſſe*.

It is well knowne, that CHRIST and his *Croſſe* were never parted; but that, all his life long was a continuall *croſſe*. At the very *Cratch*, his *Croſſe* firſt began. There, *Herod* ſought to doe that which *Pilate* did; even to end his life before it began. All his life after (ſaith the *Apoſtle* in the next Verſe) was nothing but a *perpetuall gain-ſaying of ſinners*: which we call *croſsing*; and profeſſe, we cannot abide, in any of our ſpeeches or purpoſes to be *croſſed*. He was. In the *Pſalme* of the *Paſsion* (the XXII.) in the very front or inſcription of it, he is ſet forth unto us under the terme of a *Hart*, *Cervus matutinus*, a *morning Hart* (that is) a *Hart rowſed early* in the morning: As, from his *birth* he was by *Herod*, and hunted and chaſed all his life long; and this day brought to his end, and as the poore *Deere*, ſtricken and wounded to the *heart*. This was his laſt; laſt and worſt: and, this we properly call his *Croſſe*, even this *daye's ſuffering*. To keep us then to our *day*, and the *Croſſe* of the day. *He endured the Croſſe*.

Verſe 3.

He endured. Very *enduring* it ſelfe, is *durum*: *Durum pati*. Eſpecially, for Perſons of high *power* or *place*, as the SONNE *of* GOD was. For *great Perſons* to *do great things*, is no great wonder. Their very *Genius* naturally enclineth to it. But, to *ſuffer* any *ſmall thing*, for them, is more then to do many *great*. Therefore, the *Prophet* placeth his morall *fortitude*; and the *Divine*, his *Chriſtian obedience*, rather in *ſuffering* then in *doing*. *Suffering* is (ſure) the more *hard* of the *twaine*. *He endured*.

If it be hard to *endure*, it muſt be more hard to *indure hard things*: And of all things hard to be *endured*, the hardeſt is *death*. Of the Philoſopher's πέντε φοβερὰ, *five fearfull things*, it is the *moſt fearfull*: And what will not a man; Nay what will not a *woman* weak and tender, in *Phyſique*, in *Chirurgerie* indure, not to *endure Death*? *He endured death*.

And, that, if he *endured*, and no more but that, it might ſuffice; it is worth all we have; for, all we have, we will give for our *life*. But, not *death* only, but the kind of *death* is it. *Mortem, mortem autem Crucis* (ſaith the *Apoſtle*, doubling the point:) *Death he endured*, even the *death of the Croſſe*.

Phil. 2. 8.

The *Croſſe* is but a little word; but of great contents: but few letters; but in thoſe few letters, are conteined, *multa dictu gravia, perpeſſu aſpera, heavy to be named, more heavie to be endured*. I take but the foure things aſcribed by the HOLY GHOST to the *Croſſe*, anſwerable to the foure ends or quarters of it. [1] *Sanguis Crucis* (Coloſ. 1. 20.) [2] *Dolores crucis* (Acts 2. 2.) [3] *Scandalum Crucis* (Gal. 5. 11.) [4] *Maledictum Crucis* (Gal. 3. 13.)

that is, The *death* of the *Croſſe* is all theſe foure, a [1] *bloody*, [2] *dolefull*, [3] *ſcandalous*, [4] *accurſed death*.

1. Though it be but a *cold comfort*, yet a kind of *comfort* it is (if *dye* we muſt) that our *death* is *mors ſicca*, a drie; not *ſanguis Crucis*, not a *bloodie death*. 2. We would dye, when we dye, an *eaſie*, (not ὠδῖνες ϛαυροῦ) not a *tormenting death*. 3. We deſire to dye, with *credit*, if it might be; if not, without *ſcandall*, (*ſcandalum crucis.*) 4. At leaſt-wiſe to go to our *graves*, and to dye by an *honeſt*, *ordinary*, and by no meanes, by an *accurſed death*, (*maledictum Crucis.*) In the *Croſſe*, are all theſe; all foure. The two firſt are in the *Croſſe*: The two latter, in the *ſhame*. For, the *Croſſe* and the *ſhame* are (in very deed) two *Croſſes*: the *ſhame*, a ſecond *Croſſe* of it ſelfe.

To ſee then, as in a ſhort time, ſhortly. That of the *Poët* [*nec ſiccâ morte Tyranni*] ſheweth plainly, it is no poore priviledge, to dye without *effuſion of blood*. And ſo it is. 1. 1. For, a bleſſing it is, and our wiſh it is, we may live out our time, and not dye an *untimely death*. Where there is *effuſion of blood*, there is ever an *untimely death*.

2. Yet every *untimely death* is not *violent*: but a *bloody death* is *violent* 2. and againſt nature; and we deſire to pay *Nature* her *debt* by the *way* of *Nature*.

3. A *violent* death one may come to, as in *warre* (*ſanguis belli*, beſt 3. ſheweth it) yet by *valor*, not by way of *puniſhment*. This *death* is *pœnall*: not (as all *death*) *ſtipendium peccati*; but (as evill men's death) *vindicta ſceleris*, an *execution* for ſome *Capitall offenſe*.

4. And not every crime neither: *Fundetur ſanguis* is the *puniſhment* of 4. *Treaſon* and other more *heynous crimes*, to *dye embrued* in their *owne blood*. And even they that dye ſo, dye not yet ſo evill a *death*, as do they that *dye* on the *Croſſe*. It is another caſe, where it is *ſanguis mortis*, the *blood* and *life* go away togither at once; another, when it is *ſanguis crucis*, when the blood is ſhedd, and the party ſtill in full life and ſenſe, as on the *croſſe* it was: the *blood* firſt, and the *life* a good while after. This, is *ſanguis Crucis*, an [1] *untimely*, [2] *violent*, [3] *pœnall*, [4] *pœnall in the higheſt degree*: there, *bleeding* out his *blood* before he *dye*, and then *dye*.

When *blood* is ſhed, it would be no more then needs: *ſhed* it would be, not *poured out*. Or if ſo, at one part (the *necke* or *throat*:) not at all parts at once. But, heer was *fundetur*, havock made at *all parts*. *His Paſſion* (as he termeth it) a *ſecond Baptiſme*, a *River of blood*; and he even Mar.10 38. hable to have been *baptized* in it, as he was in *Iordan*. And where it would be *Summa parſimonia etiam viliſſimi ſanguinis*, no waſte, no not of the baſeſt *blood* that is; *waſte* was made heer. And of what *blood*? *Sanguis* IESV, the *blood* of IESVS: and who was He? Sure, by vertue of the *union Perſonall*, GOD; and ſo, this *blood*, *blood* of GOD'*s owne bleeding*; every *dropp* whereof was *precious*, more *precious* then (that, whereof it was the *price*) the world it ſelfe: Nay, more *worth* then *many worlds*; yea, if they were *ten thouſand*. Yet was this *blood waſtfully ſpilt, as water upon the ground*. The *fundetur* and the *qui* heere, will come into conſideration, both. This is *ſanguis Crucis*: and yet, this is not all neither; there is more yet.

For, the *blood of the Croſſe*, was not onely the *blood* of *Golgotha*, but
the *blood* of *Gabbatha* too. For, of all *deaths*, this was peculiar to this
death, the *death of the Croſſe*; that they that were to be *crucified*, were not
to be *crucified* alone (which is the *blood* of *Golgotha*:) but they muſt be
whipped too, before they were *crucified*, which is the *blood* of *Gabbatha*;
a *ſecond death*, yea worſe then *death* it ſelfe. And in both theſe places He
bledd, and in either place *twiſe*. They *rent* His *body* with the [1] *whipps*, they
goard His *head* with the [2] *thornes*: both theſe in *Gabbatha*. And againe,
twiſe in *Golgotha*; when they [1] *nailed his hands* and *his feet*; when he was
[2] *thruſt to the heart* with the *ſpeare*. This is *ſanguis Crucis*. It was to be
ſtood on a little: we might not paſſe it: It is that, whereon our *faith* depends,
Rom. 3. 25. *Per fidem in ſanguinem Ipſius*: By it, he is *Author of our faith*. *Faith*
Coloſſ. 1. 20. *in* GOD, and *Peace* with GOD, both: *Pacificans in ſanguine Crucis*, *Pacifying
all with the blood of the Croſſe*.

2. Now this *bloody whipping* and *neyling* of His, is it which bringeth in
the ſecond point of *paine*: that it was not *blood* alone without *paine*, as in
the opening of a *veine*; but it was *blood* and *paine* both. The *tearing* and
mangling of his *fleſh*, with the *whipps*, *thornes* and *nailes*, could not chooſe
but be exceeding *painfull* to Him. *Paines* (we know) are increaſed much
by *cruell*, and made more eaſie by *gentle* handling, and even the worſt
that ſuffer, we wiſh their *execution* as gentle, and with as little rigour as
may be. All *rigour*, all *crueltie* was ſhewed to *Him*; to make His *paines* the
more *painfull*. In *Gabbatha*, they did not *whip* Him (ſaith the *Pſalmiſt*)
they ploughed his back, and made (not *ſtripes*, but *long furrowes*) *upon it*. They
Pſal. 129. 3. did not *put on* His *wreath of thornes*, and preſſe it downe with their hands,
but *beat it on* hard with *batts*, to make it enter through *skinne*, *fleſh*, *skull*,
and *all*. They did not (in *Golgotha*) pierce his *hands* and *feet*, but made
Pſal. 22. 16. *wide holes* (like that of a *ſpade*) as if they had been *digging* in ſome ditch.

These were *paines*; and *cruell paines*: But yet theſe, are not ὠδῖνες (the
Holy Ghoſt's word in the *Text*;) Thoſe are properly *ſtreining paines*, *paines
of torture*. The *Rack* is deviſed as a moſt exquiſite paine, even for *terror*.
Pſal. 22. 14. And the *Croſſe* is a *rack*, whereon he was ſtretched, till (ſaith the *Pſalme*)
all his bones were out of joint. But even to *ſtand* (as He *hung*) three long hours
togither, holding up but the armes at length, I have heard it avowed of
ſome that have felt it, to be a *paine* ſcarſe credible. But, the hands and the
feet being ſo *cruelly nailed* (parts, of all other, moſt ſenſible, by reaſon of
the texture of ſinnews, there, in them moſt) it could not but make His
paine out of meaſure *painfull*. It was not for nothing, that *dolores acerrimi
dicuntur cruciatus* (ſaith the *Heathen* man) that the moſt ſharpe and bitter
paines of all other, have their name from hence, and are called *Cruciatus*,

paines like thoſe of the *Croſſe*. It had a meaning, that *they gave Him*, that Hee had (for His *welcome* to the *Croſſe*) a *Cuppe mixt with Gall* or *Myrrhe*; and (for His *farewell*) a *ſpoonge of vinegar*: to ſhew by the *one*, the *bitterneſſe*; by the other, the *ſharpneſſe* of the *paines* of this *painfull death*.

Now, in *paine* (we know) the only comfort of *gravis*, is *brevis*; if we be in it, to be quickly out of it. This, the *Croſſe* hath not; but is *mors prolixa*, a *death* of *dimenſions*, a *death long in dying*. And it was therefore purpoſely choſen by them. *Blaſphemie* they condemned *Him* of; then was He to bee *ſtoned*: That *death* would have diſpatched him too ſoone. They indited him a new of *Sedition*; not, as of a worſe fault, but onely becauſe *crucifying* belonged to it: For, then He muſt be *whipped* firſt, and that liked them well: and then, *He* muſt *dye* by *inch-meale*; not *ſwallow his death* at once, but *taſte* it (as Chap. II. 9.) and take it downe by little and little. *Chap.* 2. 9. And then hee muſt have His *legges* and *armes broken*; and ſo was their meaning, His ſhould have been: Elſe (I would gladly know) to what purpoſe provided they to have a *Veſſell of vinegar* ready in the place (*Ioh.* XIX. 29.) but onely, that he might not faint with *loſſe* of *bloud*, but be kept alive till they might heare his *bones craſh* under the breaking, and ſo feed their eyes with that ſpectacle alſo. The providence of GOD (indeed) prevented this laſt act of *cruelty*: Their *will* was good though. All theſe paines are in the *Croſſe*: but, to this laſt ſpecially, the word in the Text hath reference ὑπέμεινε, which is, He muſt, μένειν ὑπὸ, *tarrie*, ſtay, *abide* under it: So *dye*, that He might feele *Himſelfe dye*, and *endure* the paines of an *enduring death*.

And yet, all this is but halfe, and the leſſer halfe by farre, of *Cruciatus crucis*. All this, *His body endured*: was His *ſoule* free the while? No; but ſuffered as much: As much? nay more, *infinitely* much more, on the *ſpirituall*; than His *body* did, on the *materiall Croſſe*. For, a *ſpirituall Croſſe* there was too: all grant a *Croſſe*, beſide that which *Simon* of *Cyren* did helpe him to beare. Great were thoſe paines, and this time too little to ſhew, how great; but, ſo great, that in all the former, He never ſhrunk, nor once complained, but was, as if he ſcarce felt them. But when theſe came they made Him complaine and crie *aloud*, κραυγὴν ἰσχυρὰν, a *ſtrong crying*. *Heb.* 5. 7. In all thoſe, no *bloud* came, but where paſſages were made for it to come out by: but in this, it ſtrained out all over, even at all places at once. This was the *paine* of the *Preſſe* (ſo the *Prophet* calleth it, *Torcular*:) wherewith as if He had beene in the *wine-preſſe*, all his *garments* were *ſtained* and *goared* with *bloud*. *Eſa.* 63. 2. 1. Certainly, the *bloud* of *Gethſemane* was another manner of *bloud* than that of *Gabbatha*; or that of *Golgotha* either; and that was the *bloud* of His *internall Croſſe*. Of the three *Paſſions*, that was the *hardeſt* to endure: yet that did He *endure* too. It is that, which *beleefe* it ſelfe doth wonder, how it doth *beleeve*; ſave that it knoweth, as well the *Love* as the *Power* of GOD to be without *bounds*; and His *wiſedome* as able to find, how through *love* it might be *humbled*, as *exalted* through *power*, beyond the uttermoſt that mans wit can comprehend.

The *Shame.* And this is the *Croſſe* He *endured*. And if all this might have been *endured, ſalvo honore*, without *ſhame* or *diſgrace*, it had been ſo much the leſſe. But now, there is a further matter yet to be added, and that is *ſhame*. It is hard to ſay, of theſe two, which is the harder to beare; which is the greater *Croſſe*, the *croſſe* or *ſhame*. Or rather, it is not hard. There is no meane party in miſerie, but, if he be inſulted on, his being inſulted on more grieves him, than doth the miſery it ſelfe: But, to the noble *generous nature*, to whom *Intereſse honoris eſt majus omni alio intereſse*, the *value* of his *honour* is above all *value*; to him, the *Croſſe* is not the *Croſse*: *ſhame*, is the *Croſſe*. And any high and *heroicall Spirit* beareth any griefe more eaſily, *1 Sam.* 31.4 than the *griefe* of *contemptuous* and *contumelious uſage*. King *Saul* ſhewed it plainly, who choſe rather, to *runne upon his owne ſword*, than to *fall into the hands of the Philiſtines*, who (he knew) would uſe him with *Iud.* 16.25. 30. skorne, as they had done *Sampſon* before him. And even he (*Sampſon* too) rather than ſit down between the *pillars* and *endure* this, *pulled* down *houſe* and *all*, as well upon his owne *head*, as theirs that ſo abuſed him. *Shame* then, is certainly the worſe of the twaine. Now in his *death*, it is not eaſie to define, whether *paine* or *ſhame* had the upper hand: whether greater, *Cruciatus* or *ſcandalum Crucis*.

1. Was it not a foule *diſgrace* and *ſcandall* to offer Him the *ſhame* of that ſervile baſe puniſhment of the *whip*; not to be offered to any but to *ſlaves* and *bond-men*? *Loris? liber ſum* (ſaith he in the Comedie, in great *diſdaine*: as if being *free-borne*, he held it great *skorne* to have that once named to him.) Yet, *ſhame* of being put out of the number of *free-borne* *Phil.* 2.7. men, he *deſpiſed*; even the ſhame of being *in forma ſervi*.

2. That, this is *ſervile*, may yet be *honeſt*: Then, was it not yet a more *foule diſgrace* and *ſcandall* indeed, to appoint Him, for His *death*, that *diſhoneſt*, that *foule death*, the *death* of *Malefactors*, and of the worſt ſort of them? *Morte turpiſſimâ* (as themſelves termed it) the moſt *ſhamefull opprobrious death* of all other, that the *perſons* are *ſcandalous* that ſuffer it? To *take Him as a thiefe*, *to hang Him betweene two thieves*: nay, to count Him worſe than the worſt *thiefe* in the Gaole; to ſay and to crie, *Vivat Barabbas, pereat* CHRISTUS, Save *Barabbas* and hang CHRIST? Yet, this *ſhame He deſpiſed* too, of being *in forma malefici*.

3. If *baſe*, if *diſhoneſt*, let theſe two ſerve: uſe Him not *diſgracefully*, make Him not a *ridiculum Caput*, powre not *contempt* upon Him. That did they too: and a *ſhame* it is to ſee the *ſhamefull cariage* of themſelves all along the whole *Tragedy* of His *Paſſion*. Was it a *Tragedie*, or a *Paſſion* trow? A *Paſſion* it was: yet by their behaviour it might ſeeme a *may-game*. Their *ſhouting* and *out-cries*; their *harrying* of Him about, from *Annas* to *Caiaphas*; from him to *Pilate*; from *Pilate* to *Herod*; and from him to *Pilate* againe:

One-while in *purple*, *Pilate*'s ſuit; another-while in *white*, *Herod*'s *livery*: *Nipping* Him by the *cheekes*, and *pulling* off His *haire*; *blindfolding Him* and *buffeting Him*; *bowing to Him* in *deriſion*, and then *ſpitting in His face*, was, as if they had had not the LORD *of glorie*, but ſome *idiot* or *dizard* in hand. *Died* Abner, *as a foole dyeth?* (ſaith *David* of *Abner* in great *regrett*) ô no. Sure, our *bleſsed* SAVIOUR ſo died; and, that He ſo died, doth *equall*, nay *ſurpaſse* even the worſt of His torments. Yet this *ſhame* alſo *He deſpiſed*, of being *in formâ ludibri*.

2 *Sam.* 3.33.

Is there any worſe yet? There is. For, though *contempt* be had, yet *deſpight* is beyond it, as farre as *earneſt* is beyond *ſport*: that, was *ſport*; this, was *malice*. *Deſpight*, I call it, when in the middeſt of His *miſerie*, in the very depth of all His *diſtreſſe*, they vouchſafed Him not the leaſt *compaſsion*: but, as if He had been the moſt *odious wretched Caitive* and *abject* of men, the very *out-caſt of Heaven and Earth*; ſtood *ſtaring* and *gaping* upon Him, *wagging* their *heads*, *writhing* their *mouthes*, yea, *blearing* out their *tongues*; *rayling* on Him, and *reviling* Him, *ſcoffing* at Him, and *ſcorning* Him: yea, in the very time of His *Prayers deriding* Him, even in his moſt *mournefull complaint* and crie for the verie *anguiſh* of His *Spirit*. Theſe vile *indignities*, theſe *ſhamefull villanies*, ſo void of all *humanitie*, ſo full of all *deſpight*; (I make no queſtion) entered into His *ſoule* deeper, than either *naile* or *ſpeare* did into His *bodie*. Yet all this He *deſpiſed*: to be in *formâ reprobi*, *Men* hid *their faces* at this; nay, to ſee this ſight, the *ſunne* was *darkned*, drew back his *light*, the *earth trembled*, ran one part from the other; the *powers of Heaven were moved*.

Is this all? No, all this is but *Scandalum*: there is a greater yet remaining, than *ſcandalum*; and that is *maledictum Crucis*: That the *death* Hee died, was not onely *ſervile*, *ſcandalous*, *opprobrious*, *odious*; but even *execrable* and *accurſed*: Of *men*, held ſo. For, as if he had been a verie *reprobate*, in His *extreme drought*, they denied Him a *drop of water* (never denied to any but to the *damned in hell*) and inſtead of it, offered Him *vinegar* in a *ſpunge*: and that in the very *pangs* of *death*, as one for whom nothing was *evill enough*.

All this is but *man*, and *man* is but *man*, his *glorie* is *ſhame* oftentimes, and his *ſhame glorie*: But, what GOD *curſeth*, that is *curſed* indeed. And this *death* was *curſed* by GOD Himſelfe, His owne mouth, as the *Apoſtle* deduceth, *Galath.* 3.13. When all is ſaid wee can ſay, this, this, is the hardeſt point of His *ſhame*, and the higheſt point of His *love* in bearing it. CHRISTUS *factus eſt maledictum*. The *ſhame* of a *curſed death*, *curſed by* GOD, is a *ſhame* beyond all *ſhames*; and he that can *deſpiſe* it, may well ſay *conſummatum eſt*: there is no greater left for him to *deſpiſe*. O what *contempt* was powred upon Him! O how was He in all theſe *deſpiſed*! Yet He *deſpiſed* them all, and *deſpiſed* to be *deſpiſed* in them all. The *higheſt humilitie*, *Spernere Se ſperni*: theſe ſo many waies, *Spernere Se ſperni*.

So have we now the *Croſſe* ξύλον δίδυμον, the two maine *barres* of it 1 *Paine* and 2 *Shame*: and either of theſe againe, a *Croſſe* of it ſelfe; and that double, 1 *outward*, and 2 *inward*. *Paine*; *bloudy, cruell, dolorous* and *enduring*: *Paine* He *endured*. *Shame*; *ſervile, ſcandalous, opprobrious, odious*: *Shame* He *deſpiſed*. And beſide theſe, an *internall Croſſe*: the *paſsion* of *Gethſemane*, and an *internall ſhame*; the *Curſe it ſelfe of the Croſſe, Maledictum Crucis*. Of theſe, He *endured* the one; the other He *deſpiſed*.

3. *Quo animo.*

Theſe, all theſe: and yet there remaineth a greater than all theſe, even *quo animo*, with what mind, what having in His mind, or ſetting before His eyes, He *did* and *ſuffered* all this. That He did it not *utcunq;* but *propoſito ſibi*, with an eye to ſomewhat He aymed at.

We handle this point laſt, it ſtandeth firſt in the Verſe. And ſure, if this, as a *figure*, ſtand not firſt, the other two are but *Ciphers*: with it, of *value*; *nothing* without it.

To *endure* all this is very much, howſoever it were. So, to *endure* it, as to make no reckoning of it, to *deſpiſe* it, is more ſtrange than all the reſt. Sure, the *ſhame* was great, how could He make ſo ſmall accompt of it? and the *Croſſe* heavie; how could He ſet it ſo *light*? They could not chooſe but *pinch* Him, and that extremely: and how then could He *indure*, and ſo *indure*, that He *deſpiſed them*? It is the *third* point; and in it, is *adeps arietis*, *the fat of Rammes, the marrow of the Sacrifice*; even the *good heart*, the *free forward minde*, the *chearefull affection*, wherewith He did all this.

There be but two ſenſes, to take this ἀντὶ in: Neither amiſſe; both very good, take whether you will. *Love* is in both, and *Love* in a high *meaſure*. Ἀντὶ, even either *Pro* or *Præ*: *Pro*, in ſtead; or *Præ*, in compariſon.

Ἀντὶ *Pro*, in ſtead of the *joy ſet before Him*. What *joy* was that? ἦν γὰρ αὐτὸς ἐν οὐρανοῖς (ſaith Saint *Chryſoſtome*) for He was in the *joyes of Heaven*: *there He was*, and *there* He might have *held Him*. Nothing did or could force Him to come thence, and to come hither thus to be intreated. Nothing but *Sic dilexit*, or *Propter nimiam charitatem quâ dilexit nos*; but for it.

Eph. 2. 4.

Phil. 2. 6.

Yet was He content, being in the *forme of* GOD, ἀντὶ in ſtead of it, thus to *transforme*, yea, to *deforme* Himſelfe into the ſhape of a *ſervant*, a *felon*, a *foole*; nay, of a *Caitive accurſed*: Content to lay downe His *crowne of glory*, and ἀντὶ in ſtead of it, to weare a *crowne of thornes*: Content, what we *ſhun* by all meanes, that to *endure* (*loſſe of life*;) and what we make ſo great a matter of, that to *deſpiſe* (*loſſe* of *honour*.) All this, with the loſſe of that *joy* and that *honour*, He *enjoyed in Heaven* (another manner *joy*, and *Honour*, than any we have here) ἀντὶ for *this*, or *in ſtead of this*.

But, the other ſenſe is more *praiſed*, ἀντὶ, *Præ*, in *compariſon*. For indeed, the *joy* He left in *Heaven*, was rather κειμένη than προκειμένη, *joy* wherin He did *already ſit*, than *joy ſet before Him*. Vpon which ground, ἀντὶ, they turne *Præ*; and that better, as they ſuppoſe. For, that is, in *compariſon* of *a certaine joy*: which He comparing with the *Croſſe* and *ſhame* and all, choſe rather to goe through them all, than to goe without it. And can there be any *joy* compared, with thoſe He did *forgoe*? or, can any *joy* countervaile thoſe *barbarous uſages*, He *willingly* went through? It ſeemeth, there can. What *joy* might that be? Sure none other, but the *joy* He had to *ſave* us, the *joy of our ſalvation*. For, what was His *glorie*, or *joy*, or *crown of rejoycing*, was it not *we*? Yes truly, we were His *crowne* and His *joy*. In compariſon of this *joy* He exchanged thoſe *joyes*, and *endured* theſe *paines*: this was the *honey* that ſweetned His *gall*: And, no *joy* at all in it, but this, to be IESVS, the SAVIOVR of a ſort of *poore ſinners*. None but this: and therfore pitie He ſhould loſe it.

And, it is to be marked, that though to be IESVS, a SAVIOVR, in *proprietie* of ſpeech, be rather a *title*, an outward *honour*, than an *inward joy*, and ſo ſhould have been *præ honore*, rather than *præ gaudio*; yet He expreſſeth it in the terme of *joy*, rather than that of *honour*, to ſhew, it *joyed* Him at the *heart* to *ſave us*; and ſo, as a ſpeciall *joy*, He accounted it.

Sure, ſome ſuch thing there was, that made Him ſo cheerefully ſay to
His *Father* in the *Pſalme*, [a] *Ecce venio, Loe I come*: And to His *Diſciples* in [a] Pſal.40.7.
earth, This, this is the *Paſſeover*, that [b] *deſiderio deſideravi, I have ſo lon-* [b] Luc.22.15.
ged for (as it were *embracing* and even *welcomming* His *death*:) And which
is more, [c] *quomodo coarctor*! how am *I pinched*, or *ſtreightned*, till I bee at [c] Luc.12.50.
it! as if He were in *paine*, till He were in *paine* to deliver us. Which *joy* if
ever He ſhewed, in this He did, that He went to His *Paſſion* with *Palmes*
and with ſuch *triumph* and *ſolemnity*, as He never *admitted* al His life before.
And that this His loweſt eſtate (one would thinke it) He calleth His *Exal-*
tation, *Cum exaltatus fuero*. And, when any would thinke, He was moſt Ioh.12.32.
imperfect, He eſteemeth (and ſo termeth) it His higheſt perfection, *Tertio* Luc.13.32.
die perficior. *In hoc eſt charitas*, here is *love*: If not here, where? But 1 Ioh.4.10.
here it is and that in his higheſt elevation. That the *joyes of Heaven* ſet on
the one ſide; and this *poore joy* of *ſaving* us on the other; He *quit* them, to
chooſe this. That thoſe *paines* and *ſhames* ſet before Him, and with them
this *joy*, He *choſe* them rather than *forgoe* this.

Thoſe *joyes* He forſooke, and this He tooke up; and to take it, tooke
upon Him ſo many, ſo ſtrange indignities of both ſorts; tooke them and
bare them with ſuch a mind, as He not only *endured*, but *deſpiſed*; Nor that
neither, but even *joyed* in the *bearing* of them, and all to doe us good.
So to alter the nature of things, as to find *joy* in *death*, whereat all doe
mourne; and *joy* in *ſhame*, which all doe *abhorre*, is a wonder like that of the Exod.3.
buſh.

This is the very *life* and *ſoule* of the *Paſſion*; and all beſides, but the σκελετὸς only, the anatomie, the carkaſſe without it.

II. The Act, or *Duetie.*

So have we now the whole *Object*; both *what*, and with *what mind*. And, what is now to be done? Shall we not pauſe a while, and ſtay, and looke upon this *Theorie* yer we goe any further? Yes, let us. Proper to this *day* is this ſight of the *Croſſe*. The other (of the *throne*) may ſtay yet His *time* a day or two hence.

We are injoyned to *looke* upon Him: How can we, ſeeing He is now higher than the *Heavens*, farre out of our ſight, or from the kenning of any mortall eye? Yes, we may for all that. As (in the 27. of the Chapter next before) MOSES is ſaid to have *ſeene Him that is inviſible*: Not with the *eyes* of *fleſh*; ſo, neither he did, or we can: But (as there it is) by *faith*. So, he did, and we may. And, what is more kindly to behold the *Author of faith*, than *faith*? or more kindly for *faith* to *behold*, than her *Author* here at *firſt*; and her *Finiſher* there at *laſt*? Him to behold *firſt* and *laſt*; and never to be ſatisfied with *looking* on Him, who was content to buy us and our eye at ſo deare a rate.

Our *eye* then is the *eye* of our *minde*, which is *faith*: And our *aſpicientes* in this, and the *recogitantes* (in the next Verſe) all one; our *looking* to *Him* here, is our *thinking on Him* there: *On Him* and His *Paſſion* over and over againe, *Donec totus fixus in corde, qui totus fixus in Cruce*, till He be as faſt *fixed* in our *heart*, as ever He was to His *croſſe*; and ſome *impreſſion* made in us of *Him*, as there was in *Him* for us.

In this our *looking* then, *two acts* be *riſing* from the two *prepoſitions*: One before, ἀπὸ, in ἀφορῶντες, *looking* from: the other after, εἰς *looking upon*, or *into*.

1 *Looking from:* Ἀπὸ.

There is ἀπὸ, from, *abſtracting* our *eye from other Objects* to looke hither ſometime. The *Prepoſition* is not idle, nor the note, but very needfull. For, naturally we put this *ſpectacle* farre from us, and endure not either oft or long to behold it. Other things there be, pleaſe our *eyes* better, and which we *looke on* with greater delight. And we muſt ἀφορᾶν, *looke* off of them, or we ſhall never ὁρᾶν, *looke* upon this aright. We muſt (in a ſort) worke force to our nature, and *per actum ſelicitum* (as they terme it in *Schooles*) *inhibite* our *eyes*, and even *weine* them from other more pleaſing *ſpectacles* that better like them, or we ſhall doe no good here; never make a true *theorie* of it. I meane, though our *proſpect* into the world be *good*, and we have both *occaſion* and *inclination* to looke *thither* oft; yet ever and anon to have an *eye* this way; to *looke* from them to Him, who, when all theſe ſhall come to an end, muſt be He that ſhall *finiſh* and *conſummate our faith* and *us*, and make perfect both. Yea, though the *Saints* be *faire marks* (as at firſt I ſaid) yet even to *looke* off from *them* hither, and turne our *eye* to *Him*, from all; even from *Saints* and all. But chiefly, from the *baits of Sinne*; the *concupiſcence of our eyes*, the ſhadowes and ſhewes of vanity round about, by which *death* entreth at our *windowes*: which unleſſe we can be got to *looke* from, this *ſight* will doe us no good; we cannot *looke* on *both* together.

2 *Looking unto:* Εἰς, *into.*

Now our *theorie*, as it beginneth with ἀπὸ, ſo it endeth with, εἰς. Therefore *looke from it*: that *looke to Him*: or (as the word giveth it rather) *into Him*, than to *Him*. Εἰς, is *into*, rather than *to*. Which proveth plainely, that the *Paſſion* is a peece of *Perſpective*; and, that we muſt ſet our ſelves to ſee it, if we will ſee it well; and not looke *ſuperficially* on it: Not on the *outſide* alone, but ὁρᾶν εἰς, *pierce into it*, and enter even into the inward *workemanſhip* of it; even of His *internall Croſſe* which He *ſuffered*, and of His entire *affection* wherewith He *ſuffered* it.

And we may well *looke into Him*; *Cancellis plenum eſt corpus*, His *bodie* is full of *ſtripes*, and they are as *lattices*: *Patent viſcera, per vulnera*, His *wounds* they are as *windowes*, through which we may well ſee all that is within Him. *Clavus penetrans factus eſt mihi clavis reſerans* (ſaith S. *Bernard*:) The *nailes* and *ſpeare-head* ſerve as *keyes* to let us in. We may *looke into the palmes* of His *hands*, wherein (ſaith the *Prophet*) He hath *graven us*, that Hee might never forget us. (Eſa. 49.16.) We may look into his *ſide* (S. *Iohn* uſeth the word) *opened*. (Ioh. 19.34.) *Vigilanti verbo* (ſaith *Auguſtine*) a *word* well choſen, upon good advice; we may through that *opening*, looke into His very *bowells*, the *bowells* of *kindneſſe* and *compaſſion*, that would endure to be ſo entreated. Yea, that very *heart* of His, wherein we may behold, the *love* of our *ſalvation* to be the very *hearts joy* of our SAVIOUR.

2 *To ſee* ὁρᾶν.

Thus *looking from, from all elſe*, to *looke into Him*, what then? then followeth the participle, *we ſhall ſee*. *what ſhall we ſee*? Nay, what *ſhall we not ſee*? What *theorie* is there worth the ſeeing, but is there to be *ſeene*? To recount all, were too long: Two there are in eſpeciall.

There is a *theorie medicinall*, like that of the *brazen Serpent*; and it ſerveth for comfort to the conſcience, *ſtung* and *wounded* with the remorſe of ſinne. For, what *ſinne* is there or can there be ſo *execrable* or *accurſed*, but the *curſe of the Croſſe*; what ſo *ignominious* or full of *confuſion*, but the *ſhame* of it; what ſo *corroſive* to the *conſcience*, but the *paines* of it; what of ſo deepe or of ſo *crimſin a dye*, but the *bloud* of it, the *bloud* of the *Croſſe* will doe it away? What *ſting* ſo *deadly*, but the ſight of this *Serpent* will coure it? This is a principall *theorie*; and elſewhere to be ſtood on, but not here. For this ſerveth to quiet the *mind*; and the *Apoſtle* (here) ſeeketh to move it, and make it ſtirre.

There is then another *theorie* beſides, and that is *exemplarie* for *imitation*. There He *died* (ſaith S. *Paul*) *to lay downe for us* ἀντίλυτρον our *ranſome*: that is the former. (1 Tim. 2.6.) There He died (ſaith S. *Peter*) to leave unto us ὑπογραμμὸν, *relinquens nobis exemplum*, a *paterne* an *example* to follow, and this is it; (1 Pet. 2.21.) to this He calleth us; to have a *directory* uſe of it, to make it our *patterne*, to view it as our *idea*. And ſure, as the *Church* under the *Law* needed not; ſo neither doth the *Church* under the *Goſpell* need any other *precept* than this one, *Inſpice & fac*, *See and doe* according to the *theorie* (Exo. 25.40.)

ſhewed thee in the Mount: To them in *Mount Sinai*; to us in *Mount Calvarie.*

Were all *Philoſophie* loſt, the *theorie* of it might be found there. Were all *chaires* burnt (*Moſes chaire* and all) the *chaire* of the *Croſſe* is abſolutely able to teach all *vertue* new againe. All *vertues* are there *viſible*: All, if time would ſerve: Now, I name only thoſe five, which are directly in the Text.

1 *Faith* is named there: It is, it was moſt conſpicuous there to bee ſeene: when being forſaken of GOD, yet He claſpeth (as it were) His armes, faſt about Him, with *Eli, Eli, My* GOD, *My* GOD, for all that. Mat. 27. 46. 2 *Patience*, in *induring the Croſſe.* 3 *Humility*, in *deſpiſing the ſhame.* 4 *Perſeverance*, in that it was nothing for Him to be *Author*, unleſſe He were *Finiſher* too. Theſe foure. But above theſe and all, that which is the 5 *ratio idealis* of all, the band and perfection of all, *Love*, in the *ſignature* of *love*, in the *joy*, which He found in all this: *Love*, *Majorem quâ nemo*, to lay down Ioh. 15. 13. His life: nay, *parem cui nemo*, in ſuch ſort to lay it downe. *Majorem quâ nemo*, to doe this for his *friends*: *Parem cui nemo*, to do it for his *enemies*. Notwithſtanding their *unworthineſſe antecedent*, to do it; and notwithſtanding their *unkindneſſe conſequent*, yet to doe it. This the chiefe *theorie* of all; but of *Love* (chiefly) the moſt perfect of all. For ſure, if ever ought were truly ſaid of our SAVIOVR, this was; that being ſpread and laide wide open on the *Croſſe*, He is [a] *Liber charitatis*: Wherein, he that runneth by may read [b] *Sic dilexit*, and [c] *Propter nimiam charitatem*, [d] and *Ecce quantam charitatem*; *Love* all over, from one end to the other. Every *ſtripe* as a *letter*, every *naile* as a *Capitall letter.* His [e] *livoras*, as *black letters*; His *bleeding wounds*, as ſo many *rubrikes*, to ſhew upon *record* His *Love* toward us.

a Hab. 2. 2.
b Ioh. 3. 16.
c Eph. 2. 4.
d 1 Ioh. 3. 1.
e Eſa. 53. 5.

Of which *Love* the *Apoſtle* when he ſpeaketh, he ſetteth it out with *height* and *depth*, *length* and *bredth* (the *foure dimenſions* of the *Croſſe*) to Eph. 3. 18. put us in mind (ſay the *ancient Writers*) that, upon the extent of the *tree*, was the moſt exact *Love*, with all the *dimenſions* in this kind, repreſented that ever was.

2

2 That we may *runne*.

Having ſeene all theſe, what is the end and uſe of this *Sight*? Having had the *theorie*, what is the *praxis* of this *theorie*? what the *concluſion* of our *contemplation*? *Looking into*, is a *participle*; *it maketh no ſentence*, but *ſuſpendeth* it onely, till we come to a *verbe*, to which it relateth. That *verbe* muſt be either the *verbe* in the verſe before, *Vt curramus*; or the *verbe* in the verſe following, *Vt ne fatigemur*: that, thus *looking*, we *runne*; or that thus *looking*, we tire not. This, is the practice of our *theorie*.

We ſaid, the uſe was (and ſo, we ſee, it is) to move us, or to make us move: to work in our feet, to worke in them a motion: not any ſlow but a ſwift motion, the motion of *running*; to *runne the race* that is ſet before us. The operation it hath (this *ſight*) is in our *facultie motive*; if we ſtand ſtill, to cauſe us ſtirre; if we move but ſlowly, to make us *run* apace: if we run already, never to *tire*, or give over, till we doe *attaine*. And by this we may know, whether our *theorie* be a true one: if this *praxis* follow of it, it is: if not, a *gaze* it may be; a true *Chriſtian theorie*, it is not.

And here firſt our ἀφορᾷν (that is) our *looking from*, is to worke a *turning from ſinne*. Sure, this ſpectacle, if it be well *looked into*, will make, *ſinne* ſhall not looke ſo well *favoured* in our *eyes*, as it did, it will make us, while we live, have a leſſe liking to looke toward it, as being the onely *procurer* and *cauſe* of this *Croſſe* and this *ſhame*. Nay, not onely, ἀποτρέπειν, to turne our *eye* from it, but ἀποτρέχειν to *turne* our *feet* from it too; and to *runne* from, yea to *flie* from it, *quaſi à facie colubri*, as from the *face of a Serpent*.

At leaſt-wiſe, if not to *runne from* it, not to *runne* to it, as we have: to *naile* downe our *feet* from *running* to ſin, and our *hands* from committing *ſinne*, and (in a word) have Saint *Peter*'s practice of the *Paſsion*, to 1 *Pet.* 4.1. *Ceaſe from ſinne*. This *abſtractive force* we ſhall find and feele: it will draw us from the delights of ſin. And not onely draw us from that, but draw from us too, ſomething; make ſome *teares* to runne from us, or (if we be *drie-eyed*, that not them, yet) make ſome *ſighs of devotion*, ſome *thoughts of grace*, ſome *kind of thankfull acknowledgements* to iſſue from our ſoules. Either by way of *compaſsion*, as *feeling* that, He then *felt*; or by way of *compunction*, as *finding* our ſelves in the number of the *parties*, for whom He felt them. It is a proper effect of our view of the *Paſsion*, this (as S. *Luke* ſetts it downe, at the very place where he termes it θεωρίαν) that they returned from it *ſmiting their breſts* as having ſeene a *dolefull Spectacle*, *them-* *Luc.* 23.48. *ſelves the cauſe of it*.

Now, as the *looking from*, worketh a *moving from*; ſo doth the *looking to*, a *moving to*.

For, firſt, who is there that can *looke unto* thoſe *hands* and *feet*, that *head* and that *heart* of His, that endured all this, but muſt *primâ facie* at the firſt ſight ſee and ſay, *Ecce quomodò dilexit nos?* If the *Iewes* (that ſtood by) ſayd truely of Him at *Lazarus grave*, *Ecce quomodo dilexit eum!* when He *ſhedd* but a few *teares* out of His *eyes*; how much more truely may it be ſaid of us, *Ecce quomodò dilexit eos!* for whom He hath *ſhedd both water* *Ioh.* 11. 36. *and blood*; yea, even from His *heart*, and that in ſuch plenty? And He *loving* us ſo, if our *hearts* be not *iron*; yea, if they be *iron*, they cannot chooſe but feele the *magneticall force* of this *load-ſtone*. For, to a *load-ſtone* doth He reſemble Himſelfe, when He ſaith of Himſelfe, *Where I once lift up*, *Omnia* *Ioh.* 12. 32. *traham ad me*. This *vertue attractive* is in this *ſight*, to draw our *love* to it.

With which (as it were the *needle*) our *faith* being but touched wil ſtir ſtraight. We cannot but turne to *Him*, and truſt in *Him*, that ſo many waies hath ſhewed Himſelfe ſo true unto us. *Quando amor confirmatur, fides inchoatur* (ſaith S. *Ambroſe*:) Prove to us, of any, that he *loves* us indeed, and we ſhall *truſt* Him ſtraight, without any more adoe: we ſhall *beleeve* any good affirm'd of Him. And what is there (tell me) any where affirm'd of

CHRIST to-us-ward, but this *love* of His, being *beleeved*, will make it *credible*.

Iam. 2.22. Now, our *faith* is made perfect by *workes*, or *well-doing* (ſaith S. *Iames*)
it will therefore ſet us in a courſe of them. Of which, every vertue is a *ſtadium*,
and every *act*, a *ſtepp* toward the *end* of our *race*. *Beginning* at *humilitie*,
Phil. 2.5. the vertue of the firſt ſetting out: *Let the ſame mind be in you, that was in*
CHRIST IESVS, *who humbled Himſelfe*: And ſo proceeding from *vertue*
to *vertue*, till we come to *patience* and *perſeverance*, that keep the *gole end*.
1 *Pet.* 5.10. So ſaith S. *Peter*, *Modicum paſſos perficiet*, ſuffering ſomewhat, more or leſſe;
ſome *croſsing*, if not the *Croſſe*; ſome evill report, though not *ſhame*; So,
and no otherwiſe we ſhall come to our *race end*, our *finall perfection*.

And, as the reſt move us, if we ſtand ſtill, to *runne*: So, if we *runne*
already, theſe two (*Patience* and *Perſeverance*) *Patience* will make us, for all
Ver. 3. our encounters μὴ κάμνειν (ſaith the *Apoſtle* in the next verſe) *not to be weary*;
Not in our *minds*, though in our *bodies* we be: And *Perſeverance* wil make
us μὴ ἐκλύεσθαι not to *faint* or *tire*, though the time ſeeme long and never ſo
tedious: (Both theſe, in the Verſe following.) But, hold on our courſe till
we finiſh it, even till we come to Him, who was not onely *Author* but *Finiſher*;
who held out, till He came to *Conſummatum eſt*. And ſo muſt we finiſh,
Gal. 5.7. not *ſtadium*, but *dolichum*: not like thoſe, of whom it was ſaid, *Currebatis bene*,
ye did well for a ſtart; but like our *Apoſtle*, that ſaid (and ſaid
2 *Tim.* 4.7. truely) of himſelfe, *Curſum conſummavi, I have finiſhed my courſe, I have held out to the very end.*

3 That we faint not.

And in this, is the *Praxis* of our firſt *theorie* or *ſight* of our *love*. But our *love* without *hope* is but faint: That then, with better heart we may thus doe, and beſtirre our ſelves, it will not be amiſſe, once more to lift up our *eyes*, and the *ſecond time* to *looke on Him*. We have not yet ſeene the *end*: the *Croſſe* is not the *end*: There is a *better end* than ſo, *And is ſet downe in the throne*. As the *Prophet* ſaw Him, we have ſeen Him: in ſuch caſe, as
we were ready to *hide our faces*, at *Him*, and His *ſight*. Here is a *new ſight*: as
a *Iob*.1.14. the *Evangeliſt* ſaw Him, ſo we now may: even His *glorie* as the [a]*glorie of the*
b *Iob*,19.5. *onely begotten* SONNE *of* GOD. [b]*Ecce homo*, *Pilate*'s *ſight* we have ſeene:
c *Iob*.20.28. [c]*Ecce Dominus & DEVS meus*, S. *Thomas*'s ſight, we now ſhall. The
former, in His *hanging* on the *Croſſe*, the *beginning of our faith*. This latter,
ſitting on the throne, the *conſummation of it*.

Wherein, there is an ample matter of *hope*, as before of *love*; all being
turned in and out. *He ſitts* now at eaſe, that before *hung in paine*. Now, on
a throne, that before *on the Croſſe*. Now, at GOD's *right hand*, that before at
Zac. 3.1. *Satan*'s *left*. (So *Zachary* ſaw him: *Satan on His right hand*, and then muſt He
be on *Satan*'s *left*.) All changed: *His Croſſe*, into *eaſe*; His *ſhame*, into *glorie*.

Glorie and *reſt*, *reſt* and *glorie*, are two things that meet not here in our world. The *glorious* life hath not the *moſt quiet*; and the *quiet life* is (for the moſt part) *inglorious*. He that will have *glorie* muſt make ac-

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compt to be *deſpiſed* oft, and broken of his *reſt*: and he that loveth his eaſe better, muſt be content with a meane condition farre ſhort of *glorie*. *Heere* then, theſe meet not; *there* (our *hope* is) they ſhall: even both meet together, and *glorie* and *reſt kiſse each the other*: So the Prophet calleth it a *glorious reſt*. *Eſa.* 11. 10.

And the *right hand* addeth yet a *degree* further. For, *dextera eſt pars potior*. So that, if there be any *reſt* more *eaſie*, or any *glorie* more *glorious*, than other, there, it is, on that *hand*, on that *ſide*; and He placed in it, in the beſt, in the *chiefeſt*, the fulneſſe of them both. At GOD's *right hand* is not only *power*; *power*, while we be here to protect us with His *might outward*, and to ſupport us with His *grace inward*: but at *His right hand* alſo *is the fulneſse of joy, for ever* (ſaith the *Pſalme*:) *Ioy*, and the *fulneſſe of joy*, and the *fulneſſe* of it *for evermore*. *Pſal.* 16. 11.

This is meant *by his Seat at the right hand on the Throne*. And the ſame is our *bleſſed hope* alſo, that it is not His *place only*, and none but His; but, even *ours* in *expectation* alſo. The *love* of his *Croſſe*, is to us a *pledge* of the *hope of his throne*, or whatſoever elſe, He hath or is worth. For, if GOD have given us CHRIST, and CHRIST thus *given himſelfe*, what hath GOD, or CHRIST, they will *denie us*? It is the *Apoſtle's* owne deduction. *Rom.* 8. 32.

To put it out of all doubt: heare we His owne promiſe, that never brake his word. *To him that overcommeth, will I give to ſit with me in my Throne*. *Apoc.* 3. 21. Where to ſit, is the fulneſſe of our deſire, the end of our race, *omnia in omnibus*: and further we cannot goe. Of a *joy* ſet *before Him*, we ſpoke yer-while: here is now a *joy ſet before us*; another manner *joy* than was before Him: The *worſe* was *ſet before Him* the *better*, *before us*: and this we are to *runne* to.

Thus do theſe two *theories* (or *ſights*) th'one worke to *love*, th'other to *hope*; both to the well performing of our *courſe*, that in this *Theater*, between the *Saints* joyfully beholding us in our race, and CHRIST at our end ready to receive us, we may fulfill our *courſe with joy*, and be partakers of the *bleſſed reſt* of His moſt *glorious Throne*.

Let us now turne to *Him*, and beſeech *Him* by the *ſight of this day*, by *Himſelfe* (firſt) and by his *Croſſe* and *Throne* both (both which He hath ſet before us, th'one to *awake* our *love*, the other to *quicken* our *hope*) that we may this day and ever, lift up our eyes and hearts; that we may, this day and ever, carrie them in our *eyes* and *hearts*, *looke* up to them both: ſo *looke* that we may *love* the one, and *waite* and *hope* for the other: ſo *love* and ſo *hope*, that by them both we may *move*, and that *ſwiftly*, even *runne* to Him; and *running* not *faint*, but ſo conſtantly *runne*, that we faile not finally to *attaine* the happy fruition of *Himſelfe*, and of the *joy* and *Glory* of His *bleſſed throne*: that ſo we may find and feele Him as this day here, the *Authour*; ſo, in that day, there, the *Finiſher of our Faith*, by the ſame our LORD, IESVS CHRIST. *Amen*.

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SERMONS
OF THE
RESVRRECTION,
PREACHED ON
EASTER-DAY.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT VVHITE-HALL, ON the VI. of *April*, *A.D.* MDCVI. *being* EASTER-DAY.

ROM. Chap. VI. Ver. IX. X. XI.

Scientes, quod CHRISTVS, &c.

Knowing that CHRIST, *being raiſed from the dead, dieth no more; death hath no more dominion over Him.*

For, in that He died, He died once to ſinne: but, in that He liveth, He liveth to GOD.

Likewiſe thinke (or accompt) *yee alſo, that yee are dead to ſinne; but are alive to* GOD, *in* IESVS CHRIST *our* LORD.

THE Scripture is, as the Feaſt is; both of them of the *reſurrection*: And this we may ſafely ſay of it, it is thought by the *Church*, ſo pertinent to the *feaſt*; as it ever hath beene and is appointed to be the very entry of this dayes Service; to be ſounded forth and ſung, firſt of all, and before all, upon this day, as if there were ſome ſpeciall correſpondence betweene the Day and it.

Two principall points are ſet downe to us, out of the two principall words in it: One, *Scientes* (in the firſt verſe) *Knowing*: the other, *Reputate* (in the laſt verſe) *Compt* your *ſelves*: *Knowing*, and *Compting*: *Knowledge*, and calling our ſelves to *accompt* for our *Knowledge*.

Two points very needfull to be ever joyntly called upon: and more than needfull for our times, being, that much we *know*, and little we *compt*: oft we heare and when we have heard, ſmall reckoning we make of it. What CHRIST did on *Eaſter*-day we know well; what we are then to doe, we give no great regard: our *Scientes* is without a *Reputantes*.

Now this Scripture, *ex totâ Subſtantiâ*, out of the whole frame of it teacheth us otherwiſe; that Chriſtian *knowledge* is not a *knowledge* without all manner of *accompt*; but that we are *accomptants* for it: that we are to keepe an *Audite* of what we heare, and take *accompt* of our ſelves of what we have learned. λογίζεσθε, is an *Auditors* terme: thence the HOLY GHOST hath taken it; and would have us to bee *Auditors* in both Senſes.

And this to be generall, in whatſoever we *know*: But ſpecially, in our *knowledge* touching this *Feaſt* of CHRISTS *Reſurrection*; where there are ſpeciall words for it in the *Text*, where in expreſſe termes an *accompt* is called for at our hands as an eſſentiall dutie of the Day: The *benefit*, we remember, is ſo great; the *Feaſt*, we hold, ſo high; as, though at other times we might be forborne, yet on this day, we may not.

Verſe 11. Now the ſumme of our *accompt* is ſet downe in theſe words [*Similiter & vos:*] that we faſhion our ſelves *like* to CHRIST, dying and riſing: caſt our ſelves in the ſame moulds; expreſſe Him, in both, as neere as we can.

To *accompt of* theſe, firſt: that is, to *accompt* our ſelves bound, thus to doe.

To *accompt for* theſe, ſecond: that is, to *accompt* with our ſelves, whether wee doe ſo.

Firſt, to *accompt* our ſelves bound, thus to doe: reſolving thus within our ſelves; that to heare a Sermon of the *Reſurrection*, is nothing; to keepe a feaſt of the *Reſurrection* is as much, except it end in *Similiter & vos*. *Niſi* (ſaith Saint *Gregory*) *quod de more celebratur, etiam quoad mores exprimatur*, Vnleſſe we expreſſe the *matter* of the *Feaſt* in the *forme* of our lives; Vnleſſe, as He *from the grave*, So we *from ſinne*: and live to *godlineſſe*, as He unto GOD.

Then to *accompt* with our ſelves, whether we doe thus: that is, to ſit downe and reflect upon the Sermons we heare, and the feaſts we keepe; how, by knowing CHRISTS *death* we *die to ſinne*; how, by *knowing* His *Reſurrection*, we *live to* GOD; how our eſtate in ſoule is bettered: how the fruit of the words we heare, and the feaſts we keepe, doe abound daily toward our *accompt* againſt the great Audite. And this to be our *accompt*, every *Eaſter*-day.

The Diviſion Of theſe two points, the former is in the two firſt verſes, what we muſt *know*: the latter, is in the laſt, what we muſt *accompt* for. And they be joyned with *Similiter*: to ſhew us, they be and muſt be, of equall and like regard: and we, as *know*; So *accompt*.

But becauſe, our *knowing* is the ground of our *accompt*, the Apoſtle beginneth with *knowledge*. And ſo muſt we.

I. *Knowledge*, in all Learning, is of two ſorts: 1 *Rerum*, or 2 *Cauſarum*; ὅτι, or διότι; *That*, or, *in that*. The former is in the firſt Verſe: *Knowing that* CHRIST, &c. The latter, in the Second: *For, in that, &c.* And becauſe we cannot caſt up a *Summe*, except we have a *particular*; the Apoſtle giveth us a Particular of either: A particular of
1 our *Knowledge, Quoad res*; which conſiſteth of theſe three: 1. That CHRIST is
2 *riſen from the dead*. 2. That now, *He dieth not*. 3. That *from hence-forth death hath no dominion over Him*. All, in the firſt Verſe. Then, a particular of our *Knowledge, Quoad cauſas*. The cauſe 1 of His *death*, Sinne, *He died to ſinne*: 2 Of His *life*, GOD; *He liveth to* GOD. 3 And both theſe, but *once* for all. All, in the ſecond Verſe.

II. Then followeth our *Accompt* (in the third Verſe.) Wherein wee conſider firſt;
1 1 The *Charge*; 2 and then the Diſcharge. 1. The charge firſt, *Similiter & vos*: That we be like to CHRIST. And then, wherein: 1 *Like*, in *dying to Sinne*; 2 *Like*, in *living to* GOD. Which are the two moulds, wherein wee are to be caſt, that wee may
2 come forth *like Him*. This is the *Charge*: 2. And laſt of all, The *meanes* we have to helpe us to *diſcharge* it, in the laſt words: *in* CHRIST IESV *our* LORD.

I. Our *Knowing*: The *Meanes* of it.

BEfore we take view of the two *Particulars*, it will not be amiſſe to make a little ſtay at *Scientes*, the firſt word: becauſe it is the ground of all the reſt. *Knowing that* CHRIST *is riſen*. This, the *Apoſtle* ſaith, the *Romans* did: *knowing*. Did know himſelfe (indeed) that CHRIST was *riſen*, for he ſaw Him. But how knew the *Romans*, or how know we? No other way than by *relation*, either they or we: but yet we, much better, than they: I ſay, by *relation*, in the nature of a *verdict*, of them that had *ſeene* Him, even *Cephas* and the *twelve*; which is a full Iury, able to finde any matter of fact, and to give up a *verdict* in it. And that CHRIST is *riſen*, is matter of fact. But, if twelve will not 1 Cor.15.6. ſerve in this matter of fact (which in all other matters with us, will) if a greater *Enqueſt* farre, if *five hundred* will ſerve, you may have ſo many; for, of *more than five hundred at once*, was He ſeene; *many of them* then *living* ready to give up the ſame *verdict*, and to ſay the ſame upon their oathes.

But to ſettle a *knowledge*, the *number* moveth not ſo much, as the *qualitie* of the *Parties*. If they were perſons credulous, light of beleefe, they may well be challenged; if they tooke not the way to ground their *knowledge* aright. That is (ever) beſt knowen, that is moſt doubted of: And never was matter carried with more ſcruple, and ſlowneſſe of beleefe, with more doubts and difficulties, than was this of CHRISTS *riſing*. *Mary Magdalen* ſaw it firſt, and reported it. They *beleeved her not*. The *two* that *went to* Marke 16.11. *Emaus*, they alſo reported it: They beleeved them not. Divers *women* together Luke 24.13. ſaw him, and came and told them: Their words ſeemed to them λῆρος, an idle fained 36. 11. fond tale. They *all* ſaw Him; and even ſeeing Him, yet they *doubted*. When they 36. were put out of doubt, and told it but to one that happened to be abſent (it was Saint *Thomas*;) you know, how peremptory he was: *Not hee, unleſſe hee might not onely ſee* Iohn 20.25. *with his eyes, but feele with his fingers, and put in his hand into His ſide*. And all this he did. 27. Saint *Auguſtine* ſaith well: *Profectò valde dubitatum eſt ab illis, ne dubitaretur à nobis*: All 28. this doubting was by them made, that wee might be out of doubt, and *know*, that CHRIST *is riſen*.

Sure, they tooke the right courſe to *know* it certainly: and certainly they did *know* it, as appeareth. For, never was thing *knowen* in this world, ſo confidently, conſtantly, certainly teſtified, as was this, that CHRIST *is riſen*. By teſtifying it, they got nothing in the earth. Got nothing? Nay, they loſt by it: their living, their life, all they had to loſe. They might have ſaved all, and but ſaid nothing. So certaine they were; ſo certainely they did *accompt* of their *knowing*; they could not be got from it: but to their very laſt breath, to the very laſt drop of their bloud, bare witneſſe to the truth of this Article: and choſe rather to lay downe their lives, and to take their death, than to deny; nay, than not to affirme His *riſing from death*. And thus did they *know*, and knowing teſtifie, and by their teſtimony came the *Romans* to their knowing: and ſo doe we: But (as I ſaid before) we, to a much ſurer *knowing* than they. For, when this was written, the whole world ſtopt their eares at this report; would not endure to heare them; ſtood out mainly againſt them. The *Reſurrection*! why, it was with the *Grecians* at *Athens*, χλευασμὸς, a very *skorne*. The *Reſurrection*! why, it was, with *Feſtus* the great *Roman*, Act.17.32. μανία, a ſickneſſe of the braine, a plaine phrenſie. That world, that then was, and long 26.24. after, in ſuch oppoſition, is ſince come in: and (upon better examination of the matter, ſo ſtrangely teſtified, with ſo many thouſand lives of men (to ſay the leaſt of them) ſad, and ſober) hath taken notice of it, and both *knowen* and acknowledged the truth of it. It was well fore-told by Saint *Iohn*, *hæc eſt victoria, quæ vincit mundum, fides veſtra*. It is 1 Iohn 5.4. proved true ſince: That this *faith* of CHRISTS *riſing* hath made a conqueſt of the whole world. So that, after all the world hath taken *knowledge* of it, we come to know it. And ſo, more full to us, than to them, is this *ſcientes, knowing*. Now to our *particulars*: what we *know*.

2 The *Particulars* Quoad *nos.* 1 That *Chriſt is riſen from the dead.* Our firſt particular is: That CHRIST *is riſen from the dead.* Properly, wee
are ſaid to *riſe* from a *fall*: and, *from death,* rather to *revive.* Yet the *Apoſtle* rather
uſeth the terme of *riſing* than *reviving,* as ſerving better to ſet forth his purpoſe.
That *death* is a *fall,* wee doubt not: that it came with a *fall,* the *fall of Adam.* But,
what manner of *fall?* for it hath beene holden a *fall,* from whence is no *riſing.* But,
by CHRISTS *riſing,* it falls out to be a fall, that we may fall, and yet *get up* againe.
For, if CHRIST be *riſen* from it, then is there a *riſing*; if a *riſing* of one, then may
there be of another: If He be *riſen* in our *nature,* then is our *nature riſen*; and if our nature
be, our perſons may be. Eſpecially ſeeing (as the *Apoſtle,* in the fourth Verſe before
hath told us) He, and we, are σύμφυτοι, that is, ſo *grafted,* one into the other, that He is
part of us, and we of Him: So that (as Saint *Bernard* well obſerveth,) *Chriſtus, etſi ſolus
reſurrexit, tamen non totus,* that CHRIST, though Hee be riſen *onely,* yet Hee is not
riſen *wholly,* or all, till we be riſen too. He is but riſen in part: and that He may *riſe* all,
we muſt *riſe from death alſo.*

This then we know firſt; That *death* is not a *fall* like that of *Pharao,* into the Sea,
Exod.15.10. that *ſunke downe* like a lumpe of leade into the *bottome,* and never came up more: but a
Ion.1.17. fall like that of *Ionas,* into the *Sea,* who was received by a *Fiſh,* and after *caſt up againe.* It
2.10. Matth.12.40. is our SAVIOVR CHRISTS owne *Simile.* A fall, not life that of the *Angels,* into
25.41. the *bottomleſſe pit,* there to ſtay for ever: but like to that of men into their *beds,* when
Eſay 26.19. they make accompt to *ſtand up* againe. A *fall,* not as of a *logge* or *ſtone,* to the *ground,*
1 Cor.15.36. which where it falleth, there it lyeth ſtill; but, as of a *Wheat-corne, into* the *ground,*
which is *quickned* and *ſpringeth up againe.*

The very word which the *Apoſtle* uſeth (ἐγερθεὶς) implyeth the two latter; 1 either
of a *fall* into a *bed* in our *chamber*; where though we lye (to ſee to) little better than
dead for a time; yet in the morning we awake and *ſtand up* notwithſtanding: 2 Or of a
fall into a *bed* in our *garden*; where though the *ſeed putrifie* and come to nothing, yet
we looke to ſee it *ſhoot* forth anew in the *Spring.* Which *Spring* is (as *Tertullian* well
calleth it) the very *reſurrection* of the yeare: and CHRISTS *Reſurrection* falleth
well with it: And it is (ſaith he) no way conſonant to reaſon, that man, for whom all
things ſpring and riſe againe, ſhould not have his *Spring* and *riſing* too. But, he ſhall
have them, we doubt not, by this *Dayes* worke. He that this day did *riſe,* and riſing
Iohn 20.15. was ſeene of *Mary Magdalen* in the likeneſſe of a *Gardiner*: this *Gardiner* will looke to
it, that *man* ſhall have his *ſpring.* He will (ſaith the *Prophet*) *drop upon us a dew like the*
Eſay 26.19. *dew of herbs, and the earth ſhall yeeld forth her dead*: And ſo, as CHRIST *is riſen
from the dead,* even ſo ſhall we.

1 That *Chriſt now dieth not.* Our ſecond Particular is: That as He is *riſen*; ſo, *now He dieth not.* Which is no
Luke.7.11. 14. idle addition, but hath his force and *Emphaſis.* For, one thing it is, to *riſe from the dead*;
8.54. and another, *not to die any more.* The *Widowes ſonne of Naim*; the *Rulers daughter of*
Iohn 11.43. *the Synagogue*; *Lazarus*; all theſe *roſe againe from death,* yet they died afterward: But,
CHRIST *riſing from the dead, dieth no more.* Theſe two are ſenſibly different, *Lazarus
reſurrection,* and CHRISTS: and this ſecond is (ſure) a higher degree than the
former. If we *riſe,* as they did, that we returne to this ſame mortall life of ours againe;
this very mortalitie of ours, will be to us, as the priſoners *chaine,* he eſcapes away withall,
by it we ſhall be pulled backe againe, though we ſhould *riſe* a thouſand times. We
muſt therefore ſo *riſe,* as CHRIST, that our *reſurrection* be not *reditus,* but *tranſitus*;
Iohn 5.24. not a returning backe to the ſame life, but a paſſing over to a new. *Tranſivit de morte ad
vitam* (ſaith he.) The very *Feaſt* it ſelfe puts us in minde of as much: It is *Paſcha* (that
Deut. 17.16. is) the *Paſſeover,* not a comming backe to the ſame Land of *Ægypt*: but a *paſſing over* to
1 Cor.5.7. a better, the *Land of Promiſe*; whither CHRIST *our Paſſeover* is paſſed before us, and
ſhall in His good time, give us paſſage after Him. The *Apoſtle* expreſſeth it beſt, where
2 Tim.1.10. he ſaith, that CHRIST by His *riſing* hath *aboliſhed death,* and *brought to light life and
immortalitie*: not *life* alone, but *life and immortalitie*: which is this our ſecond particular.
Riſen, and riſen *to die no more,* becauſe riſen to *life,* to life *immortall.*

But,

3 That from hence forth death hath no more dominion over Him.

But, the third is yet beyond both theſe : more worth the *knowing*, more worthy our *accompt : death hath no dominion over Him.* Where, as we before ſayd, one thing it was to *riſe againe*, another to *dye no more* : ſo ſay wee now ; it is one thing *not to dye* ; another, *not to bee under the dominion of death* : For *death*, and *deaths dominion* are two different things. *Death* it ſelfe is nothing elſe, but the verie ſeparation of the life from the body : *deaths dominion*, a thing of farre larger extent. By which word (of *dominion*) the *Apoſtle* would have us to conceive of *death*, as of ſome great *Lord*, having ſome large *Signiorie* : Even as three ſeverall times (in the *Chapter* before, hee ſaith) *Regnavit mors, death reigned* ; as if *death* were ſome mighty *Monarch*, having ſome great *dominions* under him. And ſo it is : For looke how many *dangers*, how many *diſeaſes*, *ſorrowes*, *calamities*, *miſeries* there be of this mortall life ; how many *paynes*, *perills*, *ſnares* of *death* ; ſo many ſeverall *provinces* are there of this *dominion*. In all which, or ſome of them, while we live we ſtill are under the juriſdiction and arreſt of *death*, all the dayes of our life. And ſay that wee ſcape them all, and none of them happen to us, yet live we ſtill under feare of them, and that is *deaths dominion* too. For hee is (as *Iob* calleth him) *Rex pavoris*, *King of feare*. And, when wee are out of this life too ; unleſſe wee pertaine to CHRIST and His *reſurrection*, we are not out of his *dominion* neither. For *Hell* it ſelfe is *ſecunda mors* (ſo termed, by Saint *Iohn*) the *ſecond death*, or ſecond part of *deaths dominion*.

Ver. 14. 17. 21.

Iob 18:14.

Apoc. 20.14. 21.8.

Now, who is there that would deſire to *riſe* againe to this life, yea, though it were immortall, to be ſtill under this *dominion of death* here ; ſtill ſubject, ſtill hable to the *aches* and *paynes*, to the *griefes* and *gripings*, to the manifold *miſeries* of this *vale* of the *ſhadow of death* ? But then, the other, the ſecond region of *death*, the ſecond part of his *dominion*, who can endure once to be there ? There they ſeeke and wiſh for *death*, and *death flyeth from them*.

Verily, *riſing* is not enough ; riſing, *not to dye againe* is not enough, except wee may bee quit of this *dominion*, and rid of that, which we either feele or feare, all our life long. Therefore doth the *Apoſtle* adde (and ſo it was needfull, hee ſhould) *death hath no dominion over Him. No dominion over Him ?* No ; for Hee, *dominion* over it. For, leſt any might ſurmiſe, He might breake through ſome wall, or get out at ſome window, and ſo ſteale a *reſurrection*, or caſually come to it ; He tells them, no : it is not ſo. *Ecce claves mortis & inferni : ſee* here, *the keyes both of the firſt and ſecond death*. Which is a plaine proofe, Hee hath maſtered, and got the *dominion* over both *death and him that hath power of death, that is the devill*. Both are *ſwallowed up in victorie*, and neither *death* any more *ſting*, nor *hell* any more *dominion*. *Sed ad Dominum Deum noſtrum ſpectant exitus mortis* : but now unto GOD *our* LORD belong *the iſſues of death* : the *keyes* are at His girdle ; He can let out as many as He liſt.

Apoc. 1.18.

1 Cor. 15 55.

Pſal. 68.20.

This eſtate is it, which he calleth, *Coronam vitæ* ; not *life* alone, but the *Crowne of life*, or a life crowned with immunitie of feare of any evill, ever to befall us. This is it, which (in the next *verſe*) he calleth *living unto* GOD, the eſtate of the *children* of the *reſurrection*, to be the *ſonnes of* GOD, equall to the *Angels*, ſubject to no part of *deaths dominion*, but living in ſecuritie, joy, and bliſſe for ever.

Apoc. 2.18.

Ver. 11.

And now is our particular full. 1 *Riſing* to *life* firſt ; 2 and life *freed from death*, and ſo *immortall* ; 3 and then *exempt from the dominion of death*, and everie part of it ; and ſo happy and *bleſſed*. *Riſe againe* ; ſo may *Lazarus*, or any mortall man doe ; that is not it. *Riſe* againe *to life immortall* : ſo ſhall all doe, in the end, as well the unjuſt, as the juſt ; that is not it. But, *riſe* againe to *life immortall*, with *freedome from* all *miſerie*, to *live* to, and *with* GOD in all joy and glorie evermore, that is it ; that is CHRISTS *reſurrection*. *Et tu* (ſaith S. *Auguſtine*) *ſpera talem reſurrectionem, & propter hoc eſto Chriſtianus*, Live in *hope* of ſuch a *reſurrection*, and for this hopes ſake, carrie thy ſelfe as a *Chriſtian*. Thus have wee our particular, of that we are to know touching CHRIST *riſen*.

And now we know all theſe, yet doe we not *accompt* our ſelves to *know* them per-

2 fectly, untill we alſo know the reaſons of them. And the *Romans* were a people, that loved to ſee the *ground* of that they received, and not the bare *Articles* alone. Indeed, it might trouble them, why CHRIST ſhould need thus to *riſe againe*, becauſe they ſaw no reaſon, why Hee ſhould need *dye*. The truth is, wee can not ſpeake of *riſing* well, without mention of the *terminus à quo*, from whence He *roſe*. By meanes whereof, theſe two, [1] CHRISTS *dying* and [2] His *riſing* are ſo linked together, and their *Audites* ſo entangled one with another, as it is very hard to ſever them. And this you ſhall obſerve, the *Apoſtle* never goeth about to doe it, but ſtill (as it were of purpoſe) ſuffers one to draw in the other continually. It is not here alone, but all over his *Epiſtles*; ever they runne together, as if he were loth to mention one without the other.

1 And it cannot be denied, but that their joyning ſerveth to many great good purpoſes.
Theſe two, [1] His *death*, and [2] His *riſing*, they ſhew His two *Natures*, *Humane*
and *Divine*: [1] His *Humane* nature and weakneſſe, in *dying*, [2] His *Divine* nature and
power, in *riſing* againe. 2. Theſe ſhew His two *Offices*; His *Prieſthood* and
2 His *Kingdome*. [1] His Prieſthood, in the *ſacrifice* of His *death*: [2] His Kingdome,
3 in the *glorie* of His *reſurrection*. 3. They ſet before us, His two maine *Benefits*,
[1] *Interitum mortis*, [2] and *principium vitæ*. [1] His *death*, the death of *death*; [2] His *riſing*,
the reviving *of life* againe: the one, what He had *ranſomed* us from; the other,
what He had *purchaſed* for us. 4. They ſerve as two *Moulds*, wherein our lives
4 are to be caſt, that the daies of our vanity may be faſhioned to the likeneſſe of the
SONNE *of* GOD: which are our two *dutyes*, that we are to render, for thoſe two
benefits proceeding from the two *offices* of His two *natures* conjoyned. In a word: they
are not well to be ſundred; for, when they are thus joyned, they are the very abridgement of the whole *Goſpell*.

1 The cauſe of His *dying*.
1 His dying *once*.

Of them both then briefly. Of His *dying* firſt: In that He died, He *died once to ſinne*: Why dyed He *once*, and why *but once*? *Once He died to ſinne*, that is, *ſinne* was the cauſe, He was to *dye once*. As in ſaying, *He liveth to* GOD, we ſay, GOD is the *cauſe* of His *life*: ſo, in ſaying, *He dyed to ſinne*; we ſay, *ſinne* was the *cauſe* of His *death*. GOD, of His *riſing*: *ſinne*, of His *fall*. And looke how the *reſurrection* leadeth us to *death*; even as naturally doth *death*, unto *ſinne*, the *ſting of death*.

To ſinne then He *died*: Not ſimply to ſinne; but with reference to us. For, a *death* leadeth us to *ſinne*; ſo doth *ſinne* to *ſinners*, that is, to our ſelves: And ſo will the oppoſition be more cleere and full: *He liveth unto* GOD; He died unto *man*. With reference (I ſay) to us. For firſt, *He died unto us*: and if it be true, that *Puer natus eſt nobis*, it is as true, that *Vir mortuus eſt nobis*: If being a *child*, He was *borne to us*; becomming a *man*, *He dyed to us*. Both are true. Eſay.9.6.

To us then firſt, *He died*, becauſe He would ſave *us*. *To ſinne*, ſecondly; becauſe elſe He could not ſave us. Yes, He could have ſaved us, and never died for us, *ex plenitudine poteſtatis*, by His abſolute power, if He would have taken that way. That way, He would not; but proceed by way of *Iuſtice*; doe all, by way of *Iuſtice*. And, by *Iuſtice*, *Sinne* muſt have *death*; death, *our death*; for the *ſinne* was ours. It was we, that were *to dye to ſinne*. But, if we had *dyed* to *ſinne*, we had periſhed in ſinne; periſhed here, and periſhed everlaſtingly. That, His love to us could not endure: that we ſhould ſo periſh. Therefore, as in *Iuſtice* Hee juſtly might, Hee tooke upon Him our debt of *ſinne*, and ſayd (as the *Fathers* apply that ſpeech of His) *Sinite abire hos*, let theſe goe their wayes. Ioh.18 8. And ſo, that *we* might not *dye to ſinne*, He did. Wee ſee, why He died *once*.

2. And *but once*
Ioh.1.29.
Act.3.19.
Hebr.9.28.

Why *but once*? becauſe, *once* was enough, *ad auferenda* (ſaith S. *Iohn*;) *ad abolenda* (ſaith S. *Peter*;) *ad exhaurienda* (ſaith S. *Paul*:) *To take away*: *To aboliſh*: *To draw dry*, and utterly *to exhauſt* all the *ſinnes*, of all the *ſinners*, of all the world. The excellency of His *Perſon*, that performed it, was ſuch; The excellencie of the *obedience*, that He performed, ſuch; the excellencie both of His *humilitie* and *charitie* wherewith He performed it, ſuch; and of ſuch value everie of them; (and all of them much more;) as made, that His *once dying*, was *ſatis ſuperque*, enough, and enough againe:

which made the *Prophet* call it, *copioſam Redemptionem* a *plenteous Redemption.* But the *Apoſtle* he goeth beyond all, in expreſſing this: in one place terming it ὑπερβάλλων, in another ὑπερεκπερισσεύων, in another πλεονάζων: *mercy*, rich, *exceeding*, *grace overabounding*, nay *grace ſuperfluous* (for ſo is πλεονάζων:) and *ſuperfluous* is *enough and to ſpare*; ſuperfluous is (cleerely) *enough* and *more than enough. Once dying* then, being more than enough, no reaſon He ſhould dye more than once. That, of His death.

Eph. 2. 7.
Eph. 1. 8.
1 Tim. 1. 14.

Now of His life: *Hee liveth unto* GOD. The Rigour of the *law* being fully ſatisfied by His *death*: then was He no longer juſtly, but wrongfully detained by *death*: As therefore, by the power He had, He layd down His *life*, ſo He tooke it againe, and *roſe againe from the dead.* And not onely *roſe* Himſelfe; But, in one concurrent action, GOD, who had by His death, received full ſatisfaction, reached Him (as it were) His hand, and raiſed Him to life. The Apoſtles word ἐγερθεὶς, in the native force doth more properly ſignifie, *rayſed by another*, than *riſen* by Himſelfe. And is ſo uſed, to ſhew, it was done, not onely by the power of the *Sonne*, but by the *will*, conſent, and co-operation of the *Father*; and He the cauſe of it, who for the *over-abundant* merit of His *death*, and His *humbling Himſelfe*, and *becomming obedient to death, even the death of the Croſſe*, not onely *rayſed Him*, but *propter hoc*, even *for that cauſe, exalted Him alſo*, to live with Him, in joy and glorie for ever. For, as when He lived to man, He lived to much miſerie; ſo, now He *liveth to* GOD, He liveth in all felicitie. This part being oppoſitely ſet down to the former: *living*, to exclude *dying againe*; *living to God*, to exclude *deaths dominion*, and all things pertaining to it. For, as with GOD is *life, & the fountaine of life*, againſt *death*; (even the *fountaine of life* never failing, but ever renewing to all eternity:) ſo with Him alſo, is *torrens deliciarum*, a maine *river of pleaſures*, even *pleaſures for evermore*; never ebbing, but ever flowing, to all contentment; againſt the *miſeries* belonging to *deaths dominion.* And there Hee *liveth* thus: not now, as the SONNE *of* GOD, as Hee lived before all worlds, but as the *Sonne of man*, in the right of our nature: to eſtate us, in this life, in the hope of a *reverſion*; and in the life to cowe, in perfect and full poſſeſſion of His owne, and His *Fathers* bliſſe and happineſſe: when wee ſhall alſo *live to* GOD, and GOD *bee all in all*; which is the higheſt pitch of all our *hope.* Wee ſee then, His *dying* and *riſing*, and the grounds of both: And thus have we the *totall* of our *Scientes.*

2 The cauſe o
His *living.*

Phil. 2. 8.
9.

Pſal. 36. 10.

II.
Our *Accompt.*
1 Of our *commings in*: the *benefit.*

Now followeth our *accompt.* An *accompt* is either of what is *comming to us*, and that wee like well: or what is *going from us*, and that is not ſo pleaſing. *Comming to us*, I call matter of *benefit*: *Going from us*, matter of *duty*: where (I doubt) many an expectation will be deceived, making *accompt* to heare from the *reſurrection* matter of *benefit* onely to *come in*, where the *Apoſtle* calleth us to *accompt* for matter of *duty* which is to goe from us.

An *accompt* there is growing to us by CHRISTS *riſing*, of matter of *benefit* and comfort: ſuch an one there is, and we have touched it before. The hope of gayning a better life, which groweth from CHRISTS *riſing*, is our comfort againſt the feare of loſing this. Thus doe we comfort our ſelves againſt our deaths: *Now bleſſed bee* GOD *that hath regenerated us to a lively hope, by the reſurrection of* IESVS CHRIST: Thus doe we comfort our ſelves againſt our friends death; *Comfort your ſelves one another* (ſaith the Apoſtle,) with theſe words: what words be they? Even thoſe of our SAVIOVR in the *Goſpell*, *Reſurget frater tuus, Thy brother* (or *thy Father*, or *thy friend*) *ſhall riſe againe.* And not onely againſt *death*, but even againſt all the *miſeries of this life*: It was *Iobs* comfort on the dung-hill: well yet, *videbo Deum in carne meâ*: *I ſhall ſee* GOD *in my fleſh.* And not in our miſeries alone, but when we doe well, and no man reſpecteth us for it: It is the *Apoſtles* concluſion of the *Chapter* of the *reſurrection*: Be of good cheere yet, *labor veſter non erit inanis in Domino*: your *labour is not in vaine in the* LORD: you ſhall have your reward at the *reſurrection of the juſt.* All theſe waies, comfort commeth unto us, by it.

1 Pet. 1. 3.
1 Theſ. 4 18.
Ioh. 11. 23.
Iob 19. 25.
1 Cor. 15. 58.

2 Of our *goings out.*
1 The duty or charge.

But this of ours is another manner of *accompt*, of *duty* to goe from us, and to be anſwered by us. And ſuch an one there is too, and we muſt reckon of it. I adde, that this here is our firſt accompt; you ſee it here called for, in the *Epiſtle to the Romans*; the other commeth after, in the *Epiſtle to the Corinthians*.

Colоſ. 3. 1.
Apoc. 20. 6.
Chap. 4. 25.
1 Tim. 3. 16.

In very deed, this of ours is the key to the other, and we ſhall never finde ſound comfort of that, unleſſe wee doe firſt well paſſe this *accompt* here. It is (I ſay) firſt, becauſe it is preſent, and concerneth our *ſoules*, even here in this life. The other is future, and toucheth but our *bodies*, and that in the life to come. It is an error certainely, which runneth in mens heads, when they heare of the *reſurrection* to conceive of it, as of a matter meerely future, and not to take place till the latter day. Not only CHRIST *is riſen*, but if all be, as it ſhould be, *We are already riſen with him*, (ſaith the *Apoſtle*, in the Epiſtle this day, the very firſt words of it:) and even here now (ſaith Saint *Iohn*,) is there a *firſt Reſurrection*, and happie is hee that *hath his part in it*. A like error it is to conceit the *reſurrection* as a thing meerely *corporall*, and no waies to bee incident into the *Spirit* or *Soule*, at all. The *Apoſtle* hath already given us an *Item* to the contrarie, in the end of the fourth *Chapter* before: Where he ſaith; *He roſe againe for our Iuſtification*: and, *Iuſtification* is a matter ſpirituall: *Iuſtificatus eſt ſpiritu*, (ſaith the *Apoſtle*) of CHRIST Himſelfe. Verily, here muſt the *ſpirit riſe to grace*, or elſe neither the *bodie*, nor it ſhall there *riſe to glory*. This then is our firſt *accompt*; that accompt of ours, which preſently is to be paſſed, and out of hand; this is it, which firſt we muſt take order for.

I
To be *like* CHRIST.

The ſumme or charge of which accompt, is ſet downe in theſe words, *Similiter & vos*: That we be like CHRIST, carrie His *Image* who is *heavenly*, as we have carried the Image of the *earthly*: *Be conformed to His likeneſſe*; that what CHRIST hath wrought for us, the like be wrought in us: What, wrought for us, by His *fleſh*; the like wrought in us, by His *Spirit*. It is a *Maxime* or maine ground, in all the *Fathers*, that ſuch an *accompt* muſt be: The former, what CHRIST hath wrought *for* us, *Deus reputat nobis*, GOD accompteth to us: For the latter, what CHRIST hath wrought *in us*; *Reputate vos*, we muſt *accompt* to GOD. And, that is, *Similiter & vos*, that we faſhion our ſelves like Him.

Like Him, in as many points, as we may: but namely, and expreſly, in theſe two here ſet downe, 1 *In dying to ſinne*, 2 *In living unto* GOD, in theſe two firſt: and then ſecondly, in doing both theſe, ἐφάπαξ, but *once*, for all.

1 *In dying to ſinne.*
Eph. 5. 1.
1 Pet. 2. 21.
1 Pet. 1. 3.

Like Him in theſe two: 1 In His *dying*. For He died not onely *to offer a Sacrifice* for us (ſaith Saint *Paul*) but alſo *to leave an example* to us (ſaith Saint *Peter*.) That example are we to be *like*. 2 *In His riſing*. For He aroſe, not onely that we might be *regenerated to a lively hope*, ſaith Saint *Peter*: but alſo, that we might be *grafted into the ſimilitude of His Reſurrection*; ſaith Saint *Paul*, a little before, in the *fifth verſe* of this very *Chapter*: That *Similitude* are we to reſemble. So have we the exemplarie part of both theſe, whereunto, we are to frame our *Similiter & vos*.

He dyed to ſin, there is our paterne: Our firſt accompt, muſt be *Compt your ſelves dead to ſinne*. And that we doe, when, there is neither *action*, nor *affection*, nor any ſigne of *life*, in us, *toward ſinne*; no more, than in a dead bodie: when, as men *crucified* (which is not onely His *death*, but the kind of His *death* too) we neither move *hand*, nor ſtirre *foot*, toward it: both, are *nayled* downe, faſt. In a word, to *dye to ſinne* (with Saint *Paul* here) is to *ceaſe from ſinne* (with Saint *Peter*, 1 *Pet*. 4. 1.)

Verſe. 2.

To *ceaſe from ſinne* (I ſay) underſtanding by *ſin*, not from *ſin* altogether (that is a higher perfection, than this life will beare) but as the *Apoſtle* expoundeth himſelfe, in the very next words, *Ne regnet peccatum*, that is, from the *dominion of ſinne*, to ceaſe. For till wee bee free from *death* it ſelfe (which in this life we are not) wee ſhall not be free from *ſinne altogether*: onely we may come thus farre, *ne regnet*, that ſinne *reigne not*, weare not a crowne, ſit not in a throne, hold no *Parliaments* within us, give us no *lawes*; in a word (as in the fourth verſe before) that we *ſerve it not*. *To dye*, to the *dominion of ſinne*; that, by the grace of GOD we may: and that we muſt *accompt* for.

He

2 *In living to* GOD.

He *liveth to* GOD. There is our *ſimilitude* of His *reſurrection :* our ſecond *accompt* muſt be, Compt your ſelves *living unto* GOD. Now, how that is, hee hath alreadie told us (in the fourth *verſe*) even, *to walke in newneſſe of life.* To *walke*, is to move; *moving* is a *vitall action*, and argueth *life*. But, it muſt not be any *life*; our *old* will not ſerve; it muſt be a *new life*; wee muſt not returne backe to our former courſe, but paſſe over, to another new converſation. And in a word (as before) to *live to* GOD (with Saint *Paul* here) is to live *ſecundum Deum, according to* GOD, *in the Spirit* (with Saint *Peter*, 1 *Peter* 4.6.) And, then live wee *according to Him*, when His *will* is our *law*, His *Word* our *rule*, His *Sonnes life* our *example*, His *Spirit*, rather than our owne *ſoule*, the *guide* of our actions. Thus ſhall wee be *grafted into the ſimilitude of His Reſurrection*.

Now, this *ſimilitude of the Reſurrection*, calleth to my minde, another *ſimilitude* of the *Reſurrection*, in this life too, which I finde in Scripture mentioned; it fitteth us well: it will not be amiſſe, to remember you of it, by the way, it will make us the better willing, to enter into this accompt.

Gen.22 7.

Hebr.11.19.

At the time that *Iſaac* ſhould have beene *offered* by his Father, *Iſaac* was not ſlaine: very neere it he was; there was *fire*, and there was a *knife*, and he was appointed readie to be a *Sacrifice*. Of which caſe of his, the *Apoſtle*, in the mention of his Father *Abrahams faith (Hebr.* 11.) *Abraham* (ſaith hee) by faith λογισάμενος, *made full accompt*, if *Iſaac* had beene ſlaine, GOD *was able to raiſe him from the dead :* And even *from the dead*, GOD *raiſed* him, and his *Father* received him, ἐν παραβολῇ, in a certaine *ſimilitude, or after a ſort*. Marke that well : *Raiſing Iſaac*, from imminent danger of preſent death, is (with the *Apoſtle*) a kinde of *Reſurrection*. And if it be ſo, and if the HOLY GHOST warrant us to call that, a kinde of *reſurrection*; how can we, but on this day, the *Day of the Reſurrection*, call to minde, and withall render unto GOD our unfained thankes and praiſe, for our late *reſurrection* ἐν παραβολῇ, for our *kinde of reſurrection*; Hee, not long ſince vouchſafed us. Our caſe, was *Iſaac's* caſe, without doubt : there was *fire*; and in ſtead of a *knife*, there was *powder* enough, and wee were deſigned all of us, and even ready to bee *ſacrificed*, even *Abraham, Iſaac*, and all. Certainely if *Iſaac's* were, ours was a *kind of reſurrection :*. and we ſo to acknowledge it. Wee were as neere as he; we were not onely within the *Dominion*, but within the *Verge*, nay even within the very *gates of death*. From thence hath GOD raiſed us, and given us, this yeare, this *ſimilitude* of the *reſurrection*, that we might, this day of the *Reſurrection* of His SONNE, preſent him, with this (in the Text) of *riſing* to a *new courſe of life*.

And now (to returne to our faſhioning our ſelves, *like to Him*, in theſe:) As, there is a *death naturall*, and a death *civill*; ſo is there a death *morall*, both in *Philoſophie*, and in *Divinitie :* and, if a *death*, then conſequently, a *reſurrection* too. Every great and notable change, of our courſe of life, whereby we are not now any longer, the ſame men, that before we were, be it from worſe to better, or from better to worſe, is a *morall death : A morall death*, to that, wee change from; and a *morall reſurrection*, to that, wee change to. If, wee change to the better, that is *ſinnes death :* if wee alter to the worſe, that is *ſinnes reſurrection :* when we *commit ſinne*, wee die, wee are dead in ſinne; when wee repent, we *revive againe :* when we repent our ſelves of our repenting, and *relapſe* back, then *ſinne* riſeth againe, from the *dead :* and ſo *toties quoties*. And even upon theſe two, as two hinges, turneth our whole life. All our life is ſpent in one of them.

3 And that, *once for all.*

Now then, that we bee not, all our life long, thus off and on, faſt or looſe, *in docke out nettle, and in nettle out docke :* it will behoove us once more yet, to looke backe upon our *ſimiliter & vos*; even upon the word ἐφάπαξ, *ſemel*, once. That is, that wee not onely *dye to ſinne*, and *live to* GOD; but *dye* and *live*, as Hee did, (that is) *once for all :* which is an utter abandoning, *once*, of *ſinnes dominion :* and a continuall conſtant perſiſting, in a good courſe once begun. *Sinnes dominion*, it languiſheth ſometimes in us, and falleth haply into a *ſwoune :* but it dyeth not quite, *once* for all. *Grace*, lifteth up the eye, and looketh up a little, and giveth ſome ſigne of life; but never perfectly *receiveth*. O, that *once*, we might come to this; No more *deaths*, no more *reſurrections*, but *one*! that, we might *once*, make an end of our daily continuall *recidivations*, to which we are ſo ſubject: and, *once*, get paſt theſe *pangs* and *qualmes* of *godlineſſe*, this *righteouſneſſe*, like the *morning cloud*, which is all we performe: that we might grow habituate, in grace; *radicati & fundati*, rooted and founded in it: ἐῤῥιζωμένοι *ſteddie*, and ἑδραῖοι never to be removed! that ſo we might enter into, and paſſe a good accompt, of this our *Similiter & vos*.

Epheſ.3.17.
1 Cor.15. ult.

2 The *Diſcharge* and meanes of it. *In* IESVS CHRIST *our* LORD.
2 Cor.3.5.

And thus, are we come to the *foot of our accompt*, which is our *Onus*, or *Charge*. Now we muſt thinke of our diſcharge, to goe about it: which maketh the laſt words no leſſe neceſſary for us to conſider, than all the reſt. For what? is it in us, or can we, by our owne power and vertue, make up this *accompt*? Wee cannot (ſaith the *Apoſtle*:) nay, we cannot (ſaith he) λογίζεσθαι, make *accompt* of any thing, no not ſo much as of a *good thought* toward it, as of our ſelves. If any thinke otherwiſe, let him but prove his owne ſtrength a little, what he can doe, hee ſhall be ſo confounded in it, as hee ſhall change his minde (ſaith Saint *Auguſtine*) and ſee plainly, the *Apoſtle* had reaſon, to ſhut up all, with *In* CHRISTO IESV DONINO *noſtro*: otherwiſe, our *accompt* will ſticke in our hands. Verily, to *raiſe* a *ſoule* from the *death of ſinne*, is harder, farre harder, than to *raiſe a dead bodie*, out of the *duſt of death*. Saint *Auguſtine* hath long ſince defined it: that *Mary Magdalens reſurrection*, in *ſoule*, from her long *lying dead in ſinne*, was a greater miracle, than her brother *Lazarus reſurrection*, that had *lyen foure dayes in his grave*. If *Lazarus* lay *dead* before us, we would never aſſay to *raiſe him* our ſelves; we know, we cannot doe it. If we cannot raiſe *Lazarus* (that is the eaſier of the twaine) we ſhall never, *Mary Magdalen* (which is the harder, by farre) *out of* Him, or *without* Him, that raiſed them both.

But, as out of CHRIST, or *without* CHRIST, we can doe nothing toward this *accompt*: Not, accompliſh or bring to perfection; but not doe: not any great or notable ſumme of it; but nothing at all; (as ſaith Saint *Auguſtine*, upon *Sine me nihil poteſtis facere*.) So, *in Him*, and with Him, enabling us to it, we can thinke good thoughts, ſpeake good words, and doe good workes, and *dye to ſinne*, and *live to* GOD, and all: *Omnia poſſum* (ſaith the *Apoſtle*.) And enable us He will, and can, as not onely having *paſſed* the *reſurrection*, but *being* the *reſurrection it* ſelfe; not onely had the *effect* of it *in Himſelfe*; but, being the *cauſe* of it, *to us*. So He ſaith Himſelfe: *I am the reſurrection, and the life*: the *reſurrection*, to them that are *dead in ſinne*, to *raiſe* them from it; and the *life*, to them that *live unto* GOD, to *preſerve* them, in it.

Iohn 15.5.
Phil.4.13.
Ioh.11.25.

Where, beſides the two former (1 the *Article of the reſurrection*, which we are to *know*: 2 and the *Example of the reſurrection*, which wee are to be *like*:) wee come to the notice, of a third thing; even a *vertue* or power flowing from *Chriſts reſurrection*, whereby we are made able to expreſſe our *Similiter & vos*, and to paſſe this our *accompt*, of *dying to ſinne*, and *living to* GOD. It is, in plaine words, called (by the *Apoſtle* himſelfe) *virtus reſurrectionis*; the *vertue* of CHRISTS *reſurrection*, iſſuing from it, to us: and he praieth that as hee had a *faith* of the former, ſo hee may have a *feeling* of this: and as, of them he had a *contemplative*; ſo he may of this have an *experimentall knowledge*. This enabling vertue proceedeth from *Chriſts reſurrection*. For, never let us thinke, if in the daies of His fleſh, there *went vertue out*, from *even* the verie *edge of His garment*, to doe great cures (as in the caſe of the *woman with the bloudy iſſue*, wee reade:) but that, from His owne ſelfe, and from thoſe two moſt principall and powerfull actions of His owne ſelfe (His 1 *death* and 2 *reſurrection*) there iſſueth a divine power: from His *death*, a power working on the *old man* (or *fleſh*) to *mortifie* it; from His *reſurrection*, a power working on the *new man* (the *Spirit*) to *quicken* it. A power, able to *roll* backe any *ſtone* of an *evill cuſtome*, lye it never ſo heavy on us: a power, able to *dry* up any *iſſue*, though it have runne upon us *twelve yeare* long.

Phil.3.10.
Luk.8.46.

2 Cor.6.1.

And this power is nothing elſe, but that divine qualitie of *grace*, which wee receive from Him. *Receive* it from Him we doe certainely; (onely let us pray, and endeuour devoure our ſelves, that we *receive it not in vaine :)* the HOLY GHOST, by waies to fleſh and bloud unknowne, *inſpiring* it, as a *breath*; *diſtilling* it, as a *dew*; *deriving* it, as a ſecret *influence*, into the *ſoule*. For, if *Philoſophie* grant an inviſible operation in us, to the *celeſtiall bodies*; much better may wee yeeld it, to His eternall *Spirit* : whereby ſuch a *vertue*, or *breath*, may proceed from it and be *received* of us.

Which *breath*, or *Spirit*, is drawen in by *Prayer*, and ſuch other exerciſes of devotion on our parts : and, on GODS part, breathed in, by and with the *Word* : (well therefore termed by the *Apoſtle, the Word of grace.)* And (I may ſafely ſay it, with good Act. 20.32. warrant) from thoſe words eſpecially and chiefly; which (as He Himſelfe ſaith of them) are *Spirit* and *Life* : even thoſe words, which joyned to the *element*, make the bleſſed Ioh.6.63. *Sacrament*.

There was good proofe made of it, this day. All the way, did He preach to them, even till they came to *Emaus*, and their *hearts* were *hot within them* (which was a good ſigne:) but their *eyes* were not *opened*, but *at the breaking of bread*; and then Luk.24.31. they were : That, is the beſt and ſureſt ſenſe (we *know*) and therefore moſt to bee *accompted* of. There wee *taſt*, and there we *ſee*; *Taſt and ſee, how gratious the Lord is.* Pſal.34.8. There wee are made to *drinke of the Spirit* : There our *hearts are ſtrengthened and ſtabliſhed with grace*. 1 Cor.12.13. There is the *bloud* which ſhall *purge our conſciences from dead works*, Heb.13.9. whereby wee may *die to ſinne*. Heb.9.14. There, the *bread of* GOD, which ſhall endue our ſoules with much *ſtrength*; yea, multiply ſtrength in them, to *live unto* GOD : yea, to Ioh.6.33. *live to him continually*; for, hee that *eateth His fleſh and drinketh His bloud, dwelleth* Ioh.6.56. *in Chriſt, and Chriſt in him* : not *inneth*, or *ſojourneth* for a time; but *dwelleth continually*. And, never can wee more truly, or properly ſay, *In Chriſto Ieſu Domino noſtro*, as when we come new from that holy Action, for then He is *in us*, and wee *in Him*, indeed. And ſo wee to make full *accompt* of this ſervice, as a ſpeciall meanes, to further us to make up our *Eaſter-dayes accompt*, and to ſet off a good part of our *Charge*. *In* CHRIST, dropping upon us the *annointing* of His *grace*. *In Ieſus*, who will be readie, as our SAVIOVR, to *ſuccour* and ſupport us, with his *Auxilium ſpeciale*, His ſpeciall helpe. Without which aſſiſting us even *grace* it ſelfe, is many times, faint and feeble in us : And both theſe, becauſe He is *our Lord*, who having come, to *ſave* that which was *loſt*, will not ſuffer that to be *loſt*, which He hath *ſaved*.

Thus, uſing His owne ordinance of *Prayer*, of the *Word*, and *Sacrament*, for our better enabling to diſcharge this daies dutie, wee ſhall (I truſt) yeeld up a good *accompt*, & celebrate a good *Feaſt* of His *Reſurrection*.

Which Almighty GOD grant, &c.

[*.*]

A
SERMON PREACHED BEFORE THE KINGS MAIESTIE AT VVHITE-HALL ON *the* V. of *April, A.D.* MDCVII.
being EASTER-DAY.

(⁂)

I COR. Chap. XV. Ver. XX.

Nunc autem CHRISTVS reſurrexit a mortuis primitiæ dormientium.

But, now is CHRIST *riſen from the dead, and was made the firſt fruits of them that ſleepe.*

THE ſame Apoſtle, that, out of CHRISTS *Reſurrection* taught the *Romanes* matter of *duty*; the ſame here, out of the ſame *reſurrection*, teacheth the *Corinthians* matter of *hope*. There, *ſimiliter & vos*, by way of patterne to conforme our ſelves to Him *in newneſſe of life* : And here, *ſimiliter & vos*, in another ſenſe, by way of promiſe; that ſo doing He ſhall hereafter conforme us to Himſelfe; *change our vile bodies*, and make them like *His glorious body*. That former is our firſt *reſurrection, from ſinne*: This later, our *ſecond reſurrection, from the grave*: This, the reward of that. In that, the *work* what to *doe* : In this, our *reward*, what to *hope* for. These two, Labour and Hope, the *Church* joyneth in one *Antheme* to day, her firſt *Antheme*. They ſort well; and being ſung together, make a good harmonie. But, that without this; labour without hope, is no good muſike.

Rom. 6.4.
Phi. 3.21.

To *riſe* and to reclaime our ſelves, from a ſinfull courſe of life, wee have long lived in, is *labour* (ſure) and great labour. Now, labour, of it ſelfe, is a harſh unpleaſant thing; unleſſe it bee ſeaſoned with *hope*. *Debet, qui arat, in ſpe arare* (ſaith the *Apoſtle*) above, at the IX. *Chap*. in the matter of the Clergies maintenance)

Chap. 9.10.

Hee that plowes muſt plow in hope : his *plough* will not goe deepe elſe; his furrowes wilbe but ſhallow. Men may frame to themſelves what ſpeculations they pleaſe; but the *Apoſtles* ſaying will prove true: ſever *hope* from *labour*, and you muſt looke for labour and labourers accordingly; ſleight and ſhallow (GOD knoweth) *Labour* then, leades us to hope.

2. The *Apoſtle* ſaw this; and therefore is carefull, whom hee thus preſſeth to *newneſſe of life*, and the *labour* therefore, to raiſe for them, and to ſet before them matter of *hope*. *Hope*, here in this life, he could ſet them none. They were, as he was himſelfe, at *quotidiè morior (Ver. 31.)* every houre, in danger to bee drawen to the blocke. It muſt therefore be from another; or at leaſt, as the Text is, by a *hope* of being reſtored to life againe. It was their caſe at *Corinth*, here in this Chapter, plainely; If we muſt *die to morrow*, if there be all, that ſhall become of us, then *let us eat and drinke* while wee may. If we be not ſure of another life, let us make ſure of this. Verſ. 32. But, when in the ſequele of the Chapter, he had ſhewed there was *reſtoring*; and that, ſo ſure he was of it, that he falls to inſult over them in theſe termes, they gird up their loynes againe, and fall to their labours afreſh, as knowing, their *labour* ſhould not be *in vaine in the* LORD. Verſ. 32. This hope leades us to our reſtoring.

3. Our *reſtoring* is but a promiſe, *ſhall bee reſtored* : that, neceſſarily referres to a Party that is to make it good. Who is that? CHRIST: CHRIST *is our hope*. Why, *hope is joyned to the living* (ſaith the Wiſe-man:) Eccleſ. 9. 4. CHRIST is dead; *buried*, laſt *Friday*. If Hee bee our *hope*, and Hee bee *dead*; our hope is dead too: And, if our hope bee dead, our labour will not live long : nay, both are buried with CHRIST in His grave. It was their caſe this day that went to *Emaus* : ſay they Luke 24. 21. (ſuppoſing CHRIST to bee dead) *nos autem ſperabamus*, we were once in good hope, by Him, that is, while He lived : as much to ſay, as, now He is in His grave, our hope is gone; we are even going to *Emaus*. But then after, as ſoone as they ſaw, Hee was alive againe, their hope *revived*; and with their hope, their *labour* : and preſently backe againe to *Ieruſalem*, to the *Lords* worke, and bade *Emaus* farewell. So Hee leads us to *labour*; labour, to *hope*; hope, to our *reſtoring*; *our reſtoring*, to *Chriſts*, who, as He hath reſtored Himſelfe, will *reſtore* us alſo *to life*. And this keepes us from going to *Emaus*. It is uſed proverbially; *Emaus* ſignifieth *a people forlorne* : all that are at *ſperabamus*, have loſt their hopes; are ſaid to goe thither : and thither wee ſhould all goe, even to *Emaus*, but for the hope that breathes from this verſe : without which, it were a cold occupation to be a Chriſtian.

This then is the *hope* of this Text, *ſpes viva, ſpes beata*; worth all hopes elſe whatſoever. All hopes elſe, are but *ſpes ſpirantium*, hopes, while wee breathe: This, is *ſpes expirantium*, the hope, when we can fetch our breath no longer. The carnall man, all he can ſay, is, *dum ſpiro, ſpero* : his hope is as long as his breath. The Chriſtian aſpireth higher; goeth further (by vertue of this verſe) and ſaith, *dum expiro, ſpero* : his hope failes him not, when his breath failes him. Iob 29. 17. Even then (ſaith *Iob*) *repoſita eſt mihi ſpes in ſinu meo*; this hope, and onely this, is laid up in our boſome : that though our life be taken from us; yet (in CHRIST) we, to doe it; and it, to us, ſhall be *reſtored* againe.

Our caſe is not, as theirs then was: No perſecution; nor we at *quotidiè morior*; and therefore, not ſo ſenſible of this doctrine. But yet, to them that are daily falling toward death, *riſing to life* is a good Text: Peradventure, not when wee are well and in good health; but the houre is comming, when we ſhall leave catching at all other *hopes*, and muſt hold onely by this: *in horâ mortis*, when all hope, ſave the hope of this verſe, ſhall forſake us. Sure it is, under theſe very words, are we laid into our graves, and theſe the laſt words that are ſaid over us, as the very laſt hold, we have : and we therefore to regard them with *Iob*, and *lay them up in our boſome*.

The Diviſion There is in this Text, 1 a *Text*, and an 2 *Expoſition*. 1. The *Text*, wee may well call the *Angels* Text : for, from them it came firſt. 2. The *Expoſition* is Saint *Pauls*.

Theſe words, CHRIST *is riſen*, were firſt uttered by an *Angell*, this day, in the Sepulcher; All the * *Evangeliſts* ſo teſtifie.

* Matth. 28.6. Marke 16.6. Luke 24.6.

II. This Text is a good Text, but reacheth not to us, unleſſe it be helped with the *Apoſtles Expoſition:* and then it will. The *Expoſition* is it, that giveth us our hope, and the ground of our hope. CHRIST *is riſen*, ſaith the *Angell:* CHRIST, *the firſt fruits*, ſaith the *Apoſtle*. And, marke well that word *firſt fruits:* For, in that word, is our *hope*. For, if Hee bee as the *firſt fruits* in His *riſing*, His *riſing* muſt reach to all, that are of the heape, whereof Hee is the *firſt fruits*. This is our hope.

III. But, our hope muſt have a *reaſon* (ſaith Saint [a] *Peter*) and wee be *readie with it*. [b] *The hope that hath a ground* (ſaith Saint *Paul*) that is, [c] *ſpes quæ non confundit*. Having then ſhewed us this *hope* hee ſheweth us the *ground* of it. This: That, in very equitie, wee are to bee allowed to bee *reſtored to life*, the ſame way wee loſt it. But, wee loſt it, by man: or, to ſpeake in particular, By *Adam*, wee came by our *attainder*. Meet therefore, that, by man (and to ſpeake in particular) that, by CHRIST, wee come to our *reſtoring*. This, is the *ground* or ſubſtance of our *hope*.

[a] 1 Pet 3.15.
[b] Heb.11.1
[c] Rom.5.5.

IV. And thus hee hath ſet before us this day, *life* and *death*, in themſelves and their cauſes; two things, that, of all other doe moſt concerne us. Our laſt point ſhall be to apply it to the meanes, this day, offered unto us toward the *reſtoring us to life*.

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I. The Text, *Chriſt is riſen*.

THe doctrine of the *Reſurrection*, is one of the *Foundations*, ſo called by the *Apoſtle*, *Hebr*.6.1. It behoved him therefore (as a skilfull worke-man) to ſee it ſurely laid. That, is ſurely laid, that is laid on the *rocke:* and the rocke is *Chriſt*. Therefore, he laid it on *Chriſt*, by ſaying firſt, *Chriſt is riſen*.

Chap.10.4.

Of all that be *Chriſtians*, *Chriſt* is the *hope:* but, not *Chriſt* every way conſidered; but, as *riſen*. Even in *Chriſt*, un-riſen, there is no hope. Well doth the Apoſtle begin here: and, when he would *open to us a gate of hope*, carry us to *Chriſts* Sepulcher *empty*; to ſhew us, and to heare the *Angell* ſay, *He is riſen*. Thence after to deduce; If He were able to doe thus much for Himſelfe, He hath promiſed us as much, and will doe as much for us. *We ſhall be reſtored to life*.

Hoſea 2.15.

Verſ.19. Thus had he proceeded, in the foure *Verſes* before, *deſtructivè*. 1 *Miſerable* is that
18. man, that either *laboureth*, or *ſuffereth in vaine*. 2 *Chriſtian* men ſeeme to doe ſo, and
17. doe ſo, if there be *no other life but this*. 3 There is no other life but this, if there be no *Reſurrection*. 4 There is no *reſurrection*, if CHRIST *be not riſen*; for, ours dependeth, on His. And now he turneth all about againe. But now (ſaith he) 1 CHRIST *is riſen*. 2 If He be, we ſhall: 3 If wee ſhall, wee have (as Saint *Paul* calleth it) a *bleſſed hope*, and ſo a *life* yet behinde. 4 If ſuch *hope* we have, we, of all men, *labour* not *in vaine*. So, there are foure things: 1 CHRISTS *riſing*, 2 our *reſtoring*, 3 our *hope*, and 4 our *labour*. All the doubt is, of the two firſt: The two other will follow of themſelves. If a *reſtoring*; we have good hope: if *good hope*, our labour is not loſt. The two firſt are in the firſt: the other, in the laſt words. The firſt are; *Chriſt is riſen*; the laſt, *we ſhall be reſtored to life*. Our endevour is, to bring theſe two together: But firſt, to lay the *corner-ſtone*.

Tit.2.13.

1 Tim.3.16. *Chriſt is riſen*, is the *Angels* Text: A part of the *great myſtery of Godlineſſe*; which, as the *Apoſtle* ſaith, was ſeene of *Angels*, by them *delivered*, and *beleeved on by the world*. *Quod credibile primum fecit illis videntium certitudo, poſt morientium fortitudo, jam credibile mihi facit credentium multitudo*. It became credible at firſt, by the *certainty* of them that *ſaw it*; then, by the *conſtancie* of them that *died for* confeſſion of it; and to us now, the huge *multitude* of them, that have and doe *beleeve* it, maketh it *credible*. For if it be

not credible, how is it credible, that the world could beleeve it? the world (I ſay) being neither enjoyned by authority, nor forced by feare, nor inveigled by allurements; but brought about by perſons, by meanes leſſe credible, than the thing it ſelfe. *Gamaliel* ſaid, *If it bee of* GOD, *it will prevaile.* And, though wee cannot argue, all that hath prevailed, is of GOD: yet, thus wee can: That which hath beene mightily impugned, and weakely purſued, and yet prevailed, that was of GOD certainly. That which all the Powers of the earth ſought, but could not prevaile againſt, was from Heaven certainly. Certainly, CHRIST *is riſen:* for, many have riſen, and lift up themſelves againſt it, but all are fallen. But the *Apoſtle* ſaith, it is a *foundation*; that he will not *lay it againe*; No more will we, but goe forward, and raiſe upon it: And ſo let us doe.

Act. 5. 37.

CHRIST *is riſen:* Suppoſe, Hee be: what then? Though CHRISTS *riſing* did no way concerne us, or we that; yet, 1 firſt, in that a *Man*, one of our owne fleſh and bloud hath gotten ſuch a victory, even for *humanities* ſake: 2 Then, in that, one that is *innocent*, hath quit Himſelfe ſo well, for *innocencies* ſake: 3 Thirdly, in that He hath *foiled a common enemie*, for *amities* ſake: 4 Laſtly, in that He hath wiped away the *ignominie* of His *fall*, with the *glory* of His *riſing againe*, for *vertue* and *valours* ſake: for all theſe, wee have cauſe to rejoyce with Him. All are matter of gratulation.

II.
The Apoſtles *expoſition.*
CHRIST, *as the firſt fruits.*

But, the *Apoſtle* is about a further matter: that Text (the *Angels* Text) hee ſaw, would not ſerve our turne, further than I have ſaid. Well may we congratulate Him, if that be all: but, otherwiſe it pertaines not to us, CHRIST *is riſen.* The *Apoſtle* therefore enters further, telling us, That CHRIST did thus *riſe*, not as CHRIST onely, but, as CHRIST *the firſt fruits.* CHRIST *is riſen*, and in riſing, become the *firſt fruits: riſen*, and *ſo riſen*: that is (to ſpeake after *the manner of men*) that there is in CHRIST a double capacitie. 1 One, as a *body naturall*, conſidered by Himſelfe, without any relative reſpect unto us, or to any: (In which regard, well may we be glad, as one ſtranger is for another, but otherwiſe His *riſing* concernes us not at all.) 2 Then, that He hath a ſecond, as a *body Politike*, or chiefe part of a Company or Corporation, that have to Him, and He to them, a mutuall and reciprocall reference: In which reſpect, His *reſurrection* may concerne us, no leſſe than Himſelfe: It is that, He giveth us the firſt *Item* of, in the word *Primitiæ*; that CHRIST in His *riſing*, commeth not to be conſidered as a *Totum integrale*, or body naturall alone; as CHRIST, onely: but (that which maketh for us) He hath beſides another capacity, that He is a part of a *corporation*, or body, of which body we are the *members.* This being wonne; looke what He hath ſuffered or done, it pertaineth to us, and we have our part in it.

As a part of the whole.

You ſhall finde (and, ever when you finde ſuch words make much of them) CHRIST called a [a] *Head*; a *Head* is a part: CHRIST called a [b] *Root*, a *Root* is a *part*: and here CHRIST called *firſt fruits*, which (we all know) is but a part of the *fruits*, but a handfull of a heape, or a ſheafe; and referreth to the reſt of the *fruits*, as a *part*, to the *whole.* So that, there is (in the *Apoſtles* conceipt) one *maſſe* or heape of all mankind: of which, CHRIST is the *firſt fruits*; we, the remainder. So as, by the Law of the body, all His concerne us no leſſe, than they doe Him: whatſoever He did, Hee did to our behoofe. *Die* He, or *riſe*; we have our part, in His *death*, and in His *Reſurrection*, and all: why? becauſe He is but the *firſt fruits.*

[a] Epheſ. 1. 22.
[b] Apoc. 22. 16.

And, if He were but *Primus*, and not *Primitiæ dormientium*, there were hope. For, *Primus* is an *ordinall number*, and draweth after, a *ſecond*, a *third*, and GOD knoweth how many. But, if in that word, there be any ſcruple (as, ſometime it is, *Ante quem non eſt*, rather, than *poſt quem eſt alius*) if no more come but one: all the world knowes, the *firſt fruits* is but a part of the *fruits*: there are *fruits* beſide them, no man knoweth how many.

As a *part* for the *whole*.

But, that which is more ; The *firſt fruits* is not every part ; but ſuch a part, as *repreſenteth the whole*, and hath an operative force over the *whole*. For the better underſtanding whereof, we are to have recourſe to the Law, to the very inſtitution or firſt beginning of them, *Levit*.23.10. (Ever, the *Legall ceremony* is a good key to *the Evangelicall myſtery*.) Thereby we ſhall ſee, why Saint *Paul* made choice of the word *firſt fruits*, to expreſſe himſelfe by : that he uſeth *verbum vigilans*, a word that is awake (as Saint *Auguſtine* ſaith) or (as *Salomon*) *a word upon his owne wheele*. The *Head*, or the *root* would have ſerved : for, if the *head* be above the water, there is hope for the *whole body* ; and if the *Root* have life, the *branches* ſhall not long be without : yet, hee refuſeth theſe, and other that offered themſelves, and chooſeth rather the terme of *firſt fruits*. And why ſo ?

Prov.25.11.

This very day (*Eaſter day*) the day of CHRISTS *riſing*, according to the *Law*, is the day or *feaſt* of the *firſt fruits* : the very *Feaſt* carrieth him to the word ; nothing could be more fit or ſeaſonable for the time. The day of the *Paſſion*, is the day of the *Paſſeover* ; and CHRIST *is our Paſſeover* : the day of the *Reſurrection*, is the day of the *firſt fruits* ; and, CHRIST is our *firſt fruits*.

Chap.5.7.

And this terme thus choſen, you ſhall ſee, there is a very apt and proper reſemblance betweene the *reſurrection* and it. The rite and manner of the *firſt fruits*, thus it was. Vnder the *Law*, they might not eat of the *fruits* of the earth, ſo long as they were *prophane*. Prophane they were, untill they were *ſacred* : And, on this wiſe were they ſacred. All the ſheaves in a field (for examples ſake) were unholy. One ſheafe is taken out of all the reſt, which ſheafe we call the *firſt fruits*. That, in the name of the reſt, is *lift up aloft* and *ſhaken* to and fro, before the LORD, and ſo *conſecrated*. That done, not onely the *ſheafe* ſo lifted up, was *holy* (though, that alone was *lift up*) but *all the ſheaves* in the field were *holy*, no leſſe than it : The rule is, *Rom*. 11. 16. *If the firſt fruits be holy, all the lumpe is ſo too*.

Levit.23.10. 11. 14.

And thus (for all the world) fareth it in the *Reſurrection*. *We were all dead* (ſaith the *Apoſtle* ;) *dead ſheaves*, all. *One*, (and that is CHRIST) this day, the day of *firſt fruits*, was (in manner of a *ſheafe*) taken out of the number of the *dead*, and in the name of the reſt, *lift up* from the grave (and in His *riſing*, He *ſhooke* ; for there was a great *Earth-quake* :) By vertue whereof, the *firſt fruits* being reſtored to life, all the reſt of the dead, are in Him entitled to the ſame *hope* ; in that, Hee was not ſo *lift up* for Himſelfe alone, but, for us and in our names : And ſo the ſubſtance of this *Feaſt* fulfilled in CHRISTS *Reſurrection*.

2 Cor.5.14.

Matth.28.2.

Not, *of the dead*, but, *Of them that ſleep* : Our *Hope*.

Now, upon this *lifting up*, there enſueth a very great alteration, if you pleaſe to marke it. It was even now, CHRIST *is riſen from the dead, the firſt fruits* (it ſhould be, *of the dead*, too ; for, from thence He roſe ; it is not ſo, but, *the firſt fruits*) *of them that ſleepe* : that, you may ſee, the *conſecration* hath wrought a *change*. A change, and a great change (certainly) to change νεκροὶ into κεκοιμημένοι, a *buriall* place, into a *cœmetery*, that is, a great *Dortor* : *Graves*, into *beds* ; *Death*, into *ſleepe* ; *Dead men*, into *men laid downe* to take their reſt ; a reſt, of *hope* ; of hope, to *riſe againe*. *If they ſleepe, they ſhall doe well*.

John 11.12.

And, (that, which lyeth open in the word) *Dormientium*, the very ſame is enfolded, in the word *firſt fruits* : Either word affordeth comfort. For, *firſt fruits* imply *fruits* : And ſo we, as the *fruits* of the earth, falling, as doe the graines or kernells into the ground, and there lying to all mens ſeeming, putrified, and paſt hope, yet on a ſudden, againſt the great Feaſt of *firſt fruits*, ſhooting forth of the ground againe. The other of *Dormientium*, the *Apoſtle* letteth goe, and faſtens on this of *fruits*, and followeth it hard, thorow the reſt of the *Chapter* : ſhewing, that the *riſing againe* of the *fruits* ſowen, would be no leſſe incredible, than the *Reſurrection*, but that, wee ſee it ſo, every yeare.

Verſ.36.

Theſe two words of [1] *ſleeping* and [2] *ſowing* would be laid up well. That, which is *ſowen*, riſeth up, in the *ſpring* : that, which *ſleepeth*, in the *morning*. So conceive, of the change wrought in our nature; that feaſt of *firſt fruits*, by CHRIST *our firſt fruits*. Neither periſh; neither that, which is ſowen, though it rot; nor they, that *ſleepe*, though they lye as dead, for the time. Both, that ſhall ſpring, and theſe wake, well againe. Therefore, as men *ſow* not grudgingly; nor *lye downe* at night unwillingly; no more muſt we: ſeeing, by vertue of this *Feaſt*, wee are now *Dormientes*, not *mortui*: now, not as *ſtones*, but as *fruits* of the earth: whereof, one hath an *annuall*, the other, a *diurnall reſurrection*. This, for the *firſt fruits*, and the change by them wrought.

III. *The ground of our hope.*

There is a good *analogie* or correſpondence, betweene theſe, it cannot bee denied. To this queſtion, Can one mans reſurrection worke upon all the reſt? it is a good anſwer, Why not as well as one ſheafe, upon the whole harveſt? This *Simile* ſerves well to *ſhew* it: To ſhew, but not prove. *Symbolicall Divinitie* is good: but, might we ſee it in the *rationall*, too? We may ſee it in the cauſe, no leſſe: in the ſubſtance, and let the ceremonie goe. This, I called the *Ground* of our *hope*.

Why (ſaith the *Apoſtle*) ſhould this of the *firſt fruits* ſeeme ſtrange to you? that by one mans *reſurrection*, we ſhould *riſe all*, ſeeing by one mans *death* we *die all*? *By one man* (ſaith hee, *Rom.* 5.12.) *ſinne entred into the world*, and *by ſinne, death*: to which ſinne wee were no parties, and yet wee all die, becauſe wee are of the ſame *nature*, whereof he, the firſt perſon: *Death* came ſo, certainely; and it is good reaſon, *life* ſhould doe ſo likewiſe. To this queſtion, Can the reſurrection of one, a *thouſand ſixe hundred* yeares agoe, bee the cauſe of our *riſing*? it is a good anſwer, Why not, as well as the death of one, *five thouſand ſixe hundred* yeares agoe, be the cauſe of our dying? The *ground* and reaſon is, that there is like ground and reaſon of both. The wiſeſt way it is (if *Wiſedome* can contrive it) that a perſon bee cured by *Mithridate* made of the very fleſh of the *viper* bruiſed, whence the poiſon came, that ſo, that which brought the miſchiefe, might miniſter alſo the remedie: The moſt powerfull way it is (if *Power* can effect it) to make *ſtrength* appeare in *weakeneſſe*; and that He that *overcame*, ſhould by the nature which He overcame, be *ſwallowed up in victorie*. The beſt way it is (if *Goodneſſe* will admit of it) that as, next to *Sathan*, man to man oweth his deſtruction; ſo, next to GOD, man to man might be debtor of his recoverie. So, agreeable it is to the *Power*, *Wiſedome*, and *Goodneſſe*, of GOD, this; the three *Attributes* of the *Bleſſed* and *Glorious Trinitie*.

And, let *Iuſtice* weigh it in her ballance, no juſt exception can be taken to it, no not by Iuſtice it ſelfe; that, as *death* came, ſo ſhould *life* too: the ſame way at leaſt. More favour for life, if it may be: but, in very rigour, the ſame at the leaſt. According then to the very exact rule of *Iuſtice*, both are to be alike: If, by *man*, one; by *man*, the other.

We dwell too long in generalities: Let us draw neere to the perſons themſelves, in whom, wee ſhall ſee this better. In them, all anſwer exactly; word, for word. *Adam is fallen*, and become the *firſt fruits of them that die*: CHRIST *is riſen*, and became the *firſt fruits of them that live* (for, they that *ſleepe*, *live*.) Or you may (if you pleaſe) keepe the ſame terme, in both, thus: *Adam* is *riſen* (as we uſe to call rebellions, *riſings*:) He did riſe againſt GOD, by *Eritis ſicut Dii*: He had never fallen, if he had not thus *riſen*: His *riſing* was his *fall*. Gen 3.5.

We are now come to the two great *Perſons*, that are the two great *Authors*, of the two great matters in this world, *life* and *death*. Not, either to themſelves, and none elſe: but, as two *Heads*, two *Roots*, two *firſt fruits*; either of them in reference to his companie, whom they ſtand for. And of theſe two, hold the two great *Corporations*: 1 Of them that *die*; they are *Adams*: 2 of them, that *ſleepe* and ſhall *riſe*; that, is CHRISTS.

To come then to the particular: No reaſon in the world, that *Adams tranſgreſſion* ſhould draw us all downe to death, onely for that we were of the ſame *lump*; and, that CHRISTS *righteouſneſſe* ſhould not bee availeable to raiſe us up againe to life, being of the ſame *ſheaves*, whereof He the *firſt fruits*, no leſſe than before of *Adam*. Looke to the things, *Death* and *life* : *Weakeneſſe* is the cauſe of *death*; *Raiſing* to 2 Cor.13.4. *life* commeth of *Power*. Shall there bee in *Weakeneſſe* more ſtrength to hurt, than in *Power* to doe us good ? Looke to the *Perſons*, *Adam* and CHRIST: ſhall *Adam*, being Ver. 45. but a *living ſoule*, infect us more ſtrongly, than *Chriſt* (a *quickning ſpirit*) can heale us a- 47. gaine ? Nay then, *Adam* was but *from the earth earthly*; CHRIST the LORD *from heaven* : Shall *earth* doe that, which *heaven* cannot undoe ? Never : it cannot be, *Sicut, Sic* : *As*, and *So* : ſo runne the termes.

But the *Apoſtle* (in *Rom.* 5. where hee handleth this very point) tels us plain- Rom. 5.15. ly, *Non ſicut delictum, ita & donum*; *Not, as the fault, ſo the Grace* : Nor, as the *fall*, ſo the *Riſing* : but, the *Grace* and the *Riſing*, much more abundant. It ſeemeth to bee, *A pari*; it is not, indeed : It is under value. Great odds betweene the *Perſons*, the *Things*, the *powers*, and the *meanes* of them. Thus then, meet it ſhould be: Let us ſee, how it was.

Here againe, the very termes give us great light. *Wee are* (ſaith hee) *reſtored*: *Reſtoring* doth alwaies preſuppoſe an *attainder* going before; and ſo, the terme, ſignificant: For the nature of *attainder* is, One perſon maketh the fault, but it *taints* his *bloud*, [a] Heb. 9.27. and all his *poſteritie*. The [a] *Apoſtle* ſaith, that a *Statute* there is, *All men ſhould die*: [b] Gen. 3.19. But, when wee goe to ſearch for it, we can finde none, [illegible] [b] *Pulvis es*, wherein onely *Adam* is mentioned, and ſo none die but he. But, even by that *Statute*, death goeth over all men; even *thoſe* (ſaith Saint *Paul*) *that have not ſinned after the like manner of tranſgreſſion of Adam*. By what *Law*? By the law of *Attainders*.

The *Reſtoring* then likewiſe was to come, and did come after the ſame manner, as did the attainders : That, by the firſt; this, by the *ſecond Adam* (ſo Hee is called *Ver.* Lev. 18.5. 45.) There was a *Statute* concerning GODS commandements, *qui fecerit ea, vivet in eis* : Hee that obſerved the commandements, ſhould live by that his obedience, Death ſhould not ſeaze on him. CHRIST did obſerve them exactly; therefore ſhould not have been ſeazed on by *death* : ſhould not, but was : and that ſeaſure of his, was deaths forfeiture. The laying of the former *Statute* on CHRIST, was the utter making it *void*. So, *Judgement* was entred, and an *Act* made, CHRIST ſhould bee *reſtored to life*. And becauſe, He came not for Himſelfe, but for us, and in our name and ſtead; did repreſent us, and ſo, we, vertually in Him, by His *reſtoring* Rom.11.16. wee alſo were *reſtored* : By the rule, *ſi Primitiæ, & tota conſperſio ſic* : as the *Firſt fruits* goe, ſo goeth the *whole lumpe* : as the *Roote*, the *branches*. And thus we have gotten life againe of mankind, by paſſing this *Act* of *Reſtitution*, whereby we have hope to be *reſtored to life*.

But, *life* is a terme of latitude, and admitteth a broad difference, which it behooveth us much that we know. Two *lives* there be : In the holy Tongue, the word which ſignifieth *life*, is of the *duall* number; to ſhew us, there is a *dualitie* of *lives*: that, *two* there be, and, that we to have an eye to both. It will helpe us to underſtand our Text. For, *all reſtored to life* : All, to one : not, all to both. The *Apoſtle* doth after (at the 44. *Verſe*) expreſly name them both. [1] One, a *Naturall* life, or life by the *living ſoule* : The other, [2] a *Spirituall* life, or life by the *quickening Spirit*. Of theſe two, *Adam* (at the time of his fall) had the firſt, of a *living ſoule*; was ſeazed of it: and, of him, all mankind, *Chriſt* and we all receive that *life*. But, the other the *Spirituall* (which is the life chiefly to bee accompted of) that, hee then had not, not actually; Onely, a poſſibilitie he had (if he had held him in obedience, and *walked with* GOD) to have beene *tranſlated* to that other life. For, cleere it is, the life which *Angels* now live with GOD, and which we have hope and promiſe to live with Him, after our *reſtoring* Luc.20.36. (when wee *ſhall bee equall to the Angels* :) that life, *Adam* at the time of his fall, was not poſſeſſed of.

Now *Adam*, by his fall, fell from both, forfeited both eſtates. Not onely, that, he had in *reverſion*, by not fulfilling the conditions : but, even that, he had in *eſſe* too. For, even on that alſo did *Death* ſeaze after *Et mortuus eſt*.

CHRIST in his *reſtitution,* to all the ſonnes of *Adam,* to all our whole nature, reſtoreth the former : therefore, all have intereſt, all ſhall partake that life. What *Adam* actually had, wee ſhall actually have, wee ſhall all be *reſtored.* To repaire our nature, Hee came ; and repaire it Hee did : all is given againe really, that in *Adam* really wee loſt, touching *Nature.* So that, by his fall, no detriment at all, that way.

The other, the ſecond, that, Hee reſtoreth too ; but, not *promiſcuè* (as the former) to all. Why ? for, *Adam* was never ſeazed of it ; performed not that, whereunto the poſſibilitie was annexed ; and ſo had in it but a *deſeicible eſtate.* But then, by His *ſpeciall grace,* by a ſecond peculiar act, He hath enabled us to attaine the ſecond eſtate alſo, which *Adam* had onely a reverſion of, and loſt, by breaking of the condition whereto it was limited. And ſo, to this ſecond, *reſtored* ſo many, *as* (to uſe the *Apoſtles* words in the next verſe) *are in Him :* that is, ſo many, as are not onely of that maſſe or lumpe, whereof *Adam* was the *firſt fruits* (for, they are intereſſed in the former onely) but, that are beſides, of the *nova conſperſio,* whereof CHRIST is the *Primitiæ.*

[a] *They that beleeve in Him* (ſaith Saint *Iohn)* them He hath enabled, [b] *to them Hee hath given power to become the ſonnes of* GOD : to whom therefore, Hee ſaith, this day *riſing, Vado ad Patrem veſtrum :* In which reſpect, the *Apoſtle* calleth Him [c] *Primogenitum inter multos fratres.* Or (to make the compariſon even) to thoſe that are (to ſpeake, but as [d] *Eſay* ſpeaketh of them) *His children ; Behold, I and the children* GOD *hath given mee.* The terme, He uſeth (Himſelfe) to them, after His reſurrection, and calleth them *Children :* And they, as His familie, take denomination of Him, *Chriſtians, of* CHRIST.

a Ioh 1.12.
b Ioh.20.17.
c Rom.8.29.
d Eſay 8.18.

Of theſe two *lives,* the firſt wee need take no thought for. It ſhall bee, of all ; the unjuſt as well as the juſt. The life of the *living ſoule,* ſhall bee to all reſtored. All our thought is to bee for the latter ; how to have our part in that ſupernaturall life : for, that is indeed to be *reſtored to life.* For, the former, though it carrie the name of *life,* yet it may well be diſputed, and is, Whether it be rather a *death,* than a life ; or a *life,* than a death ? A *life* it is ; and not a life : for it hath no living thing in it. A *death* it is ; and not a death : for it is an immortall death. But, moſt certaine it is (call it *life* if you will) they that ſhall live that *life,* ſhall wiſh for *death,* rather than it, and (this is the miſerie) not have their wiſh : for, *death* ſhall flie from them.

Out of this double *life,* and double *reſtoring,* there grow two *Reſurrections,* in the world to come, ſet downe by our SVVIOVR in expreſſe termes *(Ioh. 19.)* Though both bee to *life,* yet, ' that is called *condemnation to judgement :* and ' this onely, *to life.* Of theſe, the *Apoſtle* calleth one, *the better reſurrection :* the *better,* beyond all compariſon. To attaine this then, wee bend all our endevours ; that, ſeeing the other will come of it ſelfe, without taking any thought for it at all, we may make ſure of this.

Heb.11.35.

1 To compaſſe that then, wee muſt bee *in* CHRIST : So, it is in the next *verſe : To all,* but to *every one in order ;* CHRIST firſt, the *firſt fruits,* and *then, they that bee in Him.*

2 Now, Hee is *in us,* by *our fleſh ;* and we *in Him,* by *His Spirit :* and it ſtandeth with good reaſon, they that bee *reſtored to life,* ſhould bee reſtored to the *Spirit :* For, the *Spirit* is the cauſe of all *life ;* but ſpecially, of the *Spirituall life,* which wee ſeeke for.

3 *His Spirit* then wee muſt poſſeſſe our ſelves of : and wee muſt doe that here : for, it is but *one* and *the ſame Spirit,* that raiſeth our ſoules here from the *death of Sinne,* and the ſame that ſhall raiſe our bodies there, from the *duſt of death.* Rom.8.11.

4 Of which *Spirit* there is *firſt fruits* (to retaine the words of the Text) and *a fulneſſe :* But, the *fulneſſe,* in this life, we ſhall never attaine : Our higheſt degree (here) is but, to bee of the number, whereof hee was, that ſaid, *Et nos habentes primitias Spiritus.* Rom.8.23.

5 Theſe *firſt fruits* wee firſt receive in our *Baptiſme,* which is to us, our *Laver* Tit.3.5.

of regeneration, and of our *renewing by the holy Spirit*; where we are made and conſecrate *Primitiæ.*

6 Heb.12.1. But, as wee need be *reſtored to life,* ſo (I doubt) had wee need to bee reſtored to the *Spirit,* too. Wee are at many loſſes of it, by this ſinne that *cleaveth ſo faſt* to us. I doubt, it is with us, as with the *fields,* that we need a feaſt of *firſt fruits,* a day of conſecration, every yeere. By ſomething or other, we grow *un-hallowed,* and need to bee conſecrate anew, to re-ſeize us of the *firſt fruits* of the *Spirit* againe. At leaſt, to awake it in us, as *Primitiæ dormientium,* at leaſt. That which was given us, and by the fraud of our enemie, or our owne negligence, or both, taken from us, and *loſt,* we need to have *reſtored:* that which we have *quenched,* to be *light* anew: that which we have caſt into a *dead ſleepe, awaked* up from it. 1 Theſ. 5.19. Epheſ. 5.14.

If ſuch a new conſecrating we need, what better time than the feaſt of *firſt fruits?* the ſacring time under the *Law*; and in the *Goſpell,* the day of CHRISTS riſing, our *firſt fruits,* by whom wee are thus conſecrate. The day wherein He was Himſelfe reſtored to the perfection of His *Spirituall life* (the *life of glorie*) is the beſt for us, to be reſtored in, to the *firſt fruits* of that ſpirituall life, the *life of Grace.*

IV. The application of the *Sacrament.*

And, if wee aske, what ſhall be our meanes of this conſecrating? The *Apoſtle* telleth us (*Heb.* 10. 10.) we are ſanctified, by the *Oblation of the bodie of* IESVS: That, is the beſt meanes to reſtore us to that *life.* He hath ſaid it, and ſhewed it Himſelfe; *Hee that eateth Me, ſhall live by Me.* The words ſpoken concerning that, are both *Spirit and Life*; whether we ſeeke for the *Spirit,* or ſeeke for *Life.* Such was the meanes of our death, by eating the *forbidden fruit, the firſt fruits of death:* and ſuch is the meanes of our life, by *eating* the *fleſh of* CHRIST, the *firſt fruits of life.* Ioh. 6.57. 63.

And herein, we ſhall very fully fit, not the time only and the meanes, but alſo the manner. For, as by partaking the fleſh and bloud, the ſubſtance of the firſt *Adam,* we came to our death; ſo, to life we cannot come, unleſſe we doe participate with the fleſh and bloud of the *ſecond Adam,* that is CHRIST. We drew death from the firſt, by partaking the *ſubſtance:* and ſo muſt we draw life from the *ſecond* by the ſame. This is the way; become branches of the *Vine,* and partakers of His nature, and ſo of His life and verdure both.

So, the *time,* the *meanes,* the *manner* agree. What letteth then, but that wee, at this *time,* by this *meanes,* and in this *manner,* make our ſelves of that *conſperſion,* whereof CHRIST is our *firſt fruits:* by theſe meanes, obtaining the *firſt fruits* of His *Spirit,* of that *quickening Spirit,* which being obtained, and ſtill kept, or in default thereof, ſtill recovered, ſhall here begin to initiate in us, the *firſt fruits* of our *reſtitution* in this life, whereof *the fulneſſe* we ſhall alſo bee *reſtored* unto, in the life to come: As Saint *Peter* calleth that time, the *time of the reſtoring of all things.* Then ſhall the *fulneſſe* bee reſtored us too, when GOD ſhall bee *all in all*; not ſome in one, and ſome in another, but *all* in *all.* *Atq; hic eſt vitæ finis, pervenire ad vitam cujus non eſt finis:* This is the end of the Text, and of our life, to come to a life, whereof there is no end. To which, &c. Act. 3.21.

A SER-

A
SERMON PREACHED
BEFORE THE *KINGS* MAIESTIE, AT VVHITE-HALL, on the XXVII. of *March, A.D.* MDCVIII.
being EASTER-DAY.

MARKE Chap. XVI.

Et cum tranſiſſet Sabbatum, &c.

VER. 1. *And, when the Sabbath day was paſt,* Mary Magdalen, *and* Mary *the mother of* Iames, *and* Salome *bought ſweet ointments, that they might come, and embalme Him.*

2. *Therefore, early in the morning, the firſt day of the weeke, they came unto the Sepulcher, when the Sunne was yet riſing.*

3. *And they ſaid one to another, Who ſhall role us away this ſtone from the doore of the Sepulcher?*

4. *And when they looked, they ſaw, that the ſtone was rolled away (for, it was a very great one.)*

5. *So they went into the Sepulcher, and ſaw a young man ſitting at the right ſide; clothed in a long white robe: And they were afraid.*

6. *But, he ſaid unto them, Be not afraid: Yee ſeeke* IESVS OF NAZARET, *which hath beene crucified, He is riſen, He is not here: Behold the place, where they put Him.*

7. *But, goe your way and tell His Diſciples, and* PETER, *that He will goe before you into* Galilee: *there ſhall yee ſee Him, as He ſaid unto you.*

THE *Summe* of this *Goſpell* is, a Goſpell: that is, a *meſſage of* *The Summe.*
good tidings. In a meſſage, theſe three points fall in naturally:
1 The *Parties, to whom* it is brought. 2 The *Partie, by whom:*
3 And, The *Meſſage* it ſelfe. Theſe three: 1 The *Parties,* to I.
whom; *Three women*; the three *Maries.* 2 The *Partie,* by II.
whom; an *Angell.* 3. The *Meſſage* it ſelfe, the firſt newes of III.
CHRISTS *riſing* againe. Theſe three make the three parts
in the Text. 1 The *Women,* 2 The *Angell,* 3 The *Meſſage.*

Seven verſes I have read yee. The firſt foure concerne the *The Diviſion*
Women. The fifth, the *Angell.* The two laſt, the *Angels meſſage.* In the *Women,* we have
to

to conſider: ¹ *Themſelves*, in the firſt: ² *Their Iourney*, in the *ſecond* and *third*: and ³ *Their Succeſſe*, in the *fourth*.

In the *Angell*, ¹ The manner of *his appearing*, ² and of their *affecting* with it.

In the *Meſſage*, The newes it ſelfe: 1. That CHRIST *is riſen*: 2. That *Hee is gone before them to Galilee*: 3. That *there they ſhall ſee Him*: 4. *Peter* and all: 5. Then, the *Ite & dicite*, The *Commiſſion Ad Evangelizandum*; not to conceale theſe good newes, but publiſh it: Theſe, to His Diſciples: they, to others; and ſo to us: we to day, and ſo to the worlds end.

* * *

I.
The *Parties* to whom: *Three Women.*
Heb.6.10.
Iohn 20.19.
Ioh.21.15.20.

AS the Text lyeth, the part that firſt offereth it ſelfe, is *The parties, to whom* this meſſage came. Which were *three Women*. Where, finding that *Women* were the firſt, that had notice of CHRISTS *Reſurrection*, we ſtay. For, it may ſeeme ſtrange, that paſſing by all *men*, yea, the *Apoſtles* themſelves, CHRIST would have His *Reſurrection* firſt of all made knowne, to that ſex. Reaſons are rendred, of divers diverſly. We may be bold to alleage that, the *Angell* doth, in the Text (*Verſ. 5.*) *Vos enim quæritis*, for they *ſought* CHRIST. And, CHRIST *is not unrighteous, to forget the worke and labour of their Love*, that *ſeeke* Him. Verily there will appeare more *Love*, and *Labour* in theſe *Women*, than in *Men*; even the *Apoſtles* themſelves. At this time (I know not, how) *Men* were then become *Women*, and did *animos gerere muliebres*; and *Women* were *Men*: Sure, the more *manly*, of the twaine. The *Apoſtles*, they ſate mured up, *all the doores faſt* about them; *ſought* not, went not to the Sepulcher. Neither *Peter* that *loved Him*, nor *Iohn* whom *He loved*; till theſe *Women* brought them word. But theſe *Women* (we ſee) were laſt at His *Paſſion*, and firſt at His *Reſurrection*: ſtaid longeſt at that, came ſooneſt to this: Even in this reſpect, to be reſpected. Sure, as it is ſaid of the *Law*, *Vigilantibus & non dormientibus ſuccurrit lex*; ſo may it no leſſe truly be ſaid of the *Goſpell*. We ſee it here, it commeth not to *ſleepers*; but, to them that are *awake*, and up and about their buſineſſe, as theſe *Women* were. So that, there was a capacitie in them to receive this prerogative.

Mary Magdalen, firſt.
Luke 7.37.
Col. 1.12.
Luke 15.22.

Before I leave this part, of the *Parties*, I may not omit, to obſerve *Mary Magdalens* place, and precedence among the three. All the *Fathers* are carefull to note it. That ſhee ſtandeth firſt of them: For, it ſeemeth no good order. Shee had had *ſeven devils* in her (as wee finde, *Verſe 9.*) Shee had had the blemiſh to be called *Peccatrix*, as one *famous*, and *notorious* in that kinde: The other were of honeſt report, and never ſo ſtained: Yet, is ſhee named *with them*. *With them*, were much: but, not only with them; but *before them*. With them: (and that is to ſhew, CHRISTS *Reſurrection* (as well as His Death) reacheth to *Sinners* of both ſexes: And that, to *Sinners of note*, no leſſe than thoſe that ſeeme not to have greatly gone aſtray.) But, *before* them, too; And that is (indeed) to be noted; that, ſhee is the firſt, in the liſt of *Women*: and Saint *Peter*, in that of *men*. Theſe two: the two chiefe *Sinners*, either of their *ſex*. Yet they, the two, whoſe lots came firſt forth *in Sorte Sanctorum*, in partaking this newes. And this, to ſhew, that chiefe *Sinners* (as theſe were) if they carry themſelves, as theſe did, ſhall bee at no loſſe, by their *fall*: ſhall not onely be pardoned, but honoured (even as he was) like theſe, with *ſtolâ primâ*, the *firſt robe* in all the *Wardrobe*; and ſtand formoſt of all. And, it is not without a touch of the former reaſon; In that, the *Sinner*, after his recovery, for the moſt part *ſeeketh* GOD more *fervently*: Whereas they, that have not greatly gone aſtray, are but even *ſo ſo*; if *warme*, it is all. And with GOD, it is a Rule: *Plus valet hora fervens quàm menſis tepens*, An hower of *fervor*, more worth than a month of *tepor*. Now, ſuch was *Mary Magdalen*; here, and elſe-where, vouchſafed therefore this degree of exaltation, to be *of the*

firſt

2 Sam.23.19.

firſt three: nay, to be the *firſt of the three*, that heard firſt of His riſing: Yea (as in the *ninth Verſe*) that firſt ſaw Him *riſen from the dead*. This of the *Perſons*.

2 Their *journey*: and therein, their *love*.

Cant.2.4.

And now, becauſe their *endevours* were ſo well liked, as they were (for them) counted worthy this ſo great honour, it falleth next to conſider, what thoſe were: that we being like prepared may partake the like good hap. So, *ſeeking* as they, we may finde as they did. They were foure in number: The firſt and third in the II. the ſecond, in the I. and the laſt, in the III. verſe. All reduced (as CHRIST reduced them, in *Mary Magdalen*) to *Dilexit multùm*, their great *Love*; Of which theſe foure be foure *Demonſtrations*: Or (if *love* be an *Enſigne*, as it is termed *Cant*. 2.) the foure *Colours* of it. 1. That they *went to the Sepulcher*: *Love*, to one *dead*. 2. That they *bought precious odours*; *Love*, that is *at charges*. 3. That out they went *early, before breake of day*: *Love*, that will *take paines*. 4. That for all the *ſtone*, ſtill they went on: *Love*, that will *wreſtle with impediments*. The firſt is *conſtant*, as *to the dead*. The ſecond *bounteous*, as *at expence*. The third *diligent*, as *up betimes*. The laſt *reſolute*, be the *ſtone* never ſo *great*. According to which foure, are the foure denominations of Love: 1 *Amor, à morte*, when it *ſurviveth death*: 2 When it *buyeth dearely*, it is *Charitas*: 3 When it ſheweth all *diligence*, it is *Dilectio*: 4 When it goeth *per Saxa*, when *ſtones* cannot ſtay it, it is *Zelus*, which is ſpecially ſeene, in *encountring difficulties*. It ſhall not bee amiſſe to touch them ſeverally: it will ſerve to touch our *Love*, whether ours be of the ſame aſſay.

1 Love to the dead: *Amor*.

Cant.8.6.

Ruth 2.20.

Eccleſ.9.4.

The firſt riſeth out of theſe words [*They went to the Sepulcher*:] And (indeed) *ex totâ ſubſtantiâ*, out of the whole Text. For, for whom is all this adoe; is it not for CHRIST? But, CHRIST is *dead*, and *buried* three dayes ſince, and this is now the *third day*. What then, though He be dead; to their love, He liveth ſtill: Death may take His *body* from their *eyes*, but ſhall never take His *remembrance*, from their *hearts*. Herein is *Love*, this is the firſt *Colour* (ſaith a great Maſter in that facultie) *Fortis ſicut Mors*, Love, that *death* cannot foile: but continueth to the *dead*, as if they ſtill were alive. And, when I ſay the *dead*, I meane not ſuch, as the dead hath left behinde them (though that be a vertue, and BOOZ worthily *bleſſed* for it, that *ſhewed mercy to the living for the deads ſake*:) But I meane performing *offices* of *love* to the *dead* himſelfe: To ſee, hee have a *Sepulcher* to goe to: Not, ſo to bury his friend, as he would bury his *Aſſe* being dead. To ſee, he have one: and not thither to bring him, and there to leave him, and bury him and his *memory* both in a grave. Such is the worlds love. *Salomon* ſheweth it, by the *Lion* and the *Dog*. All, after CHRIST living: But, goe to His Sepulcher who will, not we. The love that goeth thither, that burieth not the memory of Him that is buried, is *Love* indeed.

2 Love that was *at charges*: *Charitas*.

Iohn 11.31.

The journey to the *Sepulcher* is Iter amoris: had it beene but to *lament*, as *Mary Magdalen* to *Lazarus* (*Ioh*.11.) But then, here is a further matter: They went to *anoint Him*. That, is ſet for another ſigne: that they ſpared for no coſt, but *bought precious odours wherewith to embalme Him*.

Luke 7.46.
Marke 14.3.

1. To goe to *anoint* CHRIST, is kindly: It is to make Him CHRIST, that is, *Anointed*. That terme referreth principally, to His *Fathers anointing* (I grant:) but, what if we alſo *anoint* Him, will He take it, in evill part? Cleerely, not: Neither *quick*, nor *dead*. Not *quicke*: *Luke* 7. *Marke* 14. Not *dead*; this place is pregnant; it is the end of their journey, to doe this. He is well content to be their, and our *Anointed*; Not His *Fathers* onely: yea, it is a way to make Him *Chriſtum noſtrum*, *Our* CHRIST, if wee *breake our boxes*, and beſtow our *odours* upon Him.

2. To *anoint Him*; And, not with ſome odde caſt *ointment*, lying by them, kept a little too long; to throw away upon Him: But to *buy*, to be *at coſt*, to doe it, *Emptis odoribus*, with *bought odours*.

3. This to doe, to Him *alive*; that would they with all their hearts: But, if that cannot be, to doe it to Him *dead*, rather than not at all. To doe it, to whatſoever is left us, of CHRIST, to that to doe it.

4. To embalme CHRIST, CHRIST *dead*, yea, though others had done it Ioh.19.39. before: for, ſo is the caſe. *Ioſeph* and *Nicodemus* had beſtowed *Myrrh* and *Aloes* to that end already: What then? Though they had done it, it is not enough: nay, it is nothing: Nay, if all the world ſhould have done it, unleſſe they might come with their *odours* and doe it too, all were nothing. *In hoc eſt charitas*, herein is *love*, and this a *ſigne* of it. A ſigne of it every where elſe; and, to CHRIST, a *ſigne* it was. Indeed, ſuch a ſigne there was; but it is beaten downe, now. We can love CHRIST, *abſque hoc*, and ſhew it ſome other way well enough. It ſheweth, our *love* is not *Charitas*, no *deare* love; but *Vilitas*, love, that loves to be at as little charges with CHRIST, as may be: faint love. You ſhall know it thus: *Ad hoc ſignum ſe contrahit*, At this *ſigne* it *ſhrinkes*; at every word of it. 1. *They bought*; that is *charge*: we like it not; we had rather heare *potuit vendi*. 2. *Odours*: what need *odours*? An unneceſſary charge: We like no *odour*, Marke 14.5. but *Odor Lucri*. 3. *To* CHRIST: Nay, ſeeing it is unneceſſary, we truſt, CHRIST will not require it. 4. Not, *alive*; but eſpecially, not *dead*: There was much adoe, while He lived, to get allowance for it; there was one of His owne *Apoſtles* (a good Marke 14.4. charitable man, *Pater pauperum*) held it to be plaine *perditio*. Yet, to *anoint* the *living*; that, many doe: they can anoint us againe: But, to the *dead*, it is quite caſt away. But then, if it had beene told us, *He is embalmed already*; why then, take away their *odours*; that, at no hand would have beene endured. This ſheweth, our love is not *Charitas*. But, ſo long as this is a *Goſpell*, it ſhall ſound every *Eaſter-day* in our eare, That the *buying of odours*, the *embalming* of whatſoever is left us of CHRIST, is (and will be ſtill) a *ſigne* of our *loving* and *ſeeking* Him, as we ſhould: Though, not heretofore, yet now: Now eſpecially, when that objection ceaſeth; *Hee is embalmed enough already*. He was (indeed) then; but, moſt of the *Myrrh* and *Aloes* is now gone. That, there is good occaſion left, if any be diſpoſed *in hic ſigno ſignari*, with this *ſigne* to *ſeale his love to* CHRIST, anew againe.

3 *Love*, that *takes paines*: *Dilectio*.

From this of their expence [*Charitas*] we paſſe to the third, of their *Diligence* [*Dilectio*:] ſet downe (in the ſecond verſe) in theſe words *Very early, &c.* And but marke, how diligent the HOLY GHOST is in deſcribing their *diligence*. *The very firſt day of the weeke*: The very *firſt part* of that firſt day, *In the morning*: The very *firſt houre* of that firſt part, *Very early, before the Sunne was up*, they were up. Why good LORD, what need all this haſte? CHRIST is faſt enough under His *ſtone*. He will not runne away (ye may be ſure:) ye need never breake your ſleepe, and yet come to the *Sepulcher* time enough. No; if they doe it not, as ſoone as it may be done, it is nothing worth. *Herein is Love, Dilectio*: whoſe proper ſigne is *Diligentia*, in not ſlipping the firſt opportunitie of ſhewing it. They did it not, *at their leaſure*: they could not *reſt*, they were not *well*, till they were about it. Which very ſpeed of theirs doubleth all the former. For *Citò* (we know) is eſteemed as much, as *Bis*. To doe it at *once*, is to doe it more than once, is to doe it *twice* over.

Yet, this wee muſt take with us [Διαγινομένȣ σαϐϐάτȣ.] Where falleth a very ſtrange thing: that, as wee have commended them for their quickneſſe, ſo muſt wee now alſo for their ſlowneſſe (out of the very firſt words of all:) *When the Sabbath was paſt*, then, and not till then, they did it. This *diligence* of theirs, as great haſte as it made, ſtayed yet, till the *Sabbath were paſt*: and, by this meanes, hath two contrary commendations: 1 One, for the *ſpeed*; 2 another, for the *ſtay* of it. Though they faine would have beene *embalming* Him, as ſoone as might be, yet not with breach of the *Sabbath*: Their *diligence* leapt over none of GODS *Commandements* for haſte. No, not this *Commandement*, which (of all other) the world is boldeſt with; and, if they have haſte, ſomewhat elſe may; but ſure, the *Sabbath* ſhall never ſtay them. The *Sabbath*, they ſtayed; for then, GOD ſtayed them. But that was no ſooner over, but their *diligence* appeared ſtraight. No other thing could ſtay them

No.

Not their owne *Sabbath* (Sleepe,) but, *before day-light*, they were well onward on their way.

4 Love that wreſtles with impediments: *Zelus*.

The laſt is in the third verſe, in theſe words, *As they went, they ſaid, &c.* There was a *ſtone* (a very *great* one) *to be rolled away* yer they could come at Him. They were ſo rapt with *love*, in a kinde of *extaſie*, they never thought of the *ſtone*; they were well on their way, before they remembred it. And then, when it came to their mindes, they went not backe though; but on ſtill, the ſtone *non obſtante*. And herein is *love*; the very fervour of it, *Zeale*: that word hath *fire* in it. Not only *diligence* (as *lightneſſe*) to *carry it upward*, but *Zeale* (as *fire*) to *burne* a hole and eat it ſelfe a way; thorow whatſoever ſhall oppoſe to it. No *ſtone* ſo heavie as to ſtay them, or turne them backe. And this is S. *Iohns* ſigne: *Foras pellit timorem*, Love (if it be *perfect*) caſts out feare; *Et erubeſcit nomen difficultatis*, ſhames to confeſſe any thing too *hard* for it. Ours is not ſo: we muſt have (not *great ſtones* (GOD wot) but) every *ſcruple* removed out of our way, or we will not ſtirre. But as, if you ſee one *Qui laborem fingit in præcepto*, that makes a great deale more labour in a *precept*, than needs; that is afraid *where no feare is*; Of *Leo in viâ*, a *Lion*, or (I wot not what) perillous beaſt *in the way*, and no ſuch matter: It is a certaine ſigne, his love is ſmall; his affection cold to the buſineſſe in hand. So, on the other ſide, when wee ſee (as in theſe here) ſuch *Zeale* to that, they went about, as (firſt) they forgot, there was any *ſtone* at all; and, when they bethought them of it, they brake not off, but went on though: yee may be bold to ſay of them, *dilexerunt multùm*, their love was great, that *per ſaxa*, thorow ſtones and all, yet goeth forward: that neither *coſt* nor *paines* nor *perill* can divert. Tell them, the *Partie* is *dead*, they goe to: It ſkills not, their love is not dead; that will goe on. Tell them, He is *embalmed* alreadie, they may ſave their coſt: It is not enough, for them, except they doe it too; they will doe it nevertheleſſe, for all that. Tell them, they may take time then, and doe it: Nay, unleſſe it be done, the firſt *day*, *houre*, and *minute*, it contents them not. Tell them, there is a *ſtone*, more than they remember, and more than they can *remove*: No matter, they will trie their ſtrength, and lift at it, though they take the foile. Of theſe thus qualified, we may truly ſay: they that are at all this *coſt*, *labour*, *paines*, to *anoint Him dead*, ſhew plainly, if it lay in them, to *raiſe Him againe*, they would not faile, but doe it: Conſequently, would be glad to heare, He were *riſen*: And ſo, are fit hearers of this *Goſpell*; Hearers well diſpoſed, and every way meet to receive this Meſſenger, and this Meſſage. Now to the ſucceſſe.

1 Ioh. 4.18.

Prov. 26.13.

3 Their *Succeſſe*.

Wee ſee what they *ſought*; we long to ſee what they found. Such *Love*, and ſuch *labour* would not be loſt. This we may be ſure of, there is none ſhall *anoint* Him alive, or dead, without ſome recompence or conſideration; Which is ſet downe, of two ſorts: 1. They *found the ſtone rolled away*, as *great* as it was: That which troubled them moſt, *how it might be removed*, that found they *removed*, yer they came. They need never take paines with it; the *Angell* had done it to their hands. 2. They found not (indeed) whom they ſought, CHRIST: but, His *Angell* they found, and heard ſuch a *Goſpell* of Him, ſo good *newes*, as pleaſed them better, than if they had found His body to *embalme* it. That newes, which of all other they moſt longed to heare; that, He (they came to anoint) needed no ſuch office to be done to Him, as being *alive* againe. This was the *Succeſſe*.

And, from this ſucceſſe of theirs our leſſon is. 1. That, as there is no *vertue*, no good worke, but hath ſome impediment, as it were ſome *great ſtone*, to be lifted at, *Quis revolvet?* So, that it is (oft times) the lot of them, that ſeeke to doe good, to finde many imaginary *ſtones* removed to their hands: GOD ſo providing, *Vt quod admovit Satanas, amoveat Angelus*, what Satan layes in the way, a good *Angell* takes out of the way: That it may, in the like caſe be a good anſwer to *Quis revolvet?* to ſay, *Angelus* DOMINI, the *Angell* of the LORD, hee ſhall doe it; done it ſhall be: ſo did theſe here: and, as they did, others ſhall finde it.

2. Againe, it is the hope, that all may have, that ſet themſelves to doe CHRIST any ſervice; to finde His *Angell* at leaſt, though not Himſelfe: to heare ſome good newes, of Him, though not ſee Him at the firſt. Certaine it is, with *Vngentes, ungentur,*; None ſhall ſeeke ever to *anoint* Him, but they ſhall *bee anointed* by Him againe, one way or other: and finde, though not alwayes what they ſeeke, yet ſome ſupply, that ſhall bee worth the while. And, this wee may reckon of; it ſhall never faile us.

II. The Party *by whom*: the *Angell*.

To follow this further. Leave we theſe good *Women*, and come firſt to the *Angell* the Meſſenger, and after to his *Meſſage*. An *Angell* was the meſſenger: for, none other Meſſenger was meet for this *meſſage*. For, if His *Birth* were *tidings of ſo great joy*, as none but an *Angell* was meet to report it; His *Reſurrection* is as much: As much? nay, much more. As much: for, His *Reſurrection* is (it ſelfe) a *birth*, too. To it doth the *Apoſtle* apply the *Verſe* in the *Pſalme*, *This day have I begotten thee* (*Act.*13.33.) Even *this day*, when He was *borne* anew *Tanquam ex utero Sepulchri*, from the *wombe* of the *grave*. As much, then; yea, much more. For, the newes of His Birth might well have beene brought by a *mortall*; it was but His entry, into a mortall life: But this, here, not properly, but by an *Angell*: for that, *in the Reſurrection, wee ſhall bee like the Angels*, and ſhall *die no more*: and therefore an immortall *Meſſenger* was meeteſt for it.

Luke 2.10.

Matth.22.30.

I The *Viſion*.

We firſt begin with what they ſaw, the *Viſion*. They *Saw an Angell in the Sepulcher*. An *Angell, in a Sepulcher*, is a very ſtrange ſight. A *Sepulcher* is but an homely place; neither ſavoury, nor ſightly, for an *Angell* to come in. The place of dead-mens bones, of ſtench, of wormes, and of rottenneſſe: What doth an *Angell* there? Indeed, no *Angell* ever came there, till this morning. Not till CHRIST had beene there: but, ſince His body was there, a great change hath enſued. He hath left there *Odorem vitæ*, and changed the *grave* into a *place of reſt*. That, not onely this *Angell* here now: but, after this, * *two* more, yea, *divers Angels*, upon divers occaſions, this day did viſit, and frequent this place. Which very finding of the *Angels*, thus, in the place of dead bodies, may be, and is to us a pledge, that there is a poſſibilitie and hope, that the dead bodies may come alſo into the place of *Angels*. Why not the bodies in the grave to bee in heaven, one day; as well as the *Angels* of heaven to bee in the grave this day?

* Ioh.20.12.

* The manner of his appearing.

This for the *Viſion*; The next for the *manner* of his *appearing*; in what forme hee ſhewed himſelſe. A matter worth our ſtay a little; as a good introduction to us, in him, as in a mirrour, to ſee, what ſhall be the ſtate of us and our bodies in the *Reſurrection*: In as much as it is expreſly promiſed, we ſhall then be ἰσάγγελοι, *like* and equall *to the Angels* themſelves.

Matth.22.30.

1 As *a young man*.

1. They ſaw a *young man*, one in the vigour and ſtrength of his yeares: And ſuch ſhall be our eſtate then: All age, ſickneſſe, infirmitie removed cleane away. Therefore it was alſo, that the *Reſurrection* fell in the *Spring*, the freſheſt time of the *yeare*; and, in the *Morning*, the freſheſt time of the day, when (ſaith *Eſay*) the *dew* is on the *herbs*. Therefore, that it was *in a Garden* (ſo it was) *in Ioſeph of Arimathea's Garden*: that, looke as that *garden* was, at that time of the yeare, the *Spring*; ſo ſhall our eſtate then be, in the very *flower* and *prime* of it.

Eſay 26.19.

2 *Sitting*.

They ſaw him *ſitting*: Which is (we know) the ſite of *reſt*, and quietneſſe, of them that are at eaſe. To ſhew us a ſecond quality of our eſtate then; that, in it, all labour ſhall ceaſe, all motions reſt, all troubles come utterly to an end for ever; and the ſtate of it, a *quiet*, a *reſtfull ſtate*.

3 *On the right ſide*.

They ſaw him ſit *on the right ſide*. And, that ſide is the ſide of pre-eminence and *honour*. To ſhew, that thoſe alſo ſhall accompany us riſing againe. That, we may *fall* on the *left ſide*, but, we ſhall *riſe* on the *right*; bee *ſowen in diſhonour*, but ſhall *riſe againe in honour*;

1 Cor.15.43.

honour; that honour, which His *Saints* and *Angels* have and ſhall have for ever.

4 *Clothed in white.*

Laſt, they ſaw him *clothed all in white*. And *white* is the colour of gladneſſe, as we finde (*Eccleſ.*9.8.) All to ſhew ſtill, that it ſhall be a ſtate, as of *Strength*, *Reſt*, and *Honour*; ſo, of *Ioy* likewiſe. And that, *robe-wiſe*: not *ſhort* or *skant*, but (as his *ſtoale*) all over, downe to the ground.

Neither ſerves it alone to ſhew us, what then we ſhall be; but withall, what now we ought to be, this day, the day of His *Riſing*. In that we ſee, that, as the *heavens* at the time of His *Paſſion*, were *in blacke*; by the great *Eclipſe*, ſhewing us it was then a time of mourning: ſo, this day, the *Angels* were all *in white*, to teach us thereby, with what *affection*, with how great *Ioy*, and gladneſſe, we are to celebrate and ſolemnize this Feaſt of our SAVIOVRS *riſing*. Matth.27.45.

3 Their *affecting* therewith.

Their affection (here) was otherwiſe: And that is ſomewhat ſtrange. In the Apparition, there was nothing fearefull, as ye ſee; yet is it ſaid, *they were afraid*. Even now, they feared nothing: and now, they fall to be afraid, at this ſo comfortable a ſight. Had they beene guiltie to themſelves of any evill, they came to doe, well might they then have *feared*. GOD firſt, as the *Malefactour* doth the *Iudge*; and then His *Angell*, as the Executioner of His Wrath. But their comming was for good. But (I finde) it is not the *Sinners* caſe onely, but even the *beſt's* of our nature. Looke the Scripture: [a] *Abraham*, and [b] *Iacob*, in the Old: [c] *Zachary* and the [d] *Bleſſed Virgin* in the New, all *ſtrucken with feare* ſtill, at the ſight of good *Angels*; Yea, even then, when they came for their good.

[a] Gen.15.12.
[b] 28.17.
[c] Luke 1.12.
[d] 29.

It fareth with the *Angels of light*, as it doth with the *light* it ſelfe. *Sore eyes* and weake, cannot endure it: No more can *Sinners*, them: No more can the *ſtrongeſt ſight* neither beare the light, if the *Object* be too excellent; if it be not tempered, to a certaine proportion: Otherwiſe, even to the beſt that is, is the *light* offenſive. And that is their caſe; *Afraid* they are, not for any evill, they were about, but for that, our very nature is now ſo decayed, *Vt lucem, ad quam nata eſt, ſuſtinere nequeat*, as the *Angels* brightneſſe, for whoſe ſociety we were created, yet (as now we are) beare it we cannot, but need to be comforted at the ſight of a comfortable *Angell*. It is not the *Meſſenger Angelicall*, but the *Meſſage Evangelicall* that muſt doe it.

III. The *Meſſage*.

Which leadeth us along, from the *Viſion* that *feared* them, to the *Meſſage* it ſelfe that releeved them: which is the third part. The *ſtone* lay not more heavie on the grave, than did that *feare* on their hearts, preſſing them downe hard. And no leſſe needfull was it, the *Angell* ſhould roll it away (this *ſpirituall* great *ſtone*) from their hearts, than hee did that other *materiall*, from the *Sepulcher* it ſelfe. With that, hee begins.

1 *Feare not.* Hebr.2.15.

1. *Feare not*. A meet Text for him, that maketh a Sermon at a *Sepulcher*. For, the *feare of that place* maketh us out of quiet *all our life long* (*Heb*.2.) It lyeth at our heart like a *ſtone*: and no way there is, to make us willing to goe thither, but by putting us out of *feare*; by putting us in *hope*, that the *great ſtones* ſhall be *rolled away* againe, from our *Sepulchers*, and we, from thence, riſe to a better life. It is a right beginning, for an *Eaſter-dayes* Sermon, *Nolite timere*.

2. And, a good reaſon he yeelds, why not. For, it is not every bodies caſe (this) *Nolite timere vos, feare not You*: Why not? For *You ſeeke* IESVS *of* NAZARETH, *which hath beene crucified*. *Nazareth*, might keepe you backe (the meanneſſe of His *Birth*;) and *Crucified*, more (the reproch of His *Death*:) In as much as theſe cannot let you, but ye *ſeeke* Him; are aſhamed neither of His poore *birth*, nor of His ſhamefull *death*, but *ſeeke Him*: And *ſeeke Him*, not (as ſome did) when He was alive, when good was to be done by Him, but even now, *dead*, when nothiug is to be gotten: And, not to *rob* or rifle Him, but, to *embalme* Him, an office of *love* and *kindneſſe* (this touched before:) *feare not You*, nor let any *feare* that ſo *ſeeke* Him.

Now, that they may not *feare*, he imparts them his *Meſſage* full of comfort. And, it containeth foure *comforts* of *Hope*, anſwerable to the foure former *proofes* of their *Love*. 1 *He is riſen*; 2 But, *gone before you*; 3 *Yee ſhall ſee Him*; 4 *All His Diſciples, Peter* and all: *Goe tell them ſo*.

1 *He is riſen.* In that you thus teſtifie your love in *ſeeking* Him, I dare ſay, ye had rather, He, yee thus come to *embalme*, that Hee were alive againe: and, no more joyfull tidings could come to you, than that He were ſo: Ye could (I dare ſay) with all your hearts be content, to loſe all your charge you have beene at, in *buying* your odours, on condition it were ſo. Therefore I certifie you, that *He is alive, He is riſen*. No more than *Gaza* gates could hold *Samſon*; or the *Whale, Ionas*; no more could this *ſtone* keepe Him in the *Sepulcher*, but *riſen He is*. Iud.16.3. Ion.2.10.

Firſt, of this ye were ſure, here He was; ye were at His laying in; ye ſaw the *ſtone ſealed*, and the *Watch* ſet: ſo that *here* He was. But, *here He is not*, now: Come ſee the place, truſt your owne eyes, *Non eſt hic*.

But what of that, this is but a lame conſequence, for all that: *He is not here*, therefore *He is riſen*. For, may it not be, He hath beene taken away? Not, with any likelyhood; though ſuch a thing will be given out, that *the Diſciples ſtole Him away while the watch was aſleepe*: But your reaſon will give you; 1. Small probability there is, they could be *aſleepe*, all the *ground ſhaking and tottering* under them by meanes of the * *earthquake*. 2. And ſecondly, if they did *ſleepe* for all that, yet then could they not tell (*ſleeping*) how, or by whom, He was *taken away*. 3. And thirdly, that His *Diſciples* ſhould doe it; they (you know) of all other were utterly unlike to doe any ſuch thing: So fearfull, as miſerably they forſooke Him yet alive, and have ever ſince *ſhut themſelves up* ſince He was dead. 4. And fourthly, if they durſt have done ſuch a thing, they would have taken Him away, *linnen cloathes*, and all (as, *fearefull men* will make all the haſte they can poſſibly) and not ſtood ſtripping Him and *wrapping up the cloathes*, and laying them every parcell, one by one in order, as men uſe to doe that have time enough and take deliberation, as being in no haſte, or feare at all. To you therefore (as we ſay, *ad hominem*) this conſequence is good, Not taken away, and not here, therefore *riſen* He is.

Matth.28.13.

* Matth.28.2.

He is gone before. But, to put all out of doubt: you ſhall truſt your owne eyes; *Videbitis*, you ſhall ſee, it is ſo; you *ſhall ſee Him*. Indeed, *Non hic* would not ſerve their turnes: He knew their queſtion would be, *Where is Hee? Gone* He is; Not, quite gone, but only *gone before*, Which is the ſecond comfort: For, if He be but *gone before*, wee have hope, to follow after: *I præ, ſequar*; ſo is the nature of Relatives. But, that we may follow then, Whither is He gone? Whither, He told ye Himſelfe, a little before His *Paſſion* (*Chap.* 14. 28.) *into Galilee*.

1. No meeter place, for IESVS *of Nazareth* to goe, than to *Galilee*: there He is beſt *knowne*: there, in [a] *Nazareth* He was *brought up*; there, [b] *in Cana* He did *His firſt miracle*, ſheweth His *firſt glory*; meet therefore to ſee His *laſt*: there in *Capernaum*, and the coaſts about, preached moſt, beſtowed moſt of His labour.

[a] Matth.2.23.
[b] Ioh.2.11.

2. *Galilee*; it was called *Galilee of the Gentiles*; for, it was in the confines of them: To ſhew, His *Reſurrection* (*tanquam in meditullio*, as in a middle indifferent place) reacheth to both; concerneth, and benefiteth both alike. As *Ionas*, after his *reſurrection*, went to *Ninive*; ſo, CHRIST, after His, to *Galilee of the Gentiles*.

Matth.4.15.

Ion 3.4.

3. *Galilee*; that, from *Galilee* (the place, from whence, they ſaid, *No good thing could ever come*) He might bring one of the beſt things, and of moſt comfort, that ever was; the ſight and comfort of His *Reſurrection*.

4. *Galilee* laſt, for *Galilee* ſignifieth a *Revolution* or turning about to the firſt point; Whither they muſt goe, that ſhall ſee Him, or have any part or *fellowſhip in this* feaſt of His *Reſurrection*. Thither is He *gone before*: and, thither if ye follow, there ye ſhall ſee Him.

3 *Ye ſhall ſee Him.*

This is the third comfort: and, it is one, indeed. For, *Sight* is the ſenſe of certaintie; and all that they can deſire: And there they did *ſee Him*. Not theſe here only, or the Twelve only, or the 120. *names* (in *Acts* 1.) only; but even 500. of them at once (ſayth the *Apoſtle* 1 *Cor.* 15.) a whole *Cloud of Witneſſes*, to put it cleane out of queſtion. And, of purpoſe doth the *Angell* point to that *apparition*, which was the moſt famous and publike of all the tenne.

Act.1.15.
1 Cor.15.6.

4 And *his Diſciples, Peter and all.*

This was good newes for thoſe here; and they were worthy of it, *ſeeking Him*, as they did. But, what ſhall become of the reſt; namely, of his *Diſciples* that loſt Him *alive*, and *ſeeke* Him not *dead*? They ſhall never ſee Him more. Yes: (which is *Evangelium*, good tidings indeed, the chiefe comfort of all) they too, that left Him ſo ſhamefully, but three dayes agoe; them He caſts not off, but will be glad to ſee Him in *Galilee*. Well whatſoever become of other, *Peter* (that ſo foully *forſooke*, and *forſware Him* both) hee ſhall never ſee Him more. Yes: *Peter* too, and *Peter*, by name. And indeed, it is more than needfull, Hee ſhould name him: Hee had greateſt cauſe of doubt; the greateſt *ſtone* upon him, to be *rolled away*, of any; that had ſo often, with *oathes*, and *execrations*, ſo utterly *renounced Him*. This, is a good meſſage, for him: and *Marie Magdalen* as fit a meſſenger, as can be, to carrie it; one great *Sinner* to another. That not only CHRIST *is riſen*: but content, that His *forſakers, deniers, forſwearers, Peter* and all ſhould repaire to Him, the day of His *Reſurrection*: That, all the deadly wounds of His *Paſſion* have not killed His *compaſſion* over *ſinners*: That, though *they* have made wracke of their *dutie*, yet He hath not loſt His *mercie*, nor left it in the *Grave*; but is as readie to receive them as ever. His *Reſurrection* hath made no change in Him: *dying*, and *riſing*, He is to ſinners, ſtill one and the ſame; ſtill like Himſelfe, a kinde, loving, and mercifull SAVIOVR. This is the laſt: PETER and all may ſee Him.

Mar.14.71.

2 Their commiſſion.

And with this Hee diſmiſſeth them, with *Ite & dicite*, with a *Commiſſion* and precept; by vertue whereof, Hee maketh theſe Women *Apoſtolos Apoſtolorum*; *Apoſtles*, to the *Apoſtles* themſelves, (for, this Article of the *Reſurrection*, did they firſt learne of theſe *Women*; and they were the firſt of all, that preached this Goſpell:) giving them in charge, that, ſeeing this day is a day of *glad tidings*, they would not conceale it; but impart it to others; even to ſo many as then were or would ever after bee *Chriſts Diſciples*.

They came to *embalme Chriſts* bodie naturall: that needs it not; it is paſt *embalming*, now. But another body Hee hath; a myſticall body, a company of thoſe, that had beleeved in Him, though weakly: that they would goe and *annoint* them, for they need it. They ſit drying away, what with feare, what with remorſe of their unkind dealing with Him: they need to have ſome *oyle*, ſome *balme*, to ſupple them. That, they doe, with this Goſpell: with theſe foure: Of which foure ingredients is made the *balme* of this day.

Thus wee ſee, theſe that were at coſt to *annoint* CHRIST, were fully recompenſed, for the coſts they had beene at; themſelves annointed with oyle and odours of a higher nature, and farre more pretious, than thoſe they brought with them, *Oleum lætitiæ* (ſaith the [a] *Pſalme*) *Odor vitæ* (ſaith the [b] *Apoſtle*.) And that, ſo plenteouſly, as there is enough for themſelves; enough too, for others, for His *Diſciples*, for *Peter* and all.

[a] Pſal.45.7.
[b] 2 Cor.2.16.

The Applicatio

But, what is this to us? Sure, as wee learned by way of duty, how to *ſeeke Chriſt*, after their example; ſo, ſeeking Him in that manner, by way of reward, we hope to have our part, in this good newes, no leſſe than they.

1 CHRIST *is riſen*; that concerneth us alike. [c] The *Head* is got above the water;

[c] Ephe.4.15.

d Rom. 11. 16. e 1 Cor. 15. 23. [d] The *Root* hath received *life* and *ſap* : [e] The *Firſt fruits* are *liſt up* and conſecrate : We, no leſſe than they, as His *members*, His *branches*, His *field*, recover to this hope.

2. And for *His going before* ; that which the *Angell* ſaid here once, is ever true: He is not gone quite away, He is but *gone before us* · He is but the antecedent ; we, as the conſequent, to be inferred after. Yea, though He be gone to *Galilæa ſuperior*, the *Galilee* that is *above* (Heaven) the place of the Celeſtiall *Spheres* and *Revolutions* ; even thither is He Heb. 6. 20. gone, not as a party abſolute, of or for Himſelfe ; but as a *Herbenger* (ſaith the *Apoſtle*) with relation to others, that are comming after, for whom He goeth before to *take up a* Iohn 14. 2. *place*. So, the *Apoſtle* there ; So, the Angell here: So He Himſelfe, *Vado* ; not *Vado* alone, but *Vado parare locum vobis*, I go *to prepare a place*, wherein to receive you, when the number of you and your brethren ſhall be full.

3. To us likewiſe pertaineth the third *videbitis* : that, is the *Goſpell* indeed. *He is riſen* : *Riſing*, of it ſelfe, is no *Goſpell* : But, He is riſen *and we ſhall ſee Him* : that, is it. That the time will come alſo, that we ſhall ſee *Him*, in the *Galilee Celeſtiall*, that is above ; yea, that all ſhall ſee Him, *even they that pierced Him*. But, they that came to *embalme* Him, Iohn 19. 37. with *joy and lifting up their heads*, they ſhall ſee Him : with that ſight ſhall they ſee Him, that ſhall evermore make them bleſſed.

4. Laſtly (which is worth all the reſt :) That we ſhall not need to be diſmayed with our unworthineſſe ; in that, willing He is, *Peter* ſhould have word of this, and *Mary Magdalen* ſhould carry it. That (ſuch as they were) *ſinners*, and chiefe ſinners ſhould have theſe tidings told them, this Goſpell preached them : that He is as readie to receive them to grace, as any of the reſt ; and will bee as glad to ſee them, as any others in *Galilee*.

But then are we to remember the condition ; that (here) we get us into *Galilee*, or elſe, it will not be. And *Galilee* is a *revolution*, or turning *ad principia* to the firſt point, as doth the *Zodiake*, at this time of the yeare. The time of His Reſurrection is *Paſcha*, a paſſing over : The place *Galilee*, *a turning about* : It remaineth then, that we *paſſe over*, as the time ; and *turne*, as the place putteth us in minde. Re-uniting our ſelves to His *body* and *bloud*, in this time of His *riſing* ; of the diſſolving and renting whereof our ſinnes were the cauſe: The time of his ſuffering, keeping the feaſt, of CHRIST our new PASSEOVER offered for us ; Leaving whatſoever formerly hath beene amiſſe, in CHRISTS grave, as the *weeds* of our *dead eſtate*, and *riſing to newneſſe of life*, that ſo we may Apoc. 25. 6. *have our parts in the firſt reſurrection* : Which they are happie and bleſſed that ſhall have ; for, by it they are ſure of the *ſecond*. Of which *bleſſing* and happineſſe, He vouchſafe to make us all partakers, that this day roſe for us IESVS *Chriſt* the RIGHTEOVS, &c.

(***)

A SER-

A
SERMON PREACHED
BEFORE THE KINGS MA-
IESTIE AT VVHITE-HALL ON
the XVI. of *April*, *A. D.* MDCIX.
being EASTER-DAY.

(⁂)

IOHN Chap. XX. Ver. XIX.

Cum ergo ſero eſſet die illo, una Sabbatorum, & fores eſſent clauſæ, ubi erant Diſcipuli congregati propter metum Iudæorum: venit IESVS, & ſtetit in medio, & dixit eis, PAX VOBIS.

The ſame day then, at night, which was the firſt day of the weeke, and when the doores were ſhut, where the Diſciples were aſſembled for feare of the Iewes, came IESVS *and ſtood in the middeſt, and ſaid to them,* Peace be unto you.

This is the enter-view of CHRIST and His *Diſciples*: and this, His firſt ſpeech, at His firſt enter-view: Both, this *day*; the very firſt *day* of His *riſing*.

Five ſundry times, appeared He, this day. 1 To *Mary Magdalen*: 2 To the *Women comming from the Sepulcher*: 3 To the *two* that *went to Emmaus*: 4 To Saint PETER: 5 And here now, to the *Eleven and thoſe that were with them*. The two firſt, to *Women*; the three laſt to *men*: So, both *Sexes*. To *Peter*, and to *Marie Magdalen*: So, to *Sinners* of both *Sexes*. To the *Eleven*, as the *Clergie*; *to thoſe with them*, as the *Laitie*: ſo, to both *Eſtates*. Abroad, at *Emmaus*: *at home*, here. *Betimes*; and now, *late*. When they were *ſcattered*, ſeverally; and now joyntly, *when they were gathered together*. That no *Sex*, *Sort*, *Eſtate*, *Place* or *Time* excepted: but, as *Viſitavit nos oriens ab alto*; ſo *Viſitavit*, *occidens ab imo*: Riſing *from above*, *at*

1 Mar.16.9.
2 Matt.28.9.
3 Luc.24 10.
4 Luc.24.44.
5 *In text.*

Luc.1.78.

at His Birth; Riſing, *from beneath*, at His *reſurrection*, He viſited all,

But, of all the five, this is the chiefe. Thoſe were, to *one*; as *Peter*: Or *two*; as thoſe of *Emmaüs*: Or *three*, as the *Women*: This, to all: The more, the more *Witneſſes*; the better for faith. Thoſe when they were *ſcattered*: this (here) *when they were all together*: The more together, the more meet for this ſalvation here, *Peace be to you*.

The Diviſion I. Which *Salutation* is the very ſubſtance of the text: the reſt but appendent, all.

In it, two things give forth themſelves: 1 The *Perſons*, to whom, *Vobis*. 2. The *Matter* of the *Wiſh* it ſelfe, *Peace*. The *Perſons* are thus ſet downe: *Diſcipuli, congregati, concluſi*: 1 *His Diſciples* they were; 2 *gathered*; 3 and *the doores ſhut* on them, *for feare of the Iewes*.

There will fall out beſides, foure other points. 1 Christ His *Site*; that, *He ſtood*, when He wiſhed it: 2 His *Place*; that, *in the middeſt*, He ſtood: 3 The *Time*; All this, *the ſame day*, the *firſt day* of the *weeke*, *Sunday*, *Eaſter day*: 4 and, the very time of the day; that, *it was late*.

II. The ſpeech, of it ſelfe, is a *Salutation*: any will ſo conceive it, at the firſt hearing. And, if it were but ſo, and no more; that were enough. *Chriſts Salutations* are not (as ours be) formall; but good matter in them.

But, it is more than a *Salutation*, ſay the *Fathers*, for this reaſon. At meeting, men uſe to ſalute but once: within a verſe, He repeateth it againe. So, it keepes not the law of a *ſalutation*: but, it is (certainely) ſomewhat, beſides. *Votum Chriſti*, they call it. *Votum pacis, votum Chriſti*: *Chriſts Vow*, or wiſh: His *Vow*; and His *firſt Vow*.

Now, every Vow implieth an advice, at the leaſt. What *Chriſt* wiſheth to us, He wiſheth us to. Every wiſh, ſo: But, if it be the *wiſh* of a Superior, in His *Optative*, there is an *Imperative*; His *Wiſh*, is a command, if hee have wit that heares it. So that theſe words (rightly underſtood) are both an *Advice* and an *Injunction* to it; of the nature of an *Edict*. *Pax vobis*, is as much, as *Pacem habete in vobis*, Be *at peace* among your ſelves. Mar. 9. 50.

Wee are then, to joine with *Chriſt*; to follow Him, in His *Wiſh*. To whom Hee wiſheth it: To all *Chriſts diſciples*, together, even to His whole *Chriſtian Church*; and, even them, that (it may be) as little deſerve it, as theſe here did. 1 To make it *Caput voti*, our *firſt Vow*: yea, *firſt and ſecond*; as *Chriſt* here did. 2 *Oportet ſtantem optare*, to wiſh it, *ſtanding*. 3 And, ſtanding where *Chriſt* ſtood (that is materiall) *in the midſt*. 4 *This day* to doe it; and thinke it pertinent to the time: It is *Votum Paſchale*. As for *Serò*, wee ſhall never need to take thought for it: It is never too ſoone; *late* enough, alwaies if it be not too late; that, is all the feare.

* * *

I. The *perſonall* part *of* Chriſts *Salutation*. *Pax* and *vobis*, reconciled.

The chiefe point, firſt: *Pax vobis*. The words are but two; yet, even betweene them there ſeemeth to be no peace: but one (in a manner) oppoſite to the other. Looking to *Vobis* (the *Perſons*) this ſhould not bee a ſalutation for them, *Pax*. Looking to the *Salutation* (*Peace*) it ſhould not be, to thoſe Perſons; *Vobis, to you*. So that, our firſt worke will be, to make peace between the two words.

Vobis, to you. Will you know, who they bee? *To you, Peter, and Iohn*, and the reſt. *To you*, of whom none ſtood by me: *To you*, of whom ſome *ranne away*, ſome *denied*, yea, *forſware* me. *To you*, of whom, all, every one *ſhrunke* away and *forſooke* me. How evill doth this greeting agree with this *Vobis*? Yet, even to theſe, *Venit, & ſtetit, & dixit*; He *came*, *ſtood*, and *ſaid*, *Peace be to you*.

Matt. 26. 56. 72.
Mar. 14. 53.

Vſed by them, as He had been, no cauſe, He ſhould *come*, or *ſtand*, or *ſpeake* at all: Or, if *ſpeake*, not thus. Not *come to them*, that *went from Him* : . nor *ſtand amongſt them*, that had not *ſtood to Him* : nor *ſpeake to them*, that had *renounced Him*. It is ſaid, *they feared the Iewes* : All things conſidered, they had more cauſe to feare *Him*; and to looke for ſome reall *revenge*, at His hands : If not that, ſome verball *reproofe*, a *ſalutation*, of another ſtile or tenour : And well, if they might ſcape ſo. *Confitemini Domino, quia bonus*; It is not ſo : No *evill deed*, for all this : No, not ſo much as an *unkind word*. Above that, they could looke for; farre above that, they deſerved, it is, *Pax vobis*. You and I are at peace, you and I are friends; *Peace bee unto you*. This is His firſt goodneſſe : His making a *peace betweene Pax* and *Vobis*.

Mar.14.50.
Ioh.9.22.
Pſal.106.1.

This *Speech* to theſe *Perſons*, is much mended, by adding the *Time* in the text; that, it was *illo die*; the day of His riſing. *Pax vobis*, is a good ſpeech, for *Good-friday*, then, men grow charitable, when ready to dye. But, on their *Eaſter-day*, at their riſing, the day when *Exaltavit Eum Deus*, the day of their *exaltation*, they uſe to take other manner ſpirits, and remember former diſgraces, with a farre other congie. *Hæc eſt lex hominis*; Men doe thus : but, not CHRIST. Neither their indignitie, *Vobis*; nor His owne dignitie changeth Him. *Riſing, exalted*, the verie day of His exaltation, *illo die*, He ſaith, *Peace be unto you*.

Illo die, that is *Primo die*.
Phil.2.9.

Another yet : That it was *Primâ Sabbati*, the very *firſt day of the weeke* : tooke no long day for it : Nay, no day at all, but the *very firſt day*. *Ioſeph* (exalted) dealt well with his brethren; but, not the firſt day : it was ſome time, firſt. He kept them in feare, a while; but ſhewed himſelfe, at the laſt. CHRIST doth not ſo; hold them in ſuſpence : *illo die, primo die*, the *ſame day*, the *firſt day*, He *came*, and ſhewed Himſelfe, and ſaid, *Peace be unto you*.

Primâ Sabbati
*Luc.24.1.

Yea, not ſo much as *dixit* (here) but (as it falls out) will beare a note. Even, that it is *dixit*, and not *Reſpondit*; a *Speech*, not an *Anſwer*. That Hee *ſpake* it, unſpoken to : He, to them, firſt; yet they, to Him. He might well have ſtayed till then : and reaſon would, they ſhould firſt have ſued for it. Yet they aske it, Hee giveth it : and *prevents them with the bleſſing of peace*. They firſt, in falling out : Hee firſt, at making friends.

Dixit.
nor, *reſpondit.*
Pſal.21.3.

A great comfort for poore ſinners, when the many indignities, wee have offered CHRIST, ſhall preſent themſelves before us, to thinke of this *Vobis*. That, when the Diſciples had done the like, yet He forgat all; and ſpake thus kindly to them, this day : That He will vouchſafe us the like (ſpecially, if we ſeeke it, He will) and ſay to us, *Pax vobis*.

Will yee remember now, to extend your wiſh of *Peace*, 1 to them, that (it may bee) deſerve it as evill, as theſe, here : Even, *his qui longè*. 2 To doe it, at our *riſing*, at our high day, when it is *Eaſter* with us : 3 Not, to make their hearts to pant, and eyes to faile firſt; but, even *primâ Sabbati*, to doe it. 4 And not to take ſtate upon us, and be content, to *anſwer*, *Peace*; and not *ſpeake* : be moved for it; but, not move it : yes, even move it, firſt. If wee doe, we joyne with CHRIST, in His firſt part, the perſonall part of the wiſh.

Illis, end *illo die*, and *primo die*, what they were, wee ſee; and in what ſort. Yet, (not to grate on this point altogether) ſome *ſmoke* yet was there *in the flaxe*; ſome ſmall remainders, *illices miſericordiæ* (as *Tertullian*) to move his mercie : In theſe words, 1 *Diſcipuli*, 2 *congregati*, 3 *concluſi*, 4 *propter timorem Iudæorum* : That, His *Diſciples* (yet) they were; and, *together* they were; and, *in feare of the Iewes*, they were *ſhut up*.

2
The *perſons to whom*.

Whatſoever, or howſoever they were elſe, yet, they were *His Diſciples* : *Vnprofitable* ſervants, yet *Servants* : *Loſt* ſonnes, yet *Sonnes* : *forgetfull* Diſciples, yet *Diſciples*. *His Diſciples* they were : and, howſoever they had made a fault,

1 *His Diſciples.*
Luc.17.10.
15.24.

fault (as it ſeemeth) ſo meant to hold themſelves, ſtill; and hereafter to learne their leſſon better.

2 *For, In feare of the Iewes.* And, I like well their *feare :* that, *they were afraid of the Iewes*. It ſhewes, there were no good termes betwixt them; and that they *ſhut their doores* upon them, therefore they meant not to goe out to them, or ſeeke *Pax vobis* of the *Iewes*. They had no meaning (it ſeemeth) to give over CHRIST. If they had, what need they *feare* the *Iewes* ? The *Iewes* would have done them no harme, they might have *ſet open their doores*, well enough.

And *Congregatis* (I take it well) is no evill ſigne. It would have beene *Ex aliâ cauſâ*; 3 *Aſſembled.* for *love*, rather than *feare :* And againe, for *feare* of GOD, rather than of the *Iewes*. Yet, even thus, I miſ-like it not : And, much better this *feare*, than that at the *Paſsion :* That, *ſcattered* them one from another; every man ſhift for one. This makes them draw *together*, and *keepe together*, as if they meant to ſtand out afreſh. Which very [*Congregatis*] makes them fit for this Salutation. It cannot well be ſayd, *diſgregatis*, to them that are in ſunder. *Vnà*, is a diſpoſition to *unitie*; and *gathering*, to Mat.23.37. the *binding up in the band of peace.* CHRIST (that ſayd, *Quoties volui congregare?*) liked it well, to finde them thus *together :* And, His *comming* was, as to take away their *feare*; ſo, to continue their *gathering*, ſtill.

And, ſhall wee learne this of the *Diſciples :* [1] If a fault fall out, not to give over ſchoole, but to continue our *Diſciple*-ſhip, ſtill. [2] And, not to goe over, to ſeeke our *Pax vobis*, at the hands of His Enemies : To *ſhut out* both them, and their *peace*, too. [3] And laſtly, not to forſake the *fellowſhip*; to keepe *together*, ſtill. For, being ſo *together*, wee are neerer our *Peace*. This ſhall make CHRIST come and ſay it to us the ſooner, and the more willingly.

II. The reall part. The *reall* part, *Voti ſumma*, that which He wiſheth, is *Peace*. Firſt, *Why peace ?* Then, *What peace ?*

I Why *peace* Why, *Peace ?* Is there nothing more worth the wiſhing ? Nothing more, of it ſelfe; Nothing more fit for theſe perſons, this place, and this time.

Of it ſelfe : *Votum pacis, Summa votorum*. It is, all wiſhes, in one; Nothing more to be wiſhed. For, *in brevi voce Breviarium*, this little word is a *Breviarie* of all, that good is.

1 As, *good* Pſal.133.1. To ſhew how, a little : *quàm bonum*, how good, how worth the wiſhing it is. It is *tam* Pro 15.16. *bonum*, ſo good, as, without it, nothing is good. With it (ſaith *Salomon*) *an hand-full of* 17. *herbes*; without it, an *houſe-full of ſacrifices*, is *not good*. With trouble and vexation, no- Pro.17.1. thing is good; nothing is to be *wiſhed*.

And as, without it, nothing is to bee wiſhed : ſo, all that is to bee wiſhed (all Rom.10.15. good) is within it. *Evangelizantium pacem, Evangelizantium bona; quia, in pace, omnia bona :* To bring newes of *peace*, is, to bring newes of all good things; for, all good things are, in *peace*. *Bona*, is the true gloſſe or expoſition of *peace*.

2 *Pleaſant.* * Pſal.133.1. * *Quàm bonum*, you know : And, *quam jucundum*, too : But *good* and *pleaſant*; and pleaſant, not onely, as *Aarons* ointment (which was onely *pleaſant :*) but, as 3 *Profitable.* Pſal 72.7. *Hermon dew*, which brings *profit* with it. *Abundantia pacis* (ſaith the *Pſalme*) *Peace*, and *Plentie* goe together.

4 Wiſhed by all. And yet, how much it is to bee wiſhed, this ſheweth, *Pacem te poſcimus omnes :* All wiſh it : *Angels* wiſh it (Heaven, to Earth) *Pax in terris :* And *Men* wiſh it (Earth, to Heaven) *Pax in cælis*. GOD wiſheth it : most kindly for Him; Luc. 2. 14. *Deus pacis, pacem Dei*; the GOD *of peace, the peace of* GOD. Yea, the enemie of 2 Cor.13.11. all peace wiſheth it : for, hee complaines, *Veniſti nos inquietare, are yee come to* trouble Phil.4.7. us ? So he would not be *troubled*, that troubles all; but, ſet all together by the eares, I.uc.4 34. and ſit quiet himſelfe.

But, it is much for the honour of *peace*, that *cum bellum geritur, pax quæritur :* Even militare perſons, with *ſword* in one hand and *fire* in the other give this for their

Embleme, *Sic quærimus pacem,* Thus *with ſword* and *fire,* ſeeke we *peace.* As, ſeeke it, at laſt, they muſt; we muſt, all. Beſt, *primâ Sabbati:* but, *Serò,* ſooner or later, come to it we muſt: If it be not the firſt, it muſt be our laſt.

2 And by CHRIST, often.

But, if there were nothing elſe, this onely were enough; and, though there bee many, this chiefly doth ſhew it: That our SAVIOVR CHRIST, ſo often, ſo diverſe wayes, ſo earneſtly *wiſheth it.* *Going,* Hee did it, *Pacem meam do vobis:* And now *comming,* He doth it. *Sitting,* He did it (*Chap. 16.*) and now, *ſtanding.* *Living,* when He was borne, *Pax in terris, Xenium Chriſti,* It was CHRISTS *New-yeares-gift:* *Dying,* when Hee was to ſuffer, *Pacem meam relinquo vobis,* it was *Legatum Chriſti,* CHRISTS *Legacie.* And now (here) *riſing againe,* it is His *wiſh,* ſtill. To ſhew, not onely the good of this life, but of the next, to be in *peace.* *Prayed* for it (*Chap. 17.*) *Payed* for it (*Chap. 18.*) *Wept* for it; *O if thou hadſt knowne the things that pertaine to thy peace!* Wept for it; and *bled* for it: therefore, immediately (the very next words) Hee ſheweth them *His hands and His ſide:* As much to ſay; See, what I have ſuffered, to procure your *peace:* Your *peace* coſt mee this: *Pax vobis* coſt *Crux mihi;* See, you hold it deare. Now (ſure) if there were any one thing better than other, thoſe *hands* would not have with-held it, and that *heart* would *wiſh* it. And, *Peace* it doth wiſh: therefore, nothing more to be wiſhed. Complete it is, *Votum pacis, Summa votorum.*

Ioh. 14. 27.
Iohn 16. 33.
Luke 2. 14.
Chap. 14. 28.
Chap. 17. 21.
Luke 19. 42.

There need no other *ſigne* be given, but that, of the *Prophet Ionas;* that CHRIST wiſhed his wiſh: So the *tempeſt* may *ceaſe,* and peace (as a calme) enſue, ſpare mee not; *take mee, caſt mee into the Sea;* make mee a *Peace-offering,* and *kill* mee. This, is enough to ſhew, it is to be wiſhed; to make it precious in our eyes. For, we undervalue it, at too low a rate, when (that, which coſt ſo deare) for every trifling ceremonie, we are ready to loſe it. Our faint perſwaſion in this point, is the cauſe, wee are faint in all the reſt.

Ion. 1. 12.

Well, though this be thus good; yet *good* it ſelfe is not good, unleſſe it be *in ſeaſon,* come fitly. Doth this ſo? Every way fitly. 1 For the *Perſons:* 2 For the *Place:* 3 and for the *Time.*

1 And now, fitly for the *Perſons.* 1 By *whom;* CHRIST.

The Perſons: both 1 CHRIST *by whom;* and 2 they, *to whom* it is wiſhed. 1. CHRIST, by whom: *Decet Largitorem pacis hæc ſalutatio* (ſaith *Cyril*) It is meet, for Him, to *give peace,* that *made peace:* Nay, *Ipſe eſt Pax noſtra* (ſaith the *Apoſtle;*) and, for *Peace,* what fitter ſalutation, than *Peace?*

Epheſ. 2. 14
2 To whom. The *Diſciples.*

2. They, to whom: for, they needed it: with GOD, they had no *peace,* whom they had provoked: Nor *peace* with *men;* not with the *Iewes* about them: Nor *peace* with themſelves, for they were *in feare,* and *night-feare,* which is the worſt of all others. Fit for them; and they, for it: for, *together* they were, and ſo, not unfit to entertaine it.

2 For the *Place.*

And, with the *Place,* it ſuiteth well. For, they were *ſhut up,* as men environed and beleaguered with their enemies: *Concluſi, & derelicti,* ſhut up and forſaken: And to ſuch, *Peace* is ever welcome.

3 For the *Time.*

And, for the *time,* ſeaſonable. For, after a *falling out, Peace* is ſo: And, after a *victory, Peace* is ſo. Fit therefore, for this day, the day of the *Reſurrection:* for, till then, it was not in kinde. The great battell was not fought: The *laſt enemie* (death) was not *overcome.* Never, till now: but, now the laſt enemie is conquered, now it is in ſeaſon.

1 Cor. 15. 26.

4 For the *thing it ſelfe:* *Peace, a reſurrection.*

And, for the thing it ſelfe, *Peace,* is a kinde of *Reſurrection.* When CHRIST was *riſen,* His *Diſciples* were *dead.* Thoſe *dead affections* of *ſorrow* and *feare,* when they ſeaze thorowly upon men, what are they, but *Mors ante mortem?* Vpon good newes of IOSEPH, IACOB is ſaid to *revive:* as if, before, hee had beene given for *dead.* It was their caſe, here. The *houſe* was to them, as their *grave;* and the *doore* as the *grave-ſtone;* and they *buried in feare:* when they ſaw Him, in the next verſe, and were thus ſaluted by Him, they gat *hope, were glad* (that is) *revived* againe. For, if

Gen. 45. 27.

thoſe were the *pangs* of death, *peace* (after a ſort) is a *reſurrection :* and ſo, a fit wiſh for the time.

Never *kindly* till then.

And, to ſay truth, *Peace* is never kindly, till then. They define felicitie ſhortly, to be nothing elſe but *Pax deſiderii.* For, give the *deſire* perfect *peace*, and no more needs, to make us happie. *Deſire* hath no reſt ; and will let us have none, till it have what it would ; and, till the *Reſurrection*, that will not be.

Chap. 16. 33.
Pſal. 119. 165.

1. *Pax & preſſura*, our SAVIOVR oppoſeth (*Chap. 16.*) If we be pinched with any *want*, *Deſire* hath no *peace*. 2. Let us want nothing (if it were poſſible) No *peace*, yet : *Pax & Scandalum* (the *Pſalmiſt* oppoſeth :) When we have what we would, ſomewhat commeth to us, we would not ; ſomewhat *thwarts* us : Till *non eſt eis ſcandalum*, till that be had away, *deſire* hath no *peace*. 3. Let that be had away, yet a new warre there commeth. *Peace* and *feare*, are (here) oppoſed. Wee are well : neither *preſſura*, nor *Scandalum :* but, we feare *tolletur à vobis*, that it will not hold, or we ſhall not hold. The *laſt enemie* will not let us be quiet. Till he be *overcome*, our deſire hath no perfect *peace*. That, will not be, till the *Reſurrection*. But, then, it is *Pax plena, pura, perpetua : full* without want ; *pure*, without mixture of offenſive matter ; and *perpetuall*, without all feare of forgoing, of *tolletur à vobis*. And that, is *pax deſiderii* ; and that, is *perfect felicitie :* The ſtate of the *Reſurrection* ; and the *wiſh* of the *Reſurrection day*.

2 *What peace.*

Thus (we ſee) *good* it is : and, fit it is. It remaines, we ſee, *What* it is ; *What, peace*. When we ſpeake of *Peace*, the nature of the word leadeth us, to aske, With whom? And they be diverſe. But, as diverſe as they be, it muſt be underſtood of all ; though, of ſome one, more eſpecially than the reſt.

1 Peace *with* GOD.

There is a *peace* above us in heaven, with GOD : that, firſt. They were wrong, here : their *feare* ran all upon the *Iewes :* It ſhould have looked higher. The *Iewes* they kept out, with *ſhutting their doores :* Againſt GOD, no doore can be ſhut. Firſt, *peace* with Him : and, with Him, they have *peace*, to whom CHRIST ſaith *Pax vobis*.

2 *With our owne hearts.*
1 Pet. 2. 11.

There is another *peace*, *within* us, *in ſinu*, with our heart. For, betweene our *ſpirit* and our *fleſh*, there is in manner of a Warre : The *luſts of the fleſh*, even *Militant*, wage *Warre* (ſaith Saint *Peter*) *againſt the ſoule :* And, where there is a *warre*, there is a *peace*, too. This is *peace* with *feare*, here. Which warre is ſometime ſo fearefull, as men, to rid themſelves of it, rid themſelves of life and all ; Conclude a *peace* there. This, followeth of the firſt : If all be well above, all is well within.

3 *With all men.*
Matth. 5. 9.
Tertul. Apolog.

There is a *Peace without* us, in earth, with men, *with all men :* The *Apoſtle* warrants it ; *peace* with the *Iewes* here and all. I will never feare, to make civill *peace*, a part of CHRISTS wiſh ; nor, of his *Beati Pacifici*, neither. He will be no worſe at *Eaſter*, than at *Chriſt-maſſe*, Hee was : at this, His ſecond ; than, at that His firſt birth. Then, *Ianus* was ſhut, and *peace* over all the world. *Orbem pacatum* was ever a clauſe in the prayers of the *Primitive Church* ; that the World might be *quiet*.

4 *Among themſelves.*
Pſal. 133. 2.
Pſal. 122. 3.
Act. 4. 32.
[a] Marke 9. 50.
Phil. 4. 9.
[b] Pſal. 122. 6.
[c] Prov. 12. 20.
[d] Matth 5. 9.

Yet is not this the *peace* of CHRISTS principall entendment ; but, their *peace*, to whom CHRIST ſpake : *Pax Diſcipulorum* ; *Pax vobis, inter vos : Peace* among them, or betweene themſelves. It was the *ointment on Aarons head : Aaron*, that had the care of the *Church*. It was the *dew* that fell upon *Sion : Sion*, the place, where the *Temple* ſtood. The *peace of Ieruſalem* ; that it may be once, *as a Citie at unity within it ſelfe*. The primitive peace ; *that the multitude of Beleevers* may be *of one heart and one minde*. All the reſt depend upon our *peace* with GOD ; and, our peace with Him, upon this : [a] *Pacem habete inter vos*, and *Deus pacis erit vobiſcum*. The *peace of Ieruſalem* ; [b] *they ſhall proſper that love it*, (ſaith *David*.) [c] *Ioy* ſhall be to them *that counſell it* (ſaith *Salomon*,) [d] *Bleſſed ſhall they bee, that make it* (ſaith CHRIST.) How great a reward ſhould he finde in Heaven ; how glorious a name ſhould he leave on earth, that could bring this to paſſe !

1 *Peace*, Chriſts *wiſh*.

This, is CHRISTS wiſh: And what is become of it? If we looke upon the *Chriſtian world*, wee ſee it not; it is gone, as if CHRIST had never *wiſhed* it. Betweene *Iehu* and *Ieroboam*, *Salomons* ſeed went to wracke. *Iehu*, his proceedings (like his *Chariot wheeles*) *headlong* and *violent*. But *Iehu*, is but a brunt; too violent, to laſt long. *Ieroboam* is more dangerous: who makes it his wiſedome, to keepe up a *Schiſme* in *Religion*; they ſhall ſway both parts more eaſily. GOD forbid, we ſhould ever thinke *Ieroboam* wiſer than *Salomon*. If *peace* were not a wiſe thing, the *Wiſeſt* mans name ſhould not have beene *Salomon*. A *greater than Salomon* would never have ſaid, *Habete ſalem & Pacem*; If you have any *ſalt*, you will have *peace*. Sure, when the *Diſciples* loſt their *peace*, they loſt their *wiſedome*: Their *wiſedome*, and their *ſtrength* both. They were ſtronger, by *congregatis*, than by *clauſis foribus*; more ſafe, by their *being together*, than any *doore* could make them.

Matt.12.42.
Ma.9.50.

It is, as CHRIST told us (*Luk.* 10. where, He preſcribes this forme of *ſalutation*) it ſpeeds, or it miſſes, thereafter, as it meets with the *Sonne of peace*: Speeds, if it *finde him*; if not, *comes backe againe*, and takes no place.

Luk.10.5,6.

Well, though it doe not, we muſt ſtill hold us to CHRISTS *Wiſh*: and, when all failes, ſtill there muſt bee *Votum pacis in corde*; though enmitie in the *act*, yet *peace* in the heart ſtill. Still, it muſt hold, *Amicus, ut non alter*; *Inimicus, ut non idem*: *friends*, as if never otherwiſe; *Enemies*, as if not ever ſo. *Quaſi torrens, bellum*: warre, like a land-flood, that will be drie againe: *Quaſi fluvius, pax*; *Peace*, as a *river*, never drie, but to runne ſtill and ever.

But yet, many times *wee aske, and have not, becauſe wee aske not aright* (ſaith Saint *Iames*:) *We know not the things, that belong to our Peace*; wee erre in the *order*, *manner*, *ſite*, *place*, or time.

Iam.4.3.

1 The *order* of it: *firſt* wiſhed.

The *Order*: which helpeth much, *firſt* it is; firſt *Primum & ante omnia*; *Caput fidei*; the prime of His wiſhes. No ſooner borne, but *Pax in terris*: No ſooner riſen, but *Pax vobis*: *Apertio labiorum*, the very opening of his lipps was, with theſe words: The *firſt words*: at the *firſt meeting*: On the very *firſt day*. It is a ſigne, it is ſo in His heart. That, which moſt grieveth us, we firſt complaine of: and, that which moſt affecteth us, ever ſooneſt ſpeake of. This, is the firſt error. That which was *firſt* with CHRIST, is *laſt* with *Chriſtians*: and, I would it were ſo (*laſt*:) for, then, it were ſome: Now, ſcarce any at all, as it ſeemeth.

2 The *Manner*: thrice wiſhed.

In the *Manner*: for, firſt is but *firſt*, that is but *once*. This, is *firſt*, and *ſecond*. Here, Hee ſaith it: and, within a *verſe*, Hee is at it againe. Nay, *firſt*, *ſecond*, and *third*: 1 in *this*, 2 the XXI, and 3 XXVI. *verſes*: As if (like *Actio*, in *Rhetorique*) all in all.

All CHRISTS *vowes* are to be eſteemed; ſpecially, His ſolemne vowes: And His ſpeeches; chiefly, thoſe He goeth over and over againe. That which, by Him, is double and treble ſaid, would not, by us, be ſingly regarded. He would have it better *marked*: therefore He ſpeaketh it the *ſecond* time. He would have it yet ſinke deeper; therefore, the *third* alſo. We fault, in the *manner*. *Once*, we doe it (it may be:) but, upon any repulſe, wee give over: if it come not at firſt, we go not to it *Secundò & tertiò, repetitis vicibus*. We muſt not leave at *once*, that CHRIST did ſo oft.

2 His *Site* in wiſhing it. *Stetit*.

The ſecond error is; wee aske it *ſitting* (I feare;) and CHRIST *ſtood*: His *ſtanding* imports ſomething. *Standing*, is the *ſite* of them, that are ready to goe about a matter: as they, to take their journey, in the XII. of *Exodus*. That *Site*, is the *Site* of them, that wiſh for *peace*: *Oportet ſtantem optare*. A *Sedentarie deſire* (it may bee) wee have; but, loth to leave our *cuſhion*: Wee would, it were well; but not willing, to diſeaſe our ſelves. *Vtinam hoc eſſet laborare*, ſaid hee, that lay along and ſtretched himſelfe. So ſay we: *Peace* we would; but, *ſtanding* is painefull. Our *wiſh* hath *lipps*, but no *leggs*.

Exod.12.11.

But, it could not be ſaid: *Beautifull are the feete of them that bring Peace*, if the feet had

Eſay 52.7.
Rom.10.15

* Pſal.34.14.

had nothing to doe, in this buſineſſe. With *ſitting* and *wiſhing*, it will not be had. * *Peace* will *hide* it ſelfe; it muſt be *ſought out:* It will *fly away*, it muſt be *purſued*. This then, is a point, wherein, we are to conforme our ſelves to CHRIST: as well to uſe our *legs*, as to open our *lips* for it. To *ſtand*, is *Situs voventis:* To hold up the hands, *Habitus orantis*. The meaning of which ceremonie, of *lifting up the hands* with prayer, is, *Vt, pro quo quis orat, pro eo laboret*, what we pray for, we ſhould labour for: what wee wiſh for, *ſtand* for. Wee ſee, CHRIST ſheweth His *hands* and His *feet*; to ſhew, what muſt be done with *both*, for it. If we ſhould be put to doe the like, I doubt, our *wiſh* hath never a good *legge*, to *ſtand* on.

3 His Place: *In medio.*
Luke 1.79.
By nature.
Luke 2.7.
46.
Iohn 1.26.
Luke 22.27.
23.33.
Apoc.7.17.
1.13.
Matth.25.33.

To *ſtand* then: But, to ſtand, in a certaine *place*. Every where to ſtand, will not ſerve the turne. *Stetit in medio*, that *ſtanding place* is aſſigned for it, thus *guiding our feet into the way of Peace*. And, the *Place*, is materiall, for *peace*. All bodies naturall never leave moving, are never quiet, till they recover their proper places; and, there, they finde *peace*. The *midſt* is CHRISTS place, by Nature: He, is the ſecond Perſon *in divinis*; and ſo, the middle-moſt of the other two. And, on earth, follow Him (if you will) you ſhall not (lightly) finde Him out of it: Not, according to the letter, ſpeaking of the materiall place. At His *birth*; *In medio animalium*, in the *Stable*. After (a Childe) *In medio Doctorum*, in the *Temple*. After (a Man) *Medius veſtrûm ſtetit* (ſaith *Iohn Baptiſt*) *in the midſt of the people*; ſaith He of Himſelfe, *Ecce Ego in medio veſtri*, *in the midſt* of His *Apoſtles*. At His *death*, it fell to His turne likewiſe, that place; even then, He was *in the midſt*. And now (*riſing*) there He is (wee ſee.) They, in *the midſt of the Iewes:* and He, *in the midſt* of them. After this, in *Patmos*, Saint *Iohn* ſaw Him in Heaven, *in the midſt of the Throne:* in earth, walking *in the midſt of the Candleſtickes*. And, at the laſt day, He ſhall be in *the midſt*, too, of the *ſheepe on His right hand*, and the *goats on His left*. All which ſhew, the place and He, ſort very well.

By office, as a *Mediatour*.
1 Tim.2.5.

But, were it not naturall for Him, as the caſe ſtandeth, there, He is to *ſtand*, being to give *peace*. No place ſo fit, for that purpoſe: None, ſo kindly, as it. His Office being, to be a *Mediatour*, *Medius* betweene GOD *and man*, where ſhould a *Mediatour ſtand*, but in *Medio?*

The reaſon of it.

Beſides, the two qualities of good, being to be *Diffuſivum* and *Vnitivum*; that, is the fitteſt place, for both. To *diſtribute*, beſt done, from the *center*. To *unite*, likewiſe; ſooneſt meet, there. The place it ſelfe hath a vertue ſpecially to *unite:* which is never done but by ſome *middle* thing. If we will *conclude*, we muſt have a *Medius terminus:* Elſe, we ſhall never get *Majus* and *Minus extremum* to come together. Nor, in things *naturall*; either combine *two elements diſagreeing* in both qualities, without a *middle ſymbolizing* with both: Nor *fleſh* and *bone*, without a *cartilage* betweene both. As for things *morall*; there, the middle is all in all. No vertue without it. In *Iuſtice*; encline the ballance; one way or other, the even poize is loſt: *Et, opus Iuſtitiæ, pax: Peace* is the very *worke* of *Iuſtice*. And the way, to *peace*, is the *mid* way: neither to the *right hand*, too much; nor, to the left *hand*, too little. In a word; all *analogie*, *ſymmetrie*, *harmony*, in the world, goeth by it.

It commeth all to this: The manner of the *Place* doth teach us, what manner of *Affection* is to be in them, that *wiſh* for, or *ſtand* for *peace*. The place is indifferent, equally diſtant, alike neere, to all. There, pitch the *Arke*; that, is the place for it. *Indifferencie* in carriage, preſerveth *peace:* By forgoing that, and leaning to extremities, it is loſt. Thither we muſt get againe, and there *ſtand*, if ever we ſhall recover it. *Diſceſſita medio* loſt it: *Stetit in medio* muſt reſtore it.

Therefore when you heare men talke of *peace*, marke whether they *ſtand* where they ſhould. If with the *Phariſee, to the corners*, either by *partialitie* one way, or *prejudice*, another; no good will be done. When GOD will have it brought to paſſe, ſuch mindes He will give unto men; and make them meet, to wiſh it, ſeeke it, and finde it.

A little

4 The *Time*: *In illo die.*

A little (now) of the *time*. This, was CHRISTS wiſh, at this time: And CHRIST never ſpeakes *out of ſeaſon*. Therefore, a ſpeciall intereſt hath this Feaſt, in it. It is *Votum Paſchale*, and this is *Feſtum pacis*.

1 Cor.11.16.

And ſure, *Habemus talem conſuetudinem, & Eccleſiæ Dei: Such a cuſtome we have*, and ſo, the *Church of* GOD hath uſed it; to take theſe words of CHRIST, in the nature of an *Edict for pacification*, ever at this time. That, whatſoever become of it, all the yeare beſide, this time ſhould be kept a time of peace; we ſhould *ſeeke* it, and *offer* it: ſeeke it, of GOD; and offer it, *each to other*.

There hath not, theſe ſixteene hundred yeares, this day paſſed, without a *Peace-offering*. And, the *Law* of a *Peace-offering* is; he, that *offers* it, muſt take his part of it; eat of it, or it doth him no good. This day therefore, the *Church* never failes, but ſets forth her *Peace-offering*: the *Body*, whoſe *hands* were here *ſhewed*: and, the *Side*, whence iſſued *Sanguis crucis*, the *bloud that pacifieth all things in earth and heaven*: that we, in and by it, may this day, renew the *Covenant* of our *peace*. Then can it not be, but a great griefe, to a Chriſtian heart, to ſee many, this day, give CHRISTS *peace* the hearing, and, there is all; heare it, and then *turne their backes* on it; every man goe his way, and forſake his *peace*: in ſtead of *ſeeking* it, ſhun it; and, of *purſuing*, turne away from it.

Col.1.20.

Epheſ.4.20.
1 Cor.5.7,8.

We have not ſo learned CHRIST: Saint *Paul* hath not ſo taught us. His Rule it is: Is CHRIST *our paſſeover offered for us* (as, now, He was:) *Epulemur itaque* (That, is his Concluſion) *Let us then keepe a Feaſt*, a Feaſt of *ſweet bread*, without any ſowre *leven*, that is, of *Peace* without any *malice*.

So to doe: and, even then (this day) when we have the *peace-offering* in our hands, then, then to remember, alwayes (but then, ſpecially) to joyne with CHRIST, in His *wiſh*; to put into our hearts, and the hearts of all, that profeſſe His name (theirs ſpecially, that are of all others moſt likely to effect it) that CHRIST may have His *wiſh*, and there may be *peace* thorow the *Chriſtian* world: That we may once all partake together, of one *Peace-offering*; and with one mouth, and one minde, glorifie GOD, the *Father* of our LORD IESVS CHRIST.

⁂

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT VVHITE-HALL, ON *the* VIII. of *April, A. D.* MDCX. *being* EASTER-DAY.

IOB Chap. XIX.

Quis mihi tribuat, ut ſcribantur, &c.

VER. 23. *Oh that my words were now written! Oh that they were written even in a booke!*
24. *And graven with an iron pen, in leade, or in ſtone for ever!*
25. *For I am ſure, that my* Redeemer *liveth, and Hee ſhall ſtand the laſt on the earth* (*or*, and I ſhall riſe againe in the laſt day from the earth.)
26. *And though,* after my skin* wormes *deſtroy this body: I ſhall ſee* GOD *in my fleſh.*
27. *Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other* for me, *though my reines are conſumed within me.* (*Or*, and this hope is laid up in my boſome.)

* *Or*, And I ſhall bee compaſſed again with my ſkinne.

THIS day calleth us, to ſay ſomewhat of CHRISTS *Reſurrection*. To finde CHRISTS Reſurrection, in the *New Teſtament*, is no maſtery: Out of many places, you have thence heard of it heretofore, many times; and many times may, hereafter, out of many places moe. If it be but for variety, it will doe well, not to dwell ſtill on the *New*; but, otherwhiles to ſee, if we can finde it, in the *Old*. It will give us good ſatiſfaction to ſee IESVS CHRIST *to day and yeſterday, the the ſame: yeſterday*, to them, *to day*, to us. to reade *Reſurget* in IOB, *He ſhall riſe*; as we reade *Reſurrexit*, in IOHN, *He is riſen*: To ſee their *Creed*, and

Hebr. 13.2.

and ours differ but in tenſe, *ſhall riſe*, and *is riſen : Shall* and *is :* but, the REDEEMER all one, in both. Much adoe is made by your *Antiquaries*, if an *old ſtone* be digged up with any dimme letters on it. In this *Text*, I finde mention of a *ſtone to bee graven*; ſo that, I ſhall preſent you this day, with an *Antiquitie*; an old *ſtone* digged up in the land of *Hus*, as *old* as *Iobs* time, and that as old as MOSES; with a faire *inſcription*, the *Characters* of it yet legible, to prove the *faith* of this *Feaſt*, ſo ancient, that it began not with the *Chriſtians*; the *Patriarchs* had it as many hundred yeares before CHRIST, as wee are after. This *Text* is a *monument* of it. And, it will be never the worſe welcome to us that are *Gentiles*, that it commeth from one that is a *Gentile* (as IOB was) and not of IACOBS line. It is the ſtronger, for that MOSES and IOB, the *Iew* and Pſal.90.5. *Gentile* beleeved it : MOSES put it, in his ordinarie *prayer* (the *ninetieth Pſalme*) as it were, his *Pater noſter*; and IOB here, in his *Creed*.

Saint *Hierome* ſaith of IOB : *Nullum tam apertè poſt* CHRISTVM, *quàm iſte hic ante* CHRISTVM, *de Reſurrectione loquitur* CHRISTI *& ſuâ :* No man, ever ſince CHRIST, did ſo cleerely ſpeake of CHRISTS *Reſurrection*, and *his owne*, as Ioh.11.25. IOB did here, before CHRIST : *That his Redeemer liveth and ſhall riſe againe*. Which 1 Pet.1.3. is as much to ſay as, *He is the Reſurrection and the life :* (Saint *Iohn* could ſay no more.) 1 Cor.15.53. It is his *hope*; *He is by it regenerate, to a lively hope :* (Saint *Peter* could ſay no more.) Enters into ſuch particulars, *this fleſh*; and *theſe eyes :* (Saint *Paul* could doe no more.) There is not in all the *Old*; nay there is not in all the *New*, a more pregnant direct place.

There is then, in this monument of *antiquitie*, a direct *prophecie*; or (if you will) a plaine *Creed*, of the ſubſtance of this *Feaſt*, of his *Redeemers riſing*, and of *his hope* to riſe by Him; the one *poſitivè*, the other *illativè*. There is a patheticall *Poëme* ſet before it; and there is a cloſe or farewell, by way of *Epiphonema*, after it, no leſſe patheticall.

The Summe and Diviſion.

I. The two firſt verſes, we may well call the *Paraſcue*, or preparation to the Feaſt of *Paſſeover :* which ſerve to ſtirre up our regard, as to a *Myſterie* or matter of great moment; worthie not onely to bee *written* or enrolled in a *booke*, but to bee *cutt* in *ſtone*; a *monument* to be made of it, *ad perpetuam rei memoriam, Oh that, &c.*

II. Then followeth (in the *third*) *his redeemer* and *his riſing*; his *paſsing over* from death to life : *I know, &c.* and out of it (in the *laſt*) by way of inference, *his owne : Et quòd ego, &c.* ſet downe with words ſo cleere, and ſo full of caution, as, in the *Epiſtle* to the *Corinthians*, it is not fuller expreſſed.

III. Vpon theſe two, there bee two Acts here ſet downe, 1 *Scio*, and 2 *Spero*. He beginnes with *Scio*, for the *truth :* and ends with *Hæc mihi ſpes* for the *comfort*, or uſe of this knowledge. *Craven*, that it may bee *knowne : knowne*, that it may bee our *hope*. His it was, and ours it muſt bee : *repoſita*, with him; *reponenda*, with us, to bee lodged and *layed up* in our *boſomes*, againſt we be layd into the boſome of the earth. Indeed, [*ſculpſit in lapide*] is nothing without [*reponi in ſinu*;] *Graving in ſtone* will doe no good, without *laying it up in the boſome*.

I.

The *Paraſceue* or preparation. *Iobs* wiſh.

IOB, fearing (it ſhould ſeeme) if hee had but barely propounded the point following, it would have beene but ſlenderly regarded; doth enforce himſelfe, to ſet it downe with ſome ſolemnitie, to make the deeper impreſſion, (which I call the *Paraſceue*:) that wee might not reckon of it, as a light *holy-day*; but, as a high *feaſt*. He would have the *Scio* of it ſtamped in *ſtone*, as worthy *everlaſting remembrance*; and the *Spero* of it carefully *laid up*, as worthy *pretious accompt*. It is as much as Saint *Paul* had ſayd: *It is a faithfull ſaying and by all meanes worthy to be received:* For the *Scio*, *faithfull*; for the *ſpero*, *worthy all receiving*: For the *truth*, to be *graven in marble*; for the *comfort*, to be *lodged in the boſome*.

1 Tim.1.15. 4.9.

For the firſt, thus hee proceedeth. Hee was dying now; and ſeeing he muſt dye, one thing hee had, hee would not have dye with him: It was that, when hee had loſt all, hee *kept in his boſome ſtill*; when all comforters, and comforts forſooke him, and (as hee ſaith) his *Phyſicians* grew of no value, hee found comfort in. This, hee thought, it was pittie ſhould periſh: but, though he dye, it live. It was certaine *words*; and, becauſe they had been cordiall to him (had been, to him; and might bee to others) hee deſires they might remaine to memorie; and becauſe *writing* ſerves to that end, they might be *written*.

Which his *wiſh* of writing conſiſts of three degrees; is as it were three wiſhes in one.

1 That it were written. Chap.6.26.

1 They be *words*; and becauſe words bee but winde (his owne *Proverbe*) that they might not blow away with the winde, he wiſheth they were *written*: *Quis mihi tribuat*, Who will helpe him to a *Clerke*, to ſet them downe in *writing*?

2 Written in a booke.

2 But then, hee bethinks himſelfe better: they were no common ordinarie matter, therefore not to be committed to common *ordinarie writing*. So, they might bee rent or loſt: they bee more worth than ſo. Therefore now ſecondly, hee mends his wiſh: hee would not have them to be barely *written*, but *regiſtred in a booke*, enrolled upon record, as publike inſtruments, mens deeds, judiciall proceeding; or (as the verie word gives it) *Acts of Parliament*, or whatſoever is moſt *authenticall*.

3 Written in ſtone, with a pen of iron for ever.

And yet, upon further advice, he calls backe that too, by a third wiſh. If they were upon record, *Records* will laſt long, yet, even them, time will iniure. No *inke*, no *parchment*, but will decay with time. Now, theſe he would have laſt *for ever*: therefore hee gives over his *Scribe*, and in ſtead of him wiſheth for a *Graver*: no *paper*, or *parchment* will ſerve; it muſt be *ſtone*, and the hardeſt *ſtone*, the *rocke*. For this paper he muſt have a *penne of iron*: that he wiſheth too. But, here is mention of *lead*: what is to bee done with that? If wee beleeve the *Hebrewes* (that beſt knew the faſhion of their Country Monuments,) when it is *graven*, the graving may bee choked with ſoile, and the edges of the letters, being rough, and uneven, may bee worne in, or broken and ſo defaced; to provide for that, the *graving* he would have filled with *leade*, that ſo it might keepe ſmooth and even, from defacing; and full, from choking up. That it be לעד (the laſt word) that is, laſt *for ever*, to the laſt Ages and Generations to come, never to be worne but to hold for ever. If it were the beſt in the world, more cannot be done, or wiſhed, than this: and this he wiſheth and not coldly but earneſtly. *Oh that it were, would God it were! Quis mihi tribuat?* Who will doe ſo much, Who? as if he were earneſt begging of GOD and man to have it done.

Why, in ſtone, &c.

Now in the name of GOD, what may this be, that all this worke is kept about? It is the worke of this day. And why would not a *booke* ſerve for this? Why no remedie but it muſt bee in *ſtone*? There want not reaſons: Let me touch ſome few. *Moſes* and *Iob* are holden to have lived at one time. *Moſes Law* was *graven* in *ſtone*, wee know. This of *Iob* (here) is *Goſpel*, the *ſubſtance*, the chiefe article of it. No

1. Reaſon. Exod. 34. 1. 1 Cor. 15. 14.

reaſon

Ier.17.1.

reaſon, the *law*, in *tables of ſtone*; and the *Goſpell*, in ſheets of *paper*. Good reaſon; *Iob*, as zealous for the *Goſpell*, as *Moſes*, for the *Law*. If that wrought in *ſtone*, this no leſſe; as firme and durable, as it, every way. And the ſame reaſon is for the *iron penne*. As the *ſtone* for the *law*, ſo the *penne* for the *Prophets*. If, in the *Prophet*, mens *ſinnes be written with a penne of iron*; meet, the diſcharge ſhould be written no leſſe deepe, with as hard a *penne*, as it; that ſo, the *characters* of one, may match the other at each point.

2 Reaſon. 1 Cor.10.4. Pſal.19.15. 1 Cor.15.54.

This for *Moſes* : now for our *Redeemer*. There it was meet, *ut de Petrâ, in petrâ* : *Petra autem* CHRISTVS, Our *Redeemer* is a *Rock* : *O* LORD *my Rocke and my Redeemer* (ſaith *David*) or *my Redeemer of the Rocke*, alluding to this of *Iob* : Kindly it is, it ſhould bee wrought in the *Rocke*, that is of the *Redeemer*, who is the *Rocke*. And ſo the *reſurrection*, *being a putting on incorruption*, would not be written in corruptible ſtuffe, but in that commeth neereſt to incorruption, and is leaſt of all ſubject to corrupt and decay: The words would be immortall, that treat of immortalitie.

3 Reaſon. Hoſ.13 14. 1 Cor.15.54. 55. Eſa.25.8. 1 Cor.15.54.

A *third*, in reſpect of thoſe Works, that are uſually wrought of *ſtone*, as *Grave-ſtones*, as *Arches Triumphall*. The *Reſurrection* is *mors mortis* (ſaith *Oſee*) *ô death I will bee thy death* : for the *death* of him that is the *death* of us all, here, is a *grave-ſtone* allowed, and an *Epitaphe* graven on it. Here it is, and ſo doth *Nazianzen* call this Scripture, *Deaths Epitaphe*. Either (if as *Eſay* ſaith, *Death* by CHRISTS *riſing* be *ſwallowed up in victorie* :) a *trophee* of this victorie would remaine; and that, as all victories, in a *Pyramis* of *ſtone* : and that *Arch-wiſe* on two pillars, 1 One for *Chriſts*; 2 One for our *reſurrection*.

4 Reaſon.

One more : That *Iob* needeth this wiſh, in regard of thoſe, that were to receive this doctrine. It will not well bee *written*, there is ſuch unbeleefe and hardneſſe of heart, yea, even in the Diſciples, and ſo generally in our nature; as, enough to doe, to *grave* it in us : yet ſo neceſſarie with all, as where it will not be *written*, he wiſhes it *graven*. *Written*, where it may; but *graven*, where it muſt. But *written*, or *graven*, one of them in us all.

II. The Object: *Iobs Redeemer*, and his *reſurrection*.

This for *Iobs* wiſh. Shall we now paſſe to the third *verſe*, and ſee what theſe words bee, that no *paper* will ſerve, but *ſtone*; nor *penne*, but *iron*; nor *inke*, but *lead*? Great expectation is raiſed with this ſo ſtately an entrie. The words be *Iobs* : His *Scio*, and his *Spero*, touching the two articles of this day, 1 His *Redeemer*, and *His riſing*; 2 and the traine of it, *His owne riſing*, and his *ſeeing* GOD. They beginne with *Scio* the pillar of this faith, and end with *Hæc mihi ſpes* the arch of his hope; ever, hope giving the aſſumption to faiths propoſition.

1 *Quòd Redempton.* Gen.14.19. Rom.8.20.

Let's beginne with the object of his knowledge. The firſt is newes of a *Redeemer*. Wee owe this word to *Iob* : hee, the firſt, in the bible, that ever named Him ſo. Of the *creation*, wee read, in *Moſes* : and GOD provided well for us, that we ſhould no ſooner heare of a *Creator* by *Moſes*, but we ſhould, of a *Redeemer*, by *Iob*. For, though GOD by right of *creation* were (as ſaith *Melchiſedeck*) *owner of heaven and earth*, yet the creature *being ſubject to vanitie* ſhewed they were gone, aliened from GOD. But this is good newes, that *ſeeing we were* GODS *and not our owne*, He would not ſee that carried away that was His owne, but would bee content one ſhould *redeeme* it backe.

Iob 1.8. 9 2.3. 4.

But, it is newes to heare, that *Iob* is at his *Redeemer*; *Iob* with all his *innocencie*, with his ſo *juſt*, and *holy life*, as GOD Himſelfe bare witneſſe unto it, as *Sathan* himſelfe could not except againſt it; yet hee is not at *Scio quòd Iudex*; but *Scio quòd Redemptor* : doth *deprecari judicem*; and, for all his vertues, a *Redeemer* will doe well though; and hee in the number of thoſe, that are glad to ſay *Scio*, to take notice of Him.

From which his *Scio*, his notice taking, we take a true eſtimate of *Iobs* eſtate. For if he looke after a *Redeemer*, then is hee, either ſold for a *Servant*, or carried away for a *Captive* : one of theſe. For, theſe two onely we read of; *redeemed from Egypt the houſe of bondage* : or *redeemed from Babylon the land of their captivitie*. Saint *Paul* confeſſeth both by himſelfe; *Sold under ſin, and led away captive under the law of ſinne.* *Iob* confeſſeth as much: *Peccavi, quid faciam?* ſinned he had, and by committing of ſinne was become *Servus peccati.* Sold by himſelfe, and made ſubject by ſinne; and ſold by GOD, and made ſubject to *corruption*: from both which hee needed a *Redeemer.* Whether *ſervant*, or *captive*, one or both, it falleth out well, that both ſtates are *redeemable*; neither paſt *redemption.* *Sinned*; that hee needs a Redeemer: not ſo ſinned, but a *Redeemer* will ſerve. GOD is willing (ſaith *Elihu*) to receive a *reconciliation,* to admit of a *Redeemer*: if wee can get us one, to lay downe the *price,* there is hope, wee may bee reſtored, *to ſee* GOD againe. A *Redeemer* will doe it.

Rom.7.14.
23.
Iob.7.20.
6.20.
Chap.33.24.
20.
34 31.

Why then, *Scio quòd,* hee knowes of one. Good tydings, to all that need to know, there is one, preſently in being. For then, *Nunc dimittis,* may *Iob* ſay; he may *depart in peace,* dye when hee will, his *Redeemer lives,* who will never *ſee that periſh,* He hath payd the price for; but, *ſince He came to redeeme that which was loſt, will not ſuffer that to be loſt which He hath redeemed.*

2
Quòd Vivit.

This of his *Redeemer,* Now, what he beleeves of Him. Firſt, *live* hee muſt: be a *living,* quick thing; not *dead,* or without life. *Silver, gold* will not doe it; our *redemption* is *perſonall*: not *reall,* to give ſomewhat and ſave himſelfe. But ſuch a *Redeemer,* as muſt anſwer body for body, and *life* for *life*; give Himſelfe, for *Iob,* and thoſe He redeemes: ſo is the nature of the word: ſo the condition of our *redeeming.* There is His *Perſon.*

His Natures:
God.
Pſal.49.7.
8.
Verſe 15.
Chap.15.15.
16.
25.4.
5.

Of what *nature,* out of the word *Redeemer.* Sure, if a *Redeemer,* GOD. The *Pſalme* deduceth at large: *Man cannot redeeme his brother, nor give an attonement unto* GOD *for him. It coſt more to redeeme ſoules: ſo that, hee muſt let that alone for ever.* Then tells hee us plainely: it is GOD *ſhall redeeme our ſoules from the hand of hell.* *Iob* ſaith the ſame in effect: In *His Saints He found folly, and in His Angels pravitatem,* ſomewhat awry: They (both) need a *Redeemer,* themſelves. That, they want themſelves, they cannot performe to others: and, if neither Saint, nor *Angell*; then no *Redeemer,* but GOD.

And *Man.*
Levit.25 35.
Ruth.3.12.
גאל

On the other ſide, if a *Redeemer, man* He is to bee, of neceſſitie. So is the flat law of *redemption* of perſons. Hee muſt be *frater,* or *propinquus,* a *brother or next of bloud*: elſe, not *addmitted* to redeeme a perſon. That He may be admitted then, He muſt bee *fleſh of our fleſh*; and then He may. The very word ſheweth it which doth as properly ſignifie, to bee *next of kinne,* as to *redeeme.* Vpon the point then, both Hee muſt be. *Man* cannot; GOD may not: But, GOD and *man* both, may and can.

Deum in carne.

But what ſtand we ſtrayning the word *Redeemer,* or the conditions of it, when we have both twaine, his *natures* in formall termes, immediately in the verſe following, *videbo Deum in carne?* There is GOD in plaine termes; and His *fleſh* is *humane* fleſh; and that is *man.* I know, *in carne* (there) may be conſtrued two waies: But (I know) both waies well; and both waies it is taken, by the *Fathers*: [1] *I in my fleſh, ſhall ſee* GOD: or: [2] *I ſhall ſee Deum in carne,* that is *Deum incarnatum,* GOD *having taken fleſh* upon Him. This later way, I finde, Saint *Auguſtine* taketh it: *Videbo Deum in carne; quod, ad id tempus pertinet cum* CHRISTI *Deitas habitu carnis induta eſt. I ſhall ſee* GOD *in my fleſh*: this pertaines to the time, when the *God-head of* CHRIST was *clothed* with the habit of *fleſh.* And well both: For, one depends on the other; our *ſeeing* GOD *in the fleſh*; upon GODS *being ſeen in our fleſh.* But, *Deus, in carne,* are the two natures.

quod reſurget:
His Office.

Now His office is *Redeeming*: How diſcharges He that? How brings He the worke of our redemption to paſſe? Many were His workes concurring to it. *Iob* ſingles out, and makes choiſe of one among them all, which is the chiefe of all, the accompliſhment of all, and where He ſhewed Himſelfe a compleat *Redeemer.* For, then a *Redeemer* right, when He had brought His worke to perfection: and that He did, when He *roſe againe.*

So I read; *riſe againe*; and not *ſtand.* It is well knowen, it is the proper word for *riſing*, and not *ſtanding*. The LXX. ſo turne it; not στήσεται, *ſhall ſtand*; but ἀναστήσεται, *ſhall riſe againe*. The *Fathers* ſo read it: *Nec dum natus erat Dominus* (ſaith Saint *Hierome) & Athleta Eccleſiæ Redemptorem ſuum videt a mortuis reſurgentem*, He was not yet borne, and the Churches champion, *Iob*, ſaw his Redeemer *riſing from the dead*. *Victurum me certâ fide credo, Liberâ voce profiteor, quia Redemptor meus reſurget, qui inter impiorum manus occubuit*: with aſſured faith I beleeve, and with free courage confeſſe, that *riſe* I ſhall, in as much as my *Redeemer ſhall riſe*; who is to dye by the hands of wicked men: (ſaith *Gregorie*, upon theſe very words.)

Riſe againe then ſhall our *Redeemer from the dead*. There He was then, or He could not riſe thence. How came He there? So that, here is His *death* implyed evidently, that brought Him thither. *Riſe* He cannot, except firſt He *fall*: *Fall* therefore He muſt and be layd up in the earth, before He can *riſe* from thence againe. Specially ſeeing, we find Him firſt *alive* (in the fore-part of the *verſe*;) and then *riſe againe* (in the latter.) For how can that be, unleſſe *death* come betweene?

Ioh.19.5.

Yea, the Fathers goe further: and from the words [*carne meâ*] ſet downe the very ſtate of His death. *In my fleſh*, that is (ſay they) *ſuch fleſh as mine, rent* and *torne*. As (to ſay true) betweene CHRISTS *fleſh*, when *Pilate* ſhewed Him, with *Ecce Homo*, and *Iob's*, no great odds: *Vnum in toto corpore vulnus*: One reſembled ſomewhat the other; ſcarce any *skinne* left on Him, no more than *Iob*. *poſtquam pellem meam contriverunt*, might CHRIST as truly ſay.

Pſal.16.10.
Act 2.31.
13.35.

In this caſe, hee ſaw Him; brought to the *duſt*: and thence hee ſeeth Him *riſing* againe: and ſo now, it is *Eaſter day* with *Iob*. For, this *Text*, this day, was fulfilled: Then, Hee *roſe againe*: and *riſing*, ſhewed Himſelfe a perfect *Redeemer*. Then: for, till then, though the *price* were payd, nothing was ſeen to come backe. Now, *His ſoule was not left in hell*; and ſo that came backe: Nor *His fleſh, to ſee corruption*; and ſo, that came backe. And, having thus with a *mighty hand* redeemed and raiſed Himſelfe, He is able to doe as much for us. *Quam in Se oſtendit, & in me facturus eſt* (ſaith *Gregorie*) *Exemplo hîc monſtravit, quod promiſit in præmio*: What He ſhewed in Himſelfe, He will performe in us; and what we ſee now in this *example*, then we ſhall feele in our owne *reward*.

But, thus have wee, in this *verſe* compriſed, His *Perſon*, His *two natures, God-head*, and *Man-hood*; His *Office*, His *Death*, and His *Reſurrection*, and His *Second comming*: (for, at His firſt, *Iob* ſaw Him not, as *Simeon*; but, at His ſecond, *ſhall*.) What would we more? with a little helpe, one might make up a full *Creed*.

Iobs owne reſurrection.

Very well then, on hee goeth, and out of this [*Scio quòd Redemptor*] hee inferreth [*Scio quòd ego*;] arguing, from his *Redeemer* to himſelfe. *Eâdem catenâ revincta eſt* CHRISTI *reſurrectio, & noſtra*; One chaine they are linked with, His and ours: you cannot ſtirre one end, but the other moveth with it. The ſinewes of which reaſon are in this; that the *Redeemer* doth but repreſent the perſon of the redeemed. For, a *Redeemer* is *res propter alium*; all he doth, is for another: Lives not, dyes not, riſes not, to or for himſelfe; but, to or for others: him or them, He undertakes for. His life, death, reſurrection, theirs; and the conſequence (ſo) good: *Scio quòd ille, & quòd ego*. So, there is no error, in reading as wee doe, in our *Office of the dead, I ſhall riſe againe at the laſt*. Though it be the *third* perſon, in the *Text*, the *firſt* is as infallibly deduced by conſequence, as if it were there expreſly ſet downe; as ſure as He ſhall *riſe*, ſo ſure Hee ſhall *raiſe*: for, to that, is He a *Redeemer*.

The Benefit.

Wee ſee the *coherence*; let us ſee the *Benefit*: which ſtandeth of theſe foure points. firſt. *Hee* ſhall *ſee* GOD: Secondly, See Him *in his fleſh*, and *with his eyes*: Thirdly, in the *ſame fleſh*, and with the *ſame eyes* and *no other*: Fourthly, and hee *ſhall ſee Him, ſibi*, for his owne good and benefit: and all this, *non obſtante* the caſe, hee was in, which gave but ſmall likely-hood of it.

The

Videbo Deum.
1 I ſhall ſee GOD.

The firſt and maine benefit, His *Redeemer* will raiſe him to, is to ſee GOD. That, he loſt, when he became aliened: that, he recovers, being *redeemed*. Here beginns all miſerie, to bee caſt out of His preſence: here, all happineſſe, to be reſtored to the *light of His countenance*. *Viſio Dei*, all along the Scriptures, is made our chiefe good; and our felicitie ſtill ſet forth, under that terme. *In Thy preſence is the fulneſſe of joy* (ſaith the *Pſalme*:) *Oſtende nobis Patrem & ſufficit*, and we will never deſire more. A conjecture we may have, of the *glorie* of this ſight, from *Moſes*: he *ſaw Him*; and not His face neither; and that but a *glimpſe*, and but as He paſſed by; yet, got he ſo glorious a *brightneſſe in his countenance*, he was faint to be *veiled*; no eye could endure to behold him. And, a like conjecture of the *joy*, by the *transfiguration*: they did but looke up at it, they deſired never to be any where but there; never to ſee any ſight but that: ſo were they raviſhed with the beholding of it.

Pſal. 16. 11.
Ioh. 14. 8.
Exod. 33. 22. 23.
Matt. 17. 2.

2 *Videbo in Carne.*
See him in my *fleſh*.

See GOD: and ſo he may *in ſpirit*, as doe the *ſoules of the righteous* departed: it skils not for the *fleſh*. Yes; ſee him, *in the fleſh*. That, as proper to this *text*, and this day, which *offers more grace*. This day, CHRIST *roſe* in the *fleſh*, and this Text is, *wee ſhall ſee Him in the fleſh*. It is meet, the *fleſh* partake the *redemption* wrought in *the fleſh*; and He be *ſeene* of *fleſh*, that was ſeene *in* the *fleſh*. He will doe it for the fleſh; it is (now) His nature, no leſſe than the *God-head*: He will not forget it, wee may bee ſure It were hard, the Redeemer ſhould bee in the fleſh, and the fleſh never the better for it.

1 Reaſon.

For, the *ſoule* is but halfe; though the better halfe, yet but halfe; and the *redeeming* it, is but a *halfe redemption*; and if but halfe, then unperfect. And our *Redeemer* is GOD, and GODS *workes* are all *perfect*: if He redeeme, He doth it not by *halves*. His *redemption* is a compleat redemption, certainely. But, ſo it is not, except Hee redeeme the whole man, *Soule*, *fleſh* and all: his *ſoule from hell*, his *fleſh from the grave*, both, to *ſee* GOD. His *redemption* is unperfect, till it extend ſo farre. Therefore, at His comming againe, they are willed to *lift up their heads, their redemption is at hand*, their *full redemption*; then *full*, when both *ſoule* and *body* ſhall enjoy the preſence of GOD.

Luc. 21. 28.

2 Reaſon.

And, what wee ſay of GODS *worke*, the ſame we ſay of the *ſoules deſire*: It is not full neither, without this. Every man, yea the Saints, *Saint Paul*, by name, profeſſeth all our deſire, *Nolimus expoliari ſed ſupervestiri, Wee would not be ſtripped of this fleſh, but bee clothed with glorie immortall, upon ſoule and fleſh both*: which deſire, being both naturall, and having with it the concurrence of *Gods Spirit*, cannot finally be diſappointed.

2 Cor. 5. 4.

3 Reaſon.

I adde further, that it is agreeable, not only to the *perfection* of His worke; but even to His *juſtice*, that *Iobs* fleſh ſhould be admitted, upon the *Septuagints* reaſon, in the forepart of the *verſe*, τὸ ἀναντλοῦν ταῦτα, that it hath gone through, joyned in the good, endured all the evill, as well as the ſoule. *For God is not unrighteous, to deprive the labourer of his hire*; but, *with Him, it is a righteous thing, to reward* them joyntly, that have joyntly done ſervice; and not ſever them in the reward, that in the labour, were not ſevered. But, the *fleſh* hath done her part, either in *good* or *evill*; *her members hath beene members*, either waies. In the *good*, the fleſh hath *kneeled, prayed, watched, faſted, waſted* and *wearied* it ſelfe, to and for *God*: In *evill*, it hath done, I need not tell you what: and that, to and for ſinne. Therefore, even juſtice would, they ſhould ſhare in the *reward* of the *good*; and in the *evill*, take like part of the *puniſhment*. This may ſerve for the *fleſh*.

Heb. 6. 10.
Rom. 6. 13.

3 *In carne mea, &c.*
In my owne fleſh, and with the ſame eyes.

And ſure, the very ſame may bee ſaid, and is no leſſe ſtrong for the third degree: as, for the *fleſh*, and the *eyes*; ſo that the *ſame fleſh* ſhould participate, and the *ſame eyes*, and *no other for them*. No juſtice, *one fleſh* ſhould *labour, and another reape that, it never laboured for*. What comfort can it be for the poore body, to abridge it ſelfe of much pleaſure, and to devoure much tediousneſſe and many afflictions; and another ſtrange body ſhall ſtep up, come betweene, and carry away the *reward*. Nay, if *theſe eyes of Iobs, have droppen many a teare*, it is reaſon the *teares be wip't from them*, not from another payre of new-made eyes. If they have reſtrained themſelves, even,

Chap. 16. 20.

Chap.31.1. even, *by covenant, from ſtraying after objects of luſt*; it is meet, they be *rewarded* with the view of a better object.

But, to ſay true: ſo ſhould there be no *reſurrection* indeed; a *riſing up*, rather, of a *new*, than a *riſing againe* of the *old*. *Iob* ſhould not *riſe againe, this Iob*; but, another new *Iob*, in his place, and ſtead. Therefore is this point ever moſt ſtood on, of the reſt. 1 Cor.15.53. Ioh.2.19. *Saint Paul*: not a *corruptible*, or a *mortall*, at large, but *Hoc, this corruptible, this mortall*. Yea, our SAVIOVR Himſelfe, *ſolvite Templum hoc, this very Temple*: and to ſhew, it was that very one indeed, it pleaſed Him, to retaine the *print, both of the nayles and ſpeare*. And *Iob* moſt plaine of all, uſing not onely the word *His*, as it were pointing to it with his *finger, poſitivè*; but by adding, *this, and no other, excluſivè* too, to expreſſe it the more fully above exception.

4 Videbo mihi. I my ſelfe ſhall &c.

But now, theſe all, 1 *ſeeing God*, and 2 *in the fleſh*, and 3 *in the ſame fleſh*, all are as good as nothing, without the fourth. *Videbo mihi*, a little word, but not to be little regarded. In the tranſlation, it is left out ſometimes, never in the treaty. To *ſee Him* for our good; elſe, all the reſt is litle worth. For, all ſhall *ſee Him*, and *in the fleſh*, and *in the ſame fleſh*; but all, not *ſibi*; but many, *contra ſe*: not to their good, all; but many, to their utter deſtruction.

This very word is it, which draweth the *Diameter*, betweene the *reſurrection of life and the reſurrection of condemnation*; the *right hand*, and *the left*; the *ſheepe*, and Eſay 26.19. Apoc.1.7. Luc.17.37. 23.30. the *goates*. They that ſee them *ſibi*; to them, *Eſay*: *Ariſe and ſing*. They that, *contra ſe*; of them *Saint Iohn*: *Videbunt & plangent*: *ſee they ſhall and mourne*. Thoſe ſhall fly, *as Eagles, with all ſpeed to the body*: Theſe other draw backe, and ſhrinke *into their graves*; *creepe into the clifts and holes, to avoyd the ſight*; *cry to the hills, to fall* 1 Theſſ.4.17. Pſal.9.17. *upon them, and hide them* from that ſight. One ſhall *rapi in occurſum*, be *caught up to meet*: the other ſhall *converti retrorſum*, be tumbled backward into hell, *with all the people that forget God*. So that, this word is all in all: which *God* after expounds, Chap.33.26. *Videbit faciem meam in jubilo*, with *joy and jubilee, ſhall he behold my face*; *as a redeemer*, not *as a revenger*: and, as it followeth, with *hope* (and not with *feare*) *in his boſome*.

And the very next point was it, that revived him; and in very deed, the tenor of his ſpeech, ſo often iterating the ſame thing, and dwelling ſo upon it, ſheweth as much. Once had beene enough; *I ſhall ſee God*: Hee comes over it againe, and againe; as if hee felt ſome ſpeciall comfort even by ſpeaking it. Three ſeverall times he repeats this *ſeeing*; and, three other, his *perſon I*, and *I my ſelfe*, and *I and none other but I*: And as if, he were not enough, he reckons up three parts, *his skinne, fleſh, and eyes*; As if being once in, hee could not tell how to get out. Blame him not: it ſeemes, hee felt ſome eaſe of his paynes; at leaſt forgat them, all the while, hee was but talking. It did ſo raviſh him, having begunne he knew not how to make an end.

III. The two Acts *Scio*. His Knowledge.

Thus much for the *object*. Now to his *Scio*, his knowledge firſt; and then his *Spero*, his hope after. For his *knowledge*: there be foure things, I would note out of foure words.. 1 His certainety out *of Scio*: 2 His *proprietie*, out of *meus*: 3 His *patient waiting*, out of *tandem*: 4 and His valour or *conſtancie*, in *non obſtante*.

I His certainty. *Scio*

Scio, his *certainty*: That he did not imagine or conceive, it might be; but *knew* it for certaine, even for a principle. *Quis ſcit, Who knowes* (ſaith one, *Eccl.* 3.21.) *Who knoweth, whether men dye as beaſts?* *Quis ſcit?* *Scio*: *Who knowes? I know* (ſaith *Iob*.) *Putaſ-ne*, (ſaith he, *Chap.* 14.) *Thinke you, one that is dead may riſe againe? Thinke?* I *know* it (ſaith *Iob*.) It was *res facta*, even this day, to His *Diſciples*. It was *res certa*, to him, many hundred yeares before: It is much to the praiſe of his faith: Mat.8.10. *ſo much was not found, no not in Iſraël*. And we ſhall not need to trouble our ſelves to know how hee knew it: Not by any Scripture; he had it not from *Moſes*, but the ſame way that *Moſes* had it; hee looked in the ſame mirror, *Abraham* did, when *he ſaw* the ſame Ioh.8.56. Perſon, and *the ſam e day, and rejoyced to ſee it*.

2 His proprietie: *Meus.* 1 Tim.4.10. Epheſ.5.2. Gal.2.20.

Out of *Scio* his certaintie; and, out of *Meus* his *peculiar*, as it were. The *Redeemer of the world* would not ſerve him, nor *Saint Pauls maximè ſidelium, of the faithfull chiefely.* This (of the *Epheſians*) would not content him, *That loved us and gave himſelfe for us:* None but (2. *Gal.*) *That loved me, and gave himſelfe for me. My Redeemer*; which they call *Faith's Poſſeſſive.*

3 His patient waiting. *Tandem.* Heb.12.6. Tit.2.13. Eſay.28.16. Hab.2.3.

In *Tandem*, the third word, his *patient enduring.* For, *patience* is not onely ſhewed in *ſuffering the Croſſe*, but in *waiting alſo for the promiſe.* It will not be done by and by, this: but *Tandem*, at the laſt it will. He *ſhall riſe* againe *at the laſt: he ſhall*; and *wee ſhall. Qui crediderit, ne feſtinet*, He that beleeveth, let him not be in all haſte. No: *Si moram fecerit, expecta eum*; If he ſtay, ſtay his leaſure. Tarry his *Tandem.*

4 His courage: *Tametſi.*

And laſt, all theſe, *Non obſtante*, or *Tametſi*; the *reſolute courage*, or *valour* of his *faith*; that this he ſaith, being in caſe he was, ſmall likely-hood of it in appearance, ſeeing and feeling, that he ſaw and felt. There ſat he falling away by peece-meale, *Vivum cadaver.* For him then to talke of *Scio, and meus* thus, having no better ſignes and arguments than he had; in the ſenſe of his *anger*, to beleeve his *favour*; brought to the *day of death*, to promiſe himſelfe *ſo glorious* an *eſtate:* this is *Abrahams faith, Contra ſpem in ſpe credere*; faith *without*, nay, *faith againſt feeling.* His ſtate, in ſenſe of miſerie, want of comfort; his friends diſmaying him; for all that, he keepes to his *Scio*, and to his *Meus* ſtill. *All* elſe, even *all hee hath* (*his righteouſneſſe too*) they may *take from him: Salutem non auferent*, his REDEEMER they ſhould never get: *non obſtante*, he would hold him faſt. Rom.4.18.

2 Act, *Spero*: His *Hope.*

This for his *Scio*, and now to his *Spero*, which word leadeth us to the uſe, he did and we are to make, of this *knowledge.* Not, *know*, to *know*; or to be *knowne* to know; but, *know*, to *lodge in our boſomes true hope:* It is the generall uſe of all our *knowledge* of the Scriptures, *whatſoever is written for our learning, that wee by patience and comfort in the Scriptures may have hope.* Generally of all; but above all, of theſe, of CHRIST *our* REDEEMER: He is *our hope*; and His *riſing*, that is *Caput bonæ ſpei*, our *cape of good hope*, the moſt hopefull of all other. Rom.15.4.

Spes repoſita. Hope layd up.

The uſe of hope is, to expell *feare.* No *feare*, to the feare of *death:* what ſhall become of us, after our ſhort time here, which makes us never quiet, but in the *valley of Achor*, all our life long: The *reſurrection* opens us a *gate of hope.* Therefore, this day, *Noli timere*, ſay the *Angells: Nolite timere* (ſaith CHRIST.) That our proper *ſalutation* of the *day.* This, a *day of hope.* And this uſe made DAVID of it: *my fleſh ſhall reſt in hope*, though he were not in IOBS caſe, but in all his royaltie. For, even Kings, in *all their royaltie*, ſometimes have before them the *hand-writing on the wall: Numeravit, he hath numbred thy daies*; and even then, they reſt on this *hope*, and read this inſcription not unwillingly. The ſame uſe doe the *Apoſtles: Who hath regenerated us, in ſpe, to a lively hope, by the reſurrection of* CHRIST (it is *Saint Peter.*) *Reſt in hope* (ſaith DAVID) a *lively hope* (PETER;) Reſt in *hope* of *riſing* and *living* againe. Hoſ.2.15. Mar.16.6. Luk.24.38. Pſal.16.9. Dan.5.5.26.

בליות

And the terme, that IOB here gives *hope*, is worth a note: he calls it the *kidneyes of the ſoule.* It made the *Tranſlator* miſſe, that knew not this idiome. For, as in that part of the body is bred, and from thence doth iſſue that ſame *generativus humor*, whereby wee propagate our kinde, and *live* here (in a ſort) after we be dead: In like manner, by this *hope* (ſaith IOB, and ſo ſaith *Saint Peter*) we are *begotten* anew; we are *ſowen* (ſaith *Saint Paul*) and of that *ſeed, riſe againe in power, honour, and immortalitie.* 1 Pet.1. 1 Cor.15.

And this is *hæc ſpes, this hope.* For, *hope* at large heareth evill, hath no good name; Many our hopes prove *Vigilantis ſomnia*, waking dreames: we cannot lay them up, and if wee would; they are not worth the *laying up*, no more than our *dreames* bee. That the Heathen man made it his happineſſe, to ſay: *Vale ſpes*, farewell all hoping. This is true, where the *reſt* of our hope is vaniſhing, as *man*, whoſe *breath* Pſal.146.5. *is in his noſthrills*; and when that *goeth, all his thoughts periſh*. But this *hope* is of ano- Rom.5.5 ther nature: *Non confundet, it will not make you aſhamed*. Theirs a *realitie* in it, an Heb.6.19. *anchor-hold*; it is *built on the rocke*, it will endure, as the rocke, on which it is built, Luk.6.48. and on which it is *graven* here: There will come an end, and his *hope* will not be cut off, of all other: You may make a *Depoſitum* of it, lay it up: *Repone illam, & repone* 1 Pet.1.3. *te in illâ*; you may *reſt* on it, it is *ſpes viva*, a *living hope*, in *Him* that *liveth*, and ſhall reſtore us all to *life*.

Repoſita *in Sinu*: *In my boſome*. Now, the place is much, where *we lay it*: Every thing is beſt kept in his proper place. IOB ſaith, he beſtowed it in *his boſome*, and would have us to doe the like. Of that place, he made choice: of none without us, behind us. That wee might ever carrie it about us, ever have it before us, and in our ſight; ever at hand: not to ſeeke, but readie and eaſie to be had, when we call for it: and theſe, for the continuall uſe we are to have of it, in all the diſmayes and diſcomforts of our life. Beſide, there it will bee ſafely; that, being the ſureſt place, as being within the fold of our armes, Deut.13.6. where our ſtrength lyeth, and whence, hardeſt to take it from us. And there it will be beſt *cheriſhed*, in the warmth, and vitall heate of the *boſome*. There, the *nurſe* carrieth her *childe*: and the *wife* is called the *wife of the boſome*: And what is dearer to us than theſe two? But, above all, there it will bee next the *heart*, (for the *boſome* is but the cofer of the heart) and there IOB would have it. As well, for that, that place is the beſt place, and ſo beſt for the beſt *hope*: as that, there is in this *hope*, a ſpeciall *cordiall* vertue againſt the fainting of the heart: as (indeed) it is *cor cordis*, the very heart of the heart, and whereby the heart it ſelfe is more *heartned*. IOB found it ſo: So did *Saint Paul*, when hee grew out of heart. Put his hand 2 Cor.4.16. in his *boſome*, tooke out this *Hope*, lookes upon it, preſently ſaith: *propter quod non deficimus*. And when *Timothee* was in the like *deliquium*, he applies to him: 2 Tim.2.8. (What man! *Memento, Remember,* CHRIST *is riſen, and wee ſhall riſe and ſee* GOD; an amends for all, we can ſuffer:) as a ſpeciall receipt againſt all *cardiaque paſſions*.

But, in chooſing this place; *Iob's* minde was ſpecially, to except to the *braine*, where (commonly) men lodge it, and are miſtaken: it is not the right place. *Scio*, there (if you will;) in the *braine*; It is the *place* of *memorie*: But *Spero*, in the *heart*, the place of *affection* (namely *feare*:) and till the heart be the leſſe fearefull, and the more cheerefull for it; it is not where it ſhould be; not layd in the right place. Nay, not *Scientia cerebri*; *knowledge* is not the beſt neither, not in the *braine*: *Scientia Sinus*, and *corde creditur*; beſt, when it hath his reſt there. When *knowledge* in the *heart*, and *hope* in the *reines*; and He *that ſearcheth heart and reines*, may there finde them. Erre not then in laying it up in the *head*, or any where, but whither *Iob* carried it, and where he *layd it, in the boſome*.

To end; becauſe wee be ſpeaking of a *hope* to be layd up in our *boſome*, it falleth out very fitly, that, even at this time (*feſtum ſpei*) the *Church* offereth us a notable *pledge*, Ioh.6.24. and earneſt of *this hope* there to beſtow. Even the holy *Euchariſt*, The *fleſh* wherein our *Redeemer* was *ſeene*, and ſuffered, and payed the *price* of our *redemption*; and toge- Epheſ.4.30. ther with it the *holy Spirit*, whereby we are *ſealed to the great day of our redemption*. To the *laying up* of which *earneſt* of our *hope*, and intereſt in all theſe, we are invited at this time, even litterally, to *lodge*, and *lay it up in our boſome*. We ſhall be the neerer our *Scio*, if we *taſt & ſee* by it, *how gracious the Lord is*; the neerer our *Spero*, *if an earneſt or pledge of it be layd up* within us: the neerer our *redemption*, if we have within us the *price of it*: Ioh.6.54. and the neerer our *reſurrection*; they be his owne words, *He that eateth my fleſh and drinketh, &c. hath eternall life, and I will raiſe him up at the laſt day*. So *dwell we in Him, and He in us*; we, *in Him*, by our *fleſh* in Him; and He, *in us*, by *His fleſh* in us. Thereby drawing *life* from Him, *the ſecond*; as we doe death, *from the firſt Adam*.

1 Ioh.3.3. But *this hope* hath this propertie (ſaith *S. John*) it will mundifie the place where it lyeth (*Every one that hath this hope cleanſeth himſelfe*;) which place by verture of it, we ſhall ſo cleanſe, *Vt videatur in carne noſtrâ Deus*, that the *life of Ieſus may be manifeſt in*

our fleſh; and all men ſee the vertue of His *reſurrection,* to have His worke in us, by our *riſing* out of the *old* duſtie converſation, to *newneſſe of life*: His reſurrection and the power of it being *exemplarily ſeene in our fleſh,* our end ſhall be, to *ſee Him in our fleſh*; and that, *nobis* (not, *contra nos*) for our eternall joy and comfort. And then have we the *feaſt* in kinde, and as much fruit of it, as either *Patriarch,* or *Apoſtle* can wiſh us. Which that wee may, pray we to Him, &c.

⁂

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT *WHITE-HALL*, ON the XXIV. of March, *A.D.* MDCXI. *being EASTER DAY*, and being alſo the day of the Beginning of His Majeſtie's moſt Gracious Reigne.

PSAL. CXVIII. VER. XXII.

The Stone, which the Builders refuſed, the ſame Stone is become (or made) *the Head of the Corner.*

THE *Stone, which the Builders refuſed:* ſaith the Prophet *David*. I This is the *Stone which yee Builders refuſed:* ſaith the Apoſtle *Peter*. And ſaith it, of Act.4.11. CHRIST our SAVIOVR, *Hic eſt lapis, He is the Stone.* And ſaith it, to *Caiaphas* and the reſt, that went for *Builders*. We know then, who this *Stone* is, and who theſe *Builders* be, to begin with.

And in the very ſame place, the ſame Apoſtle Act.4.10. telleth us further, what is meant by *Refuſed*, and what, by *made head of the Corner*. *Quem vos*, whom ye denied and crucified: that was, *His refuſing*. And then, *Quem Deus*, whom GOD hath raiſed againe from the dead; that was His making *Caput Anguli*. *Refuſed*, when? Three daies agoe. *Made Head*, when? This very day: for, *Hic eſt dies*, followeth ſtraight, within a verſe, *This is the day*. Which Ver.24. *Day*: there is not one of the Fathers, that I have read, but interpret it of Eaſter Day.

And ſo wee have brought the Text, and the time together. Wee know, who is the *Stone*: CHRIST. Who the *Builders*: *Caiaphas* and thoſe with him. When *refuſed?* In His *Paſſion*. When *made head?* at His *Reſurrection*, that is, this day, which day is therefore (at the 27. verſe) ſaid to be, *Conſtitutus dies ſolennis*, made a ſolemne Feaſt day: *In condenſis*, on which the Church to ſtand thick and full: *Vſque ad cornua Altaris*, even up to the very Corners of the Altar.

This (I take it) is a good warrant, for our Church, to make this Pſalme, a ſelect choiſe Pſalme, for this Day; as peculiar and pertinent to the Feaſt it ſelfe. And a good warrant, for us, ſo to apply it. It is the HOLY GHOST's owne application, by the mouth of *Saint Peter:* we may boldly make it, ours.

2 Apoc.19. But though this be the cheefe ſenſe: yet, is it not, the onely. The cheefe it is: for the *Spirit of Prophecie* is in it, which *is the teſtimonie of* IESVS. Yet not the onely: for according to the letter, we cannot deny, but that originally, it was meant of *David.* He was a *Stone* too, and in his time *refuſed:* yet after, raiſed by GOD to the higheſt place, even to bee King over His people. The *Chaldee Paraphraſt* (the oldeſt we have) is enough for this, thus he turneth the verſe. מלא &c. *The Child, whom the chiefeſt men oppugned, He of all the ſonnes of Iſhai, was made Ruler of Iſraël.* A ſecond ſenſe then it hath, of *David.*

3 And, by analogie, it will beare a third; and it will ſort with *Ours,* or with any Prince, in like manner banded againſt, and ſought to be put by, as *He:* and yet after, brought by *God,* to the ſame place, that *David* was. To any ſuch it will well agree, and be truly verified of him, and rightly applied to him. And, I confeſſe, I choſe it the rather for this third. Becauſe, (as this yeare falleth out) upon one day (and *Hic eſt dies,* This is the day) We have in one, a memoriall of two benefits; 1 of our *Saviours* exalting, by His *Reſurrection:* 2 and of our Sovereignes exalting, and making Head of this Kingdome. Both, lighting together, we were (as we thought) ſo to remember the one, that we left not the other out. And this Text, will ſerve for both. Both, may in one be ſet before us: and ſo we reioice and render thanks to *God* for both: For the *Lord* CHRIST; and for the *Lords* CHRIST, under one.

Three ſenſes then, there are in the Text, and (to do it right) we to touch them all three. 1. CHRIST in prophecie. 2. *David* in hiſtorie. 3. *Our owne* in analogie. But we will give *Chriſt* the precedence. Both for His Perſon, He is *Davids* Lord, and the Head of all Head-ſtones: It is meet, Hee have *Primatum in omnibus, Hee in all things,* Col.1.18. *have the præ-eminence:* And, for that the truth of the text, never was ſo verified in any, as in *Him.* Wee may truly ſay, None ever, ſo low caſt downe: None ever, ſo high lift up againe, as *Hee.* Others *refuſed;* but none like *Him:* and their *heads exalted,* but nothing in compariſon of *His.* 1. Firſt then of *Chriſts,* 2. after, of *Davids* briefly: 3. and laſt, of *our owne.*

I. To applie it to *Chriſt.* *The ſtone,* is the gronnd of all. Two things befall it: two things as contrary as may bee. 1. *Refuſed,* caſt away: 2. then, called for againe, and *made Head of the Building.* So, two parts there are, to the eye. 1. The *refuſing.* 2. and the *raiſing:* which, are His two eſtates, His *humiliation:* and His *exaltation.*

1 In either of theſe you may obſerve two degrees. *A quibus,* and *Quouſque: By whom,* and *How farre: By whom refuſed?* We weigh the word, *Ædificantes:* Not by men unſkillfull, but, by Workemen, *Builders* profeſſed: It is, ſo much the more.

2 *How farre?* We weigh the word, *Reprobaverunt: uſque ad reprobari,* even to a reprobation. It is not *improbaverunt: diſliked,* as not fit, for ſome eminet place: but *reprobaverunt, utterly reprobate,* for any place at all.

II. 1 Againe, *exalted,* by whom? The next words are, *à Domino,* by *God,* as good a *Builder,* nay better than the beſt of them; which makes amends for the former.

2 And, *how farre?* Placed by *Him,* not in any part of the *Building:* but, in the part moſt in the eye *(the Corner:)* and, in the higheſt place of it *(the very Head).*

So, *Rejected,* and that by the *Builders,* and to the *loweſt eſtate:* And from the *loweſt eſtate, Exalted in Caput Anguly,* to the chiefeſt place of all; and that by GOD *Himſelfe.* This for *Chriſt.*

Gen.49.24. And *David* is a *Stone,* and ſo is *Ours,* and ſo is every good Prince *Lapis Iſraël* (as *Iacob,* in his Teſtament, calleth them.) And *Builders* there be, ſuch as by office, ſhould 3 Pſal.62.4. but many times doe not their office, no more than *Caiaphas* here. *Reprobaverunt* is, when they *deviſe to put Him by, whom God would exalt:* And *Factus Caput,* when *God,* for all that, doth them right, and brings them to their place, the Throne Royall.)

As, This was the *day*, when *God* ſo brought *David* (as appeareth by the 24. verſe :) And *Hic eſt dies*, This is the *day*, when He brought *His Majeſtie* to be *Head* of this Kingdome. Of theſe in their order.

The Stone which the Builders refuſed, &c.

THe eſtate of mankinde, as they are in Societie, either of Church or Kingdome, is in diverſe termes ſet forth to us in Scripture: Sometimes of a *Flocke*, ſometimes of *Husbandry :* otherwhile, of a *Building*. *Yee are His flocke*, divers times in the Pſalmes. *You are Gods husbandry, You are Gods building*, both in one verſe. 1 Cor.3.9. Now, the Style of this Text, runnes in termes of this laſt, of *Building*, or *Architecture*. For here are *Builders*, and here is *Stone*, and a *Coigne* or *Corner*, and a *Top* or *Turret* over it.

Of this Spirituall *Building*, we all are *Stones :* and (which is ſtrange) we all are *Builders* too: To bee *built*, and to *build*, both *ſtones*; in regard of them whom *God* hath ſet over us; who are to frame us, and wee ſo to ſuffer them. *Builders*, in regard of our ſelves firſt: then, ſuch as are committed to us, by bond, either of duty, or charitie; Every one, being (as *Saint Chryſoſtome* ſaith well) *de ſubditâ ſibi plebe, quaſi domum Deo ſtruere*, of thoſe under his charge, to make *God* an houſe. As *Stones*; it is ſaid to *us*, by *Saint Peter, Super-ædificamini, Be ye Built up*, or framed. 2 Pet.1.5. As *Builders*; it is ſaid to us, firſt, by *S. Iude, Build your ſelves in your moſt holy faith*. Iud. 20. Then, by *Saint Paul, Edifie ye, or build ye one another*. 1 The.5.11. *Be built*; by obedience and conformity: *Build your ſelves*, by increaſe, in vertue and good workes: *Build one another*, by good example, and wholeſome exhortation. The ſhort is: This is to be our ſtudy, all: if we be, but our ſelves, every one in himſelfe, and of himſelfe, to *build* GOD an *Oratorie*. If we have an Houſhold, of them, to *build* Him a *Chappell*. If a larger circuit, then a *Church*. If a country or Kingdome, then a *Baſilica*, or *Metropolitan Church :* which is properly, the Princes Building.

This in the text (the *Builders* here were in hand with) as a *Baſilica :* for it was the frame of the *Iewes* Governement: but, is applied, to all States in generall. For, *Iewry* was the Scene or Stage, whereon the errors or vertues of all Governments, were repreſented to all poſterity.

Foure words there be in the Text: 1. *Ædificantes*, Builders. 2. *Lapis*, Stone. 3. *Angulus*, a Corner, and 4. *Caput*, the Head. From the firſt word *Ædificantes*; this we have: That States would not be, as tents: ſet up, and taken downe, and removeable. They would be *buildings*, to ſtand ſteddy and fixed. Nothing ſo oppoſite unto a *State*, as not to *ſtand*.

2. From the ſecond, *Lapis :* That, this *building* would be, not of clay and wood; or (as we call them) *Paper-walls :* but, *Stone-worke*, as ſtrong, as defenſible, as little ſubject to concuſſion, or combuſtion, as might be.

3. From the two parts ſpecified, firſt, *Anguli :* This *Stone-worke*, is not a wall forthright, to part in ſunder, or to keepe out: but, it conſiſts of diverſe ſides: thoſe ſides meete in one Angle: where if they meete, and knit well, all the better will the *building* be.

4. *Caput*. And they will knit the better, if they have a good *Head*. For, where they meete, no place ſo much in danger of weather going in, and making the ſides fly off, if it want a Covering. A *head* it would have, to cover it: It is a ſpeciall defence, and beſides, it is a Sovereigne beauty, to the whole *building*.

And that *Head*, would not be of *playſter*, to crumble away: or of *wood*, to warp or rot with the weather: or of *lead*, to bow or bend, and to cracke: but of *Stone*, and the principaleſt *Stone*, that could be. The chiefe part it is, the *head :* the chiefe care, and conſultation would be, what *Stone* meet for that place: for indeed, it is all in all.

The firſt ſenſe CHRIST. Dan.2.34. Zach.3.9. Eſa.28.16. That, is the conſultation here. Here is CHRIST, what ſay you to him? He is a *Stone*. 2. *A building ſtone*. 3. *A Corner Stone*. 4. *A Head Stone*. *A Stone*. So the Prophet termes Him. *Dan*. 2. 34. *Zachar*. 3.9. *Eſay* 28. 16. And ſo the Apoſtles, *Peter, Act*. 4. 11. *Paul*, 1 *Cor*. 10. 4. 1. In His Birth: *Daniels ſtone, cut forth without hands*. 2 In His paſſion: *Zacharies ſtone, graven and cut full of eyes, all over*. 3. In His Reſurrection: *Eſays ſtone, layd in Sion, Qui crediderit non confundetur, He that beleeveth in Him then, ſhall not be confounded*, ſaith S. *Peter*, 1. *Pet*. 2. 6. *Hic eſt lapis*. He is the *Stone* of our faith, ſaith S. *Peter, Lapis erat Chriſtus*. And Act.4.11. 1 Cor.10.4. *Petra erat Chriſtus*, ſaith S. *Paul*. He is the *Stone* of our Sacraments, the Water of our Baptiſme and of our Spirituall drinke (both) iſſue from Him. A *Stone*: firſt, for His nature, of the earth as *Stones* are, out of *Abrahams quarry* (ſaith *Eſay*) to ſhew Eſa. 51.1. Epheſ. 4.9. Pſal 22.6. His Humanity. And, out of κατώτερα τῆς γῆς *the very loweſt part of the earth* (ſaith the *Apoſtle*;) to ſhew his Humility. Indeed, nothing ſo ſubject to contempt, to be troden on, to be ſpurned aſide, as it. And ſuch was His condition, *Vermis, non homo*, and, *Lapis, non homo*. *A Worme, or a Stone, and no man*.

2 A *Stone* will indure much ſorrow, nothing more. And, who did ever ſuffer like *Him*? or in His ſuffering, who more patient, or ſtill, or ſtone-like, than *He*?

3 But the chiefe vertue of a *Stone* is, that it is firme and ſure: And ſo *is* He. Yee may truſt *Him*, ye may build on *Him*. *He* will not faile you. What ye lay on *Him* a Pſal. 40.3. b Exo.17.12. c Gen.28.11. Matt.16.18. is ſure. [a] *David* may have ſure footing, and reſt *his feet*; [b] *Moſes, his hands*; [c] *Iacob, his head*, on this *Stone*. This is it He hath His denomination from. He that truſts in him, nothing, *not the gates of hell, ſhall prevaile againſt him*. Truſtineſſe, with *non confundetur*, the chiefe vertue of a *Stone*: of CHRIST: and of thoſe that are *Head-ſtones* by, and under Him.

But, there are *Stones*, that lye ſcattered, that will neither *head well*, nor *bed well* (as they ſay) not meet, to build withall: meet, for nothing but to hurle, and to doe hurt with. But CHRIST is a *Stone*, to doe good with, to build with. *Lapis ad ædificationem*. And He loveth not to ſcatter, or be by Himſelfe, *his delight is to be with the* Pro.8.31. *Sonnes of men*: and to grow with them, into one frame of building.

3 Epheſ.2.14. *A Corner Stone*. Of all the places in the building, that one ſpeciall place, liketh Him: Where the ſides meet, there He is. To joyne together, *two make to one*, He loveth it above all: ſtretching Himſelfe, to both walls, that both may reſt on Him.

4 And laſtly, *Lapis primarius*, a *Headſtone*. For, there he ſhould be, there, is His right place, and it will never be well with the *Building*, till *He* be in that place, till CHRIST be Ἀκρογωνιαῖος, *Caput, in omni procuratione*, The higheſt and chiefeſt end of all. This He is, and in the end, This He will be: if not by Men, yet by GOD.

But now, we have to doe with Men: and we are to put it to voices, their voices, with whom He lived, what they thinke of CHRIST, for *Caput Anguli*. It is returned, *Quem reprobaverunt*: He is *refuſed*. Will ye heare it, from themſelves? Luc. 19.14. *Nolumus hunc regnare, We will not have Him King*; Not in that place; no *Head*, in any wiſe.

1 But *à quibus*, Who were theſe? *Theſe were fooliſh people*, that knew not the vertue or value of a *Stone*: no heed to be taken what they cry. *We will get us*, with Ier. 5.4. Ier. 5.5. *Ieremie, to men of skill, that know*, what *Stone* is for every place; profeſſed *builders*, by their trade: *But theſe alſo, were no better* conceited of *Him*, than the other: for, *doe any of the rulers make any account of him? Iohn* 7.48. As who ſay, None of them neither, The very *Builders* refuſe Him too.

2 Well, we will make the beſt of it: It may be, not for the *Head*: But there be more places than that: If not allow Him there, yet He may be in ſome elſe. *Improbaverunt*, it may be, but not *reprobaverunt*: diſallowed, but not caſt aſide quite. We aske then, how farre? Will ye put Him up the ſecond time, and (to ſee the *Quouſque* in kind) will ye put up *Barabbas* with Him? *Non hunc, ſed Barabbam*. So it Ioh.18 40. went: That was their verdict. Now, by this time it is *reprobaverunt* (as flat as may be) *a refuſe* indeed, and that with a foule indignity.

But theſe, were but the *Vulgar*, againe. What ſay the *Builders* to this? He, of them, that tooke himſelfe for a very *Vitruvius*, ſuch a Workman, as he ſaid, all the reſt *underſtood nothing at all*, the Maſter-builder *Caiaphas*, he was flat, *Expedit*, *It was expedient He ſhould dye*; Ioh.11.49,50 be caſt aſide into the heape of rubbiſh, be put out of the building, cleane. That, is his doome.

Now, lay theſe together. To bee *refuſed*, is not ſo much; it may be, it is of ſuch, as are ignorant. 1 But, to be *refuſed* of *Builders*, and thoſe the *chiefe*, is much; for, they are preſumed to bee skilfull. 2 Againe, to bee diſliked for the chiefe place, not ſo much; if not for that, hee may be for another: But, to be utterly *reprobate* (that is) not *refuſed*, for the *Head*, nor *refuſed* for the *Corner*, but *refuſed* ſimply for any roome at all: not in the *toppe*, nay, not in the *bottome*: not in the *Corner*, nay, not in any ranke of the *Building*: that, is as much as may bee. And this, was CHRISTS lot.

Yet this was all but in words, nothing was done to Him. But there is a *reprobation*, in deed, and that is yet farre worſe. And to that, they proceed, even to actuall matters, to *reall reprobation*. Before they caſt Him aſide (this poore *Stone*) they hackt and they hewd it, and mangled it piteouſly; they ſhewed their malice even in that, too. *Cælaverunt Sculpturam ejus* (ſaith the Prophet) their tooles walked on Him, they *graved Him*, and cut Him with a witneſſe, *and made him full of eyes*, on every ſide. What skilled that? What diſgrace, or what ſorrow is done, to a *Stone*? the *Stone* feeles it not. The cry, of *Non hunc*, or the edge of the graving toole, affect it nothing. True: But Hee was *Lapis vivus*, a *living ſtone* (as *Peter* calleth Him, 1 *Peter* 2. 5.) a *Stone* Zacha.3.9. that hath *life*, life and ſenſe, and felt all: Felt His graving, the edge and point both: felt His deſpiſing, the ſcorne, and malice both: (of the twaine, this the more, but) both He felt. When *they made furrowes on His backe*, Pſal.129.3. with the ſcourges: when they *platted the Crowne of Thornes, and made it ſit cloſe* to His head; Matt.27.29. when they *digged His hands, and feete*, Pſal.22.16. He felt all. He endured it patiently, *tanquam Lapis*: but He felt it ſenſibly, *tanquam vivus*. Had quick ſenſe, of His paine in *graving*: had lively apprehenſion, of His contempt in *refuſing*.

And theſe very two words (in the Text) *Lapidem*, and *Reprobaverunt*, ſet out unto us, both parts of His *Paſſion* fully: As if He had been *Stone*, ſo layd they on Him: As if He had beene a *Reprobate*, ſo powred they all diſgrace upon Him. And, even as a *Stone* He was, in His paſſion. For, as the *Stones* give againſt the weather: ſo was there not to be ſeene upon Him, *a bloudy ſweate*? Luc.22.44. Did He not *give* (as it were) of Himſelfe, againſt the tempeſt came? And when it came, was it not ſo ſtrange (even that, which this *living ſtone* ſuffered) as the dead *Stones*, that had no life, as if they had had life and compaſſion of His caſe, *rent in ſunder* with it? *Lapidem* then, is true.

And, for *reprobaverunt*, that, is as true. Matt.27.51. For how could they have intreated *a reprobate*, worſe than they entreated *Him*? *in His thirſt*, *In His prayer*, *In the very pangs of death*, Ioh.19.29. what words of ſcorne and ſpitefull opprobrie? What deeds of malice and wretched indignitie? Matt.27.47. Of Himſelfe, it is ſaid (and by way of exaggeration) *He humbled Himſelfe to death, the death of the Croſſe*: Phil.2.8. of them, it may be no leſſe, *Reprobaverunt ad mortem, mortem crucis*, they *rejected* Him *to death, the death of Reprobates*; *the death*, whereunto *a Curſe* is annexed, *the death of the Croſſe*. And never gave Him over, till they brought Him, *lapis ad lapidem*, into a grave of *Stone*, and rolled a *Stone* upon Him, Mat.27.60. and there left Him. And thus much, for *Lapis quem reprobaverunt*.

It is the Feaſt of the *Paſſeover*: we now paſſe over, to His other eſtate; *His Exaltation, ad Caput Anguli*. 2 Were it not ſtrange, the ſtone ſhould be rolled away, and this *Stone* ſhould bee digged up againe, and ſet up in the *Antes*, the place moſt conſpicuous (that is) made a *Corner-ſtone*: and that, in the very top, the higheſt part of all (that is) made a *Head-ſtone*? Were not this a ſtrange Paſſeover, from *death*, to *life* from loweſt *reprobation*, to higheſt *approbation*; from baſeſt *reproach*, to greateſt *glorie*?

But, ſeeing *builders* (we ſee) may be deceived, and that *in Capite* (as we finde here;) and that, though *Caiaphas* be one of them: and a *ſtone* may have wrong; Would it not be well, we called to ſcrutinie againe? Is there any *builder* yet left, before whom, wee may bring the matter? Yes, there is. *Every houſe is built of ſome man* (ſaith the Heb.3.4. Apoſtle) *but Hee that is the builder of all, is* GOD. He that ſet up this great vaulted Iob 38.6. worke, of Heaven over our heads: that layd the *Corner-ſtone* of the earth, *Hee* is a Pſal. 104.3. *Builder.* But, *Hee* that layd His Chamber-beames in the watters, Iob 26.7. *Et appendit terram ſuper nihilum,* hangs this great Maſſe, no man knowes upon what: *Hee* that beginneth at the toppe, and builds downewards, Heaven firſt, and then Earth (as *Hee* did:) *Hee* paſſeth all ours, *He* is a skillfull *Builder* indeed. Is *Hee* of the ſame minde? Offer CHRIST to *His* probation. *Hee* will *reprobare reprobantes,* condemne them, that ſo refuſed Him: And all will turne, quite contrarie. Saine *Peter* ſaith it: Hee was 1 Pet.2.4. ἀποδεδοκιμασμένος, *reprobate with men, but* ἐκλεκτὸς, *choſen of* GOD, ἐξουδενωμένος, *nothing worth, with them,* but ἔντιμος *precious, with Him.* Meet to be in the *building*; Nay, no *building,* meet to bee, without *Him.* And in the *building,* if any part more object to the ſight, than other, *there.* And in that, if any place higher than another; *there. In ædificio, Angulo ædificii, Capite Anguli:* In the *Building,* the *Corner* of the *building,* the *Head* of the *Corner:* (that is) in the higheſt place, of the chiefeſt part of all. This, *He* thought *Him,* and as *Hee* thought *Him,* ſo *He* made *Him:* and made *Him* ſo this day, the day of His *Reſurrection.* Whom they caſt downe, GOD lift up, from the grave: whom they vilified, He glorified; glorified, and made Him *Caput Anguli, The Head of the Corner.*

Anguli. How of the *Corner?* The *Corner,* is the place, where two walls meet: and there bee many two's in this *Building:* The two walls of Nations, *Iewes* and *Gentiles:* The two, of Conditions, *Bond* and *Free:* The two, of Sexe, *Male* and *Female:* the great two (which this day we celebrate) of the *Quicke* and the *Dead:* above all, the greateſt Two of all, *Heaven* and *Earth.*

The two firſt meet in *Him:* There was a partition, but *He* downe with it: *Et fecit utraque unum,* Epheſ. 2. 14. So that, Gal.3.28. *there is neither Iew nor Greeke, neither Bond nor Free, neither Male nor Female, but all one in* CHRIST IESVS: Yea, the *Quicke* and the *Dead,* both live to *Him.* And all theſe, ſo many Combinations, as in the *Center,* meet in *Him:* and *He* in the mids of all, drawes all, and knits all, in one holy Faith, and bleſſed hope of His Comming; one mutuall unfained love towards each other. *Exit* Zach.10.4. *Angulus,* well ſaid *Zacharie.*

Caput. And as *Vnitie* is in the *Angle*; ſo *Order,* is under the *Head.* As all, one, in *Him*; ſo, *He* is *Head* of all. *Head* of the *Iewes, Ieſus* in their tongue: Head of the Col.1.18. Col.2.10. Gentiles, CHRIST in their tongue: *Head of the Church: Head of all Principality and Power.* Therefore this day, CHRIST *that dyed roſe againe, that He might be Lord both of Quicke and Dead, Rom.* 14. 9. And of the great *Angle* of all, conſiſting of Matt.28.18. *Heaven* and *Earth*; for, *all power was given Him in heaven and earth,* and *Hee* made *Head* of both.

1 Now then: will ye lay theſe together? There can come to a *ſtone* no greater dignity, than, there to bee (in the *Head.*) To any *ſtone:* but it is much increaſed, by 2 that Circumſtance, that it is not onely, *Lapis* (barely;) but, *Lapis quem reprobaverunt,* that now is there *in the Head:* Not any *ſtone,* but a *ſtone* ſo refuſed (as wee heard) for ſuch a *ſtone,* there to be; from that *Terminus à quo,* to come to this *Terminus ad quem*; from ſo baſe an eſtate, there to be, that is a great increaſe to it.

3 And thirdly, by ſuch a perſon, a *Builder* ſo match-leſſe, there to be: that is yet a degree higher: And this triplicity exalteth much His *Exaltation.* That by *God,* and not *Gods ſuffering,* but His *doing:* and that, *factum mirabile, His wonderfull doing,* it came to paſſe: As indeed, wonderfull it is to ſee, that which all the World now ſeeth: CHRIST, that (for the preſent) was ſo ſtrangely dejected; ſince, to be ſo exceedingly glorified: *So* Phil. 12.19.10, 11. *many knees to bow to* Him, *ſo many tongues to confeſſe* Him, His *Name to be above all Names, Heaven and Earth to be full of the Majeſtie of His glorie.*

Now, from theſe words, *Caput, Anguli:* that which we learne morally, is: to make much of the two vertues commended to us, in theſe two words: 1 *Virtus Anguli*; 2 and *Anguli ſub Capite.*

Firſt, the vertue of two walls united in one *Angle*, that is, *Vnity*. For CHRIST will not be *Caput Maceriæ*, of a Party-wall, but of an *Angle* joyned. He is not of their ſpirit, that, ſo they may bee *Head*, care not, though it bee never ſo *broken a wall*.

Secondly, not every *Vnitie*, but *Vnitas ordinata*, that hath, or is under a *Head*. For it is not, *Cujuſvis Anguli*, but *Anguli, cui Caput*: not of every *Angle*, but of an *Angle*, the unity whereof, is neither in the taile, nor in the ſides, but in the *Head*: That is, commendeth to us, as *Vnity* againſt *Diviſion*; ſo *Order* againſt *Confuſion*. They that can be content to *corner* well, but would be *Acephali, Head-leſſe*, have no *Head*, pleaſe Him not: No more doe they, that would joyne, but would be *Poly-cephali*, have a Conſiſtory of *heads*, many *heads*; as many as the Beaſt of *Babylon*. For ſure it is, an *Angle* can have no more *heads* but one. To love an *Angle* well, but an *Angle* that hath an *Head*, and but *One head*. To love an *Head* well; but an *head*, not of a *ſingle wall*, but of an *Angle*. Both theſe, and both to be regarded. They be *Zacharies* two *ſtaves, Bands, and Beauty*, which uphold all government; breake one, and the other Zach. 11.7. will not long be unbrokend. The *head*, without *Vnity*: *Vnity*, without the *head*: 10.14. either without other will not long hold.

Both then: but eſpecially *Vnity*, for that commeth in here, not neceſſarily (as doth the *head*) but extraordinarily. And therefore, extraordinary regard to be had of it. For I was thinking, why He ſhould here in this ſecond part, ſay, that *He was made Head of the Corner*? Why ſhould it not ſuffice, to have ſaid, *factus eſt Caput*, and no more? Or if more, *factus eſt Caput Ædificii*? To have ſaid, *He was made the Head*: at leaſt-wiſe, made the *Head of the whole Building*? Why muſt *Anguli*, be added? What needed any mention of the *Corner*? No occaſion was given, no mention was made of it, in His *Refuſing*: The word [*Head*] would have ſerved fully, to have ſet His *Exaltation* forth. Some matter there was, that this word muſt come in: And ſure, no other, but to ſhew CHRISTS ſpeciall delight and love of that place. At His riſing, this day, *Stetit in medio*: and here He is come to His place againe: for, *Stetit in medio*, John 20.19. and *Caput Anguli*, come both to one. Therefore, that like love, like ſpeciall regard be had by us of that place, and of the vertue of that place (*unitie*;) that it be ſought and preſerved carefully, that the *ſides* flie not off, the well knitting whereof, is the very ſtrength of the whole *Building*.

By *Bede*, it is rendered, as a reaſon why the *Iewiſh builders* refuſed our SAVIOVR CHRIST, for the *head*-place, *Quia in uno pariete, ſtare amabant*. They could endure no *Corner*; they muſt ſtand alone, upon their owne ſingle wall; be of themſelves; not joyne with *Gentile*, or *Samaritane*. And CHRIST they endured not, becauſe they thought, if *He* had beene *Head*, He would have enclined that way. *Alias* John 10.16. *oves oportet me adducere*: *Alias*, they could not abide. But ſure, a purpoſe there muſt be *alias oves adducendi*, of bringing in others, of joyning a *corner*, or elſe we doe not *facere ſecundùm exemplar*, build not according to CHRISTS patterne; our Heb. 5.8. faſhion of Fabricke, is not like *His*. They that thinke, to make CHRIST *Head* of a *Single wall*, are deceived: it will not be. They that ſay, ſo the *head*, all is well; it skills not for the *Corner*; erre too. He is γωνιαῖος, a *Corner-ſtone* firſt, and then ἀκρογωνιαῖος a *Head-ſtone* after. And they that had rather, be a Front in a wall, than in a meaner place *ſub lapide Angulari*; And they, that ſtand upon their owne partition, and will not endure to heare of any joyning; care not what become of *Angulus*, if it were ſtrucken out; *the ſame mind, is not in them*, in neither of them, which was in CHRIST Philip. 2.5. IESVS. *His* minde we ſee. *He* lookes to the *Angle*, as to the *Head*; and to the *Head*, as to the *Angle*. And they *build* beſt, that *build* likeſt Him, *Wiſdome is juſtified of all* Luke 7.35. *her Children*.

And laſt; the duty of *the whole Second part*, and ſo, *this dayes dutie*, is this. When 1 the *Head-ſtone* is brought forth, and reared (as to day it was) we are to proſecute it, with *Hoſanna*, and *Benedictus qui venit* (as it ſtraight-way followeth in the *Pſalme*) Verſe 25, 26. with acclamation of *Grace, Grace unto it*. For ſo (ſaith the Prophet) *Lapis primàrius* Zach. 4.7. would be laid, with rejoycing. Rejoycing: as in His regard, that hath obtained his due: ſo, even in the *Buildings*, that hath got ſuch a *Head*: Such and ſo gracious a *Head*, as could endure, thus to be *refuſed* by them; and yet admit, yea, even thoſe, that ſo refuſed Him (if the fault be not in themſelves) to be *Stones* in His *building*, for all that: and to be members of the Body, whereof He is the *Head*.

2 Then ſecondly, as GOD hath: ſo we to make *Him, Head*. Actually, we cannot; *He* is made to our hands: but, in account, we may: Giving Him, the higheſt place in all our reſpects; *Magnifying His Name, and His Word, above all things*: *His Word*; making it our chiefe ground: *His Name*, and the glory of it, making it our chiefe end. That other conſiderations carry us not away, as theſe *Builders* here it did, of *Venient Romani*, or, I wot not what; but that ever (as the Heathen Lawyer ſaid) it be *Potior ratio, quæ facit pro Religione*, the beſt reaſon, that maketh beſt for *Religion*, and for the good of the Body of this *Head* (that is, the peace of His Church.) And this, for, *Lapis erat* CHRISTVS.

Pſal.138.2.

Iohn 11.48.

1 *The ſecond ſenſe, David.*

But, *Lapis erat David*, is likewiſe true. Therefore, that we doe King *David* no wrong, let us ſhew, how it fits him too: but briefly, becauſe, this, is not His day. *David was a ſtone*. The Iewes ſay, it was his Nic-name, or name of diſgrace; that, in ſcorne they called him ſo. For that, all his credit (forſooth) came, by caſting a *ſtone*, and hitting *Goliah*, by chance, right in the fore-head: and ſo, they thwited him with that name. They gave it him, in ſcorne: but he bare it, in earneſt. For ſure, much ſorrow he endured: had, that property of a *Stone*. And nothing could remove him, or make him ſhrinke, from his Truſt in GOD, or from his Allegiance to *Saul* his liege-Lord: that qualitie alſo.

2 And *refuſed* he was: not as CHRIST, we muſt not looke for that, neither in him, nor in any. GOD forbid, that any, ever ſhould be ſo *refuſed*, as *Hee*. As CHRIST, none, but CHRIST. No: but yet, in his degree *refuſed* he was, though. A hard time he had, and many hard termes, and hard uſages he endured, for many yeares together; purſued, and followed, and ſhould have *beene* no *Head*, nay, ſhould have *had* no *head*, if he had beene gotten.

3 *Refuſed*, and by whom? Even by *Saul*, all his life-time: and when *Saul* was dead, *Abner* refuſed him, and ſet up another againſt him. And when he was out of his Countrey, in *Gath*, *refuſed* there too, by the Princes of *Achis*. And even at home, by his owne brethren, and fathers houſe. Yea, *Samuel* himſelfe, had given it away (the *Head-place*) from him, to *Eliab*, and ſo *refuſed* him; but, for GOD. And theſe, went then, for the chiefe *Builders* in *Iſrael*, at that time. So, the *Builders refuſed* Him.

2 Sam.2.8.
1 Sam.29.4.
1 Sam.17.28.
1 Sam.16.6.

4 But, after all this, all this notwithſtanding, this *Stone* became the *Head*, (that is) *David* got the Crowne, and was King at laſt. For (*Head*) is the *Kings* Name. So doth *Samuel* call the *King*, 1 *Sam*.15.17. So doth *Eſay*, *Chap*. 7. 4. So doth *Hoſee*, *Chap*.1.11. But eſpecially, ſo *Daniel*, in expreſſe termes, *Tu es Caput aureum*, ſpeaking to the King, *Thou art the Head of gold*.

Chap.2.38.

Head, and of the *corner*: that is (as ſome interpret it) of *Iuda*, and *Iſrael*. But, that is thought ſomewhat hard. For, thoſe two, were not two Kingdomes, nor ever ſo reckoned, till *Roboam's* time. And, what if *David* had not happened to have beene firſt King of one Tribe, and after, of all; ſhould he have loſt this name then? Should he not have beene Ακρογωνιαῖος? Shall no King be *Caput Anguli*, if hee have but one entire Kingdome? Shall not *Salomon*, as well as *David*? No queſtion but he ſhall.

The better part therefore thinke good, to give it that ſenſe, which never failes in any *State*: and which ſundry times ye ſhall finde pointed at by *David* himſelfe, as in the [a] 115. before, and in the [b] 135. after: Yea, even here in [c] this *Pſalme* at the beginning; *Domus Iſrael*, and *Domus Aaron*, the Houſe of *Iſrael*, and the Houſe of *Aaron*; that is, the two eſtates, *Civill and Eccleſiaſticall*, which maketh the maine *Angle*, in every Government. GOD Himſelfe hath ſevered them, and made theſe, two; but to meet in one: Not one to maligne and conſume the other. And, the happie

a Verſ.9.10.12.
b Verſ.19.
c Verſ.2.3.

combining of theſe two, is the ſtrength of the *Head*, and the ſtrength of the whole *Building*. If it beare but upon one of them, it will certainly decay. It did ſo in *Sauls* time: He little regarded the *Arke*, and leſſe the *Prieſts*. *David* ſaw *Sauls* errour, and in his *Pſalme* (where he ſingeth *Ne perdas*, to a Common-wealth) promiſeth to have equall care of *both* pillars, and to uphold them *both*. Pſal 75.3.

The firſt Booke of *Chronicles*, is ſufficient to prove, and perſwade any, he dealt in *both*, as chiefe over *both*. Not by right of *Prieſt-hood*, for none he had. And that, of his *Prophecie*, is as cold. Others alſo did the like, *Aſa, Ioſaphat, Ezekias, Ioſias*, that were no *Prophets*, nor ever ſo accounted.

In the Law (it is *Philo's* note) both Tables meet in the fifth Commandement (which is the *Crowne-Commandement*) as it were in an *Angle*; which Commandement, is placed (ſaith he) ὡς ἐν μεθορίῳ as it were in the middle, or confines of both tables; that of *Religion*, and this other of *Iuſtice Civill*: That, with the right arme, the Prince may ſupport that, and with the left, this; and ſo uphold both. And in the Goſpell, CHRIST applieth this very verſe, to Himſelfe, as *Heire* of the *Vine-yard*. *Heire* He was not, but as *King*, not as *Prieſt*: He could not; for, *of that Tribe He was not borne, but was called to it, as was Aaron*. Math.21.42. Heb.7.13, 14.

Since then, here we finde both, and that *David* was both, it is no error (I truſt) to call a King, *Caput Anguli*; No more is it, to call him *Lapidem primarium*, or *angularem*, chooſe ye whether. The *Perſian* (by the light of nature) called the King *Ahaſhueroſh* (that is) *Soveraigne head*. The *Grecian* (by the ſame light) called the King, Βασιλέα, that is, βάσιν τοῦ λαοῦ the *Baſe* or *Corner-ſtone* of his People.

Shall I adde this? This word (*Stone*) which is here affirmed, of *David*, in this verſe: is, in the new Teſtament, five ſeverall times, turned by the *Syrian* Tranſlator, *Cepha*: [a] thrice in the three *Goſpels*: once in the [b] *Acts*: and once in [c] Saint *Peter*. So that, he did not thinke it ſtrange, to call *King David Cephas*. So *Cepha*, as well ſaid of *David*, as of *Peter*. And [d] *Tu paſces*, as well ſaid to *David*, as *Paſce* to *Peter*. And [e] *Zorobabel* hath in his hand, the *Line*, as well as *Ioſua the high Prieſt*, towards the *building* of the *Temple*. The *thing*, the *dutie* it ſelfe, and the *bounds* of it, let us lay forth and agree of, as we can: but ſure, the *Name* is not to be ſtood on; it cannot be denied Him.

a 1 Matt.21.42.
2 Mar.12.10.
3 Luk.20.17.
b Act.4.11.
c 1 Pet.2.7.
d 2 Sam.5.2.
1 Chron.11.
e Zach.4.10.

3 The third ſenſe. His Maieſtie.

And now to our ſelves: to whom, as *This is the day which the* LORD *hath made*, touching CHRIST, and His *Reſurrection*; ſo is it, likewiſe, *the day that He hath made*, the *ſecond time*, by making on it, *His Maieſtie*, *Head of this Kingdome*, the very Name whereof, hath affinitie, and carrieth an alluſion to the terme, *Anguli*, in the ſound of it.

1 And, neither were Your *Maieſtie*, without your part of *refuſing*, in a kinde: but did participate, ſomewhat of it, with *David*, though in a leſſe degree. Good, and firme, and ſure, though your *Right* were, as any ſtone; yet allegations were ſtudied, to ſubject it to queſtion, yea, to *refuſing*. For, did no body ever ſee a project drawen, wherein ſome other *ſtone* was marked out, to have beene *Caput Anguli*? Yes; it is well knowen, *Titles* were raiſed, and ſet on foot, and Bookes written, to that end.

2 And, they tooke themſelves for no meane Work-men, that were the deviſers of them: that, both at home and abroad, contrived it another way: and plotted, to have put *You* by, and to have had ſome other *Head-ſtone*, of their owne hewing out, in Your roome.

3 Yea, to make Your caſe, yet more like to CHRISTS caſe: even the High Prieſt, he that claimeth *Caiapha's* place, he and his crue, had their hands in it. Wee may no leſſe truly, ſay to them, than Saint *Peter* ſaid to *Caiaphas*; *Quem vos, Whom yee would have caſt aſide*, if yee might have had your wils. And to that end, had your firſt *Breves* ready drawen, and ſent abroad; and others, in a readineſſe, to ſecond them.

4 Yet for all their *Breves*, and *Bulls*; this *Stone* is the *Head*, for all that. *Factus*, made he is, and made by GOD. For, *à Domino*, GODS doing it was, evidently; that after ſo much plotting, ſo many yeares together, at the very time, GOD bowed the hearts, of ſo many thouſands, as it had beene the heart of one man, to agree in one: as that, all that fore-ſaw it, thought it had not beene poſſible; and all that ſaw it,
Pſal.64.9. confeſſed it admirable; and *all men ſaid, This hath* GOD *done: for they ſaw evidently, it was His worke*.

4 The *Head, You* were then made: And *Head*, not of One *Angle*, as *You* were before (for, *Caput Anguli*, I hold a King to be, though he have but one Kingdome) but *Caput Trianguli, Head* now of three, even of a whole *Triangle*. So, their titles were daſhed, their plots diſappointed, and all their devices, as the Potters clay. *Yours* it
Eſay 29.16. was of right, and GOD hath brought *You* to it. So it is: and our eyes doe ſee it, and our hearts doe joy in it, and our tongues bleſſe GOD for it; and here wee are, this day, with all praiſe and thankes to acknowledge it, that ſo it is. It is a part of this *Dayes dutie*, that ſo wee ſhould acknowledge it, and give *Him* thankes for it, that brought it to paſſe.

2 And, may I not further put you in minde, of another *making* yet? And it is not impertinent neither: to this day, eſpecially. For, after the firſt *making* or *placing*, looke, how many after-attempts are made, to un-make or diſplace the *Head-ſtone* againe; ſo many times, as it is heaved at, to that end, and thoſe attempts defeated: ſo many new *placings*, ſo many new *makings*, are we to reckon of. *David* was *made Head*, not only, when *Saul* and *Abner* ſought to put him downe, and were put downe themſelves; which was, before he came to the Crowne: but, even after *he* had it,
2 Sam.20.1. and had worne it long, when *Abſalom* and *Sheba refuſed* him (being their *Head*) and cryed, *No part in David*, and ſo, ſought to ſet him beſides the Throne.

15.30. And *Builders* there wanted not in that deſigne: *Abſalom* had *Achitophel* and *Amaſa*,
9.30. two as principall *Maſter-builders*, as then were any. When GOD brought *David* backe to his Seat againe, and delivered him from them, that ſought to remove him from it: He did as good, as *place* him in it, anew. *David* himſelfe ſaith ſo, before (at the 13. Verſe.) *He was ſhrewdly lifted at, and ready to turne over: but* GOD *ſtayed him, and ſet him right in his Seat againe*. And in very deed, the *Verſe* next before, (the XXI.) where he ſaith, GOD *had heard him, and was become his Deliverer*, makes the Writers to thinke, this *Pſalme* was endited rather for this Second, than for his firſt placing.

Now, a like *Second making*, wee may well remember: and wee cannot doe it better, than upon *this day*. *This day* (as wee ſhall ſee) hath an intereſt in it. That, ſince Your ſetting in the Seat of this Kingdome, Some there were, *Builders* one would have taken them to be, if hee had ſeene them, with their tooles in their hands, as if they had beene to have laid ſome foundation; where their meaning was, to undermine, and to caſt downe foundations and all: Yea, to have made a right *Stone* of *You*, and blowne *You* up among the *Stones*, *You*, and *Yours* without any more adoe.

2 And, *Maſter-builders* they had amongſt them, (ſo they will needs be accounted) that encouraged their hearts, and ſtrengthened their hands to the Worke. And that, they might doe, there was no *Seale* to hinder it: But diſcloſe it, that, they might not, for feare of breaking a *Seale*: there was a *Seale* for that. And thus did they *ædificare ad Gehennam*: edifie their followers to Hell-ward, to ſet them forward and *ſend them*
Act.1.25. *to their owne place*. That *Day*, which GOD undid that wretched deſigne, and brought
3 their miſchiefe upon their owne heads, *That Day*, did GOD make *You Caput trianguli*, the ſecond time. *That Day*, that *Hee brought You backe* (if not from death it ſelfe, yet) from deaths doore, from the very gates of deſtruction, *That Day*, was a
Hebr.11.19. very *Eaſter-day* to *You*, though it were in *November*. And, ὡς ἐν παραβολῇ, after a ſort, a very *Reſurrection*: as very a *reſurrection*, as *Iſaacs* was, which the Apoſtle there ſpeaketh of: *That Day*, the deſtroying *Angell* (I am ſure) paſt over *You*, and ſo, it was truely the *Feaſt* of the *Paſſeover*. Fit therefore to be remembred *this Day*,

His

Hic eſt dies, This is the day of the *Paſſe-over, This is Eaſter-day*, the *day* of the *Reſurrection*.

But, to returne to the firſt making of all. By the true courſe of the yeare, this Moneth, being the very Moneth, this day being the very day, of that, of the firſt laying of this *Head-ſtone:* we are (as before *in* CHRISTO *Domino*, ſo againe here) *in* CHRISTO *Domini*, to proſecute it with *Davids* cry of *Hoſanna*, and *Benedictus:* and with *Zacharies* acclamation, of *Grace, Grace unto it*, even to this *Head-ſtone. Grace*, in His eyes that *ſo made You :* And againe, *Grace* in their eyes and hearts to whom He *ſo made You :* But above all, the *Grace* of all *Graces*, that you may make Him ever *Your* 'Ακρογωνιαῖος, *Your ſtone of chiefe truſt*, and *Your marke of higheſt regard*, in all Your Counſels and purpoſes, that *ſo made You :* And, ſeeke to reduce the *disjecta latera*, the ſides and walls flyen off, of this great Building (for which the world it ſelfe was built) *His Church*, and reduce them to one *Angle :* The greateſt Service, that can be done Him, on earth.

And ſo: *Hee* that this day made *You the Head*, ſo make *You*, and ſo keepe *You* long, and many dayes. *He* that *refuſed* them, that *refuſed You* (*refuſed* them, with *reprobation*) ſtill may He ſo doe, *toties quoties*, to their continuall confuſion : That, the *Head* over the *Triangle*, and the *Triangle* under the *Head*, may many yeares ſtand faſt and flouriſh, in all peace, plentie and proſperitie, health, honour, and happineſſe. And, after all : *Hee* that hath crowned *You* here, with *two* Crownes, alreadie; crowne *You* alſo with the *third*, of Glory and Immortalitie, in His Heavenly Kingdome.

I have now done. Onely I would move one thing, and it ſhall agree well with that, hath beene ſaid of the *Corner-ſtone :* and it ſhall ſerve to further our dutie of thankes; and be a good cloſing up of the whole. Many wayes, was CHRIST our bleſſed SAVIOVR a *Corner-ſtone :* among others, eſpecially in this, ſaith Saint *Hierome : Quando agnum, cum pane conjunxit, finiens unum, inchoans alterum, utrumque perficiens in ſemetipſo.* One chiefe *Corner*-point of His, was : when He joyned the *Lambe* of the *Paſſe-over*, and the *Bread* of the *Euchariſt :* ending the one, and beginning the other, recapitulating both *Lambe* and *Bread* into Himſelfe : making that Sacrament (by the very inſtitution of it) to be, as it were, the very *Corner-ſtone* of both the Teſtaments.

No Act then, more fit for this *Feaſt* (the *Feaſt* of the *Paſſe-over*) than that Act, which is it ſelfe the paſſage over, from the Old Teſtament to the New. No way, better, to expreſſe our thankes, for this *Corner-ſtone*, than by the holy *Euchariſt*, which it ſelfe is the *Corner-ſtone*, of the *Law*, and the *Goſpell*.

And, there is in it, a perfect repreſentation of the ſubſtance of *this verſe and Text*, 1
ſet before our eyes. Wherein, two poore Elements of no great value in themſelves, but that they might well be *refuſed*, are exalted by GOD, to the eſtate of a divine Myſterie, even of the higheſt Myſterie in the Church of CHRIST.

And, a kinde of *reſurrection* there is in them, and therefore fit for the day of the 2
Reſurrection (as ever, in CHRISTS Church, *Eaſter*-day hath pleaded a ſpeciall 1 Cor.15.43.
propertie in them.) *Sowen*, as it were, in *weakneſſe and diſhonour :* and (after they be conſecrated) *riſing againe, in honour and power*.

And that, a great *honour* and *power :* not only to repreſent; but to exhibite that, 3
it repreſenteth : nor to ſet before us, or remember us of; but even to ſerve us for a *Corner-ſtone*. Firſt, uniting us to CHRIST the *Head*, whereby we grow into one frame of Building, into one body myſticall, with Him. And againe, uniting us alſo, as *living ſtones*, or lively members, *omnes in id-ipſum*, one to another, and all together in one, by mutuall love and charitie. *Qui comedit de hoc Pane, & bibit de hoc Calice,* Iohn 6.56.
manet in Me, & Ego in illo. Hee that eateth of this Bread, and drinketh of this Cup, abideth in Me, and I in him. There is our *Corner* with Him. And againe, *Vnum corpus* 1 Cor.10.17.
omnes ſumus, qui de uno Pane participamus : All wee, that partake of one Bread, or Cup, grow all, into one Bodie myſticall. There is our *Corner*, either with other. By the ſame meanes, expreſſing our thankes for it; and by the ſame,

poſſeſſing our ſelves of it: Sealing up both wayes our dutie to GOD for making CHRIST the LORD, our greateſt and chiefeſt: and for making His *Anointed* this day, under Him, either in their ſeverall degrees, our Ἀκρογωνιαῖος our *Chiefe*, or *Head Corner-ſtone*. For which, together with all other His benefits, but eſpecially, as the time calleth to us, for theſe two, [CHRISTS *riſing*] and [*Our Soveraignes raiſing* to His Royall place] render wee, as we are bound, to GOD the FATHER, &c.

A SER-

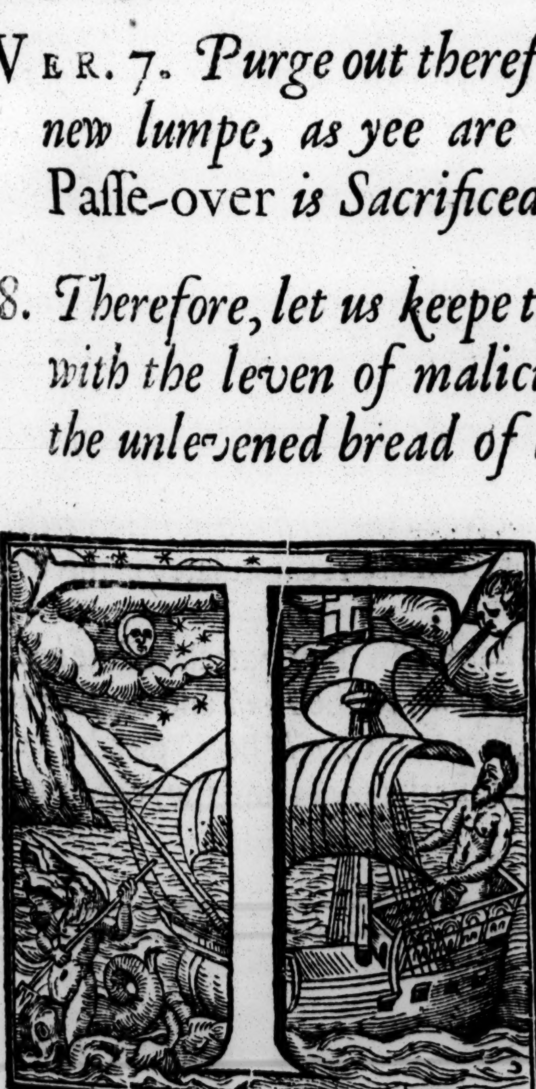
A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT VVHITE-HALL, ON *the* XII. of *April, A. D.* MDCXII. *being* EASTER-DAY.

I COR. Chap. V.

Expurgate vetus fermentum, &c.

VER. 7. *Purge out therefore the old leven, that yee may be a new lumpe, as yee are unlevened: For,* CHRIST *our* Paſſe-over *is Sacrificed for us.*

8. *Therefore, let us keepe the* Feaſt, *not with old leven, neither with the leven of maliciouſneſſe and wickedneſſe; but, with the unlevened bread of Sinceritie and Truth.*



THERE be *two* things, give themſelves forth upon the very firſt view of this *Text*. 1 Firſt, here is newes, that we *Chriſtians*, we alſo have our *Paſſeover*: 2 Then, that in memory of it, wee are to *keepe a Feaſt*. *Paſcha Iudæorum*, the *Iewes Paſſeover* we finde, in *Iohn*, Chap. II. and XI. *Paſcha noſtrum, our Paſſeover*, never till now. And indeed, to finde a *Paſſeover*, in Saint *Pauls Epiſtles*, and his *Epiſtle*, not to the *Hebrewes*, but to the *Corinthians*; their *Paſſeover* as well as his: For him to call, not his Countrimen the *Iewes* at *Ieruſalem*, but the *Gentiles* at *Corinth*, to keepe ſuch a *Feaſt*, is newes indeed. But *Pacha noſtrum*; the words be plaine: One we have. *Itaque*, and *therefore let us hold a feaſt*, for it.

And truly, upon this word [*Celebremus*] may this *Feaſt* of our EASTER ſeeme to be founded. There, is not onely a *Warrant*, but an *Order* for the making it a *feaſt*. And ſure, howſoever it will fall out with other *feaſts*, this of *Eaſter*, if there were nothing elſe, but the *Controverſie*, that was about the *time* of keeping it, in the very prime of the *Primitive Church*, even immediately after the *Apoſtles*, it were enough to ſhew, it was then generally agreed of all, Such a *feaſt* was to be *kept*. And the alledging on either ſide (one, Saint *Iohns* manner of keeping; the other, Saint *Peters*) prove plainely, it is *Apoſtolicall* (this *feaſt*;) and that the *Apoſtles* themſelves *kept* it. *Itaque celebremus, therefore let us keepe it*.

The Diviſion The word *Itaque*, in the later *Verſe*, is ever a note of a *Concluſion*: And where a *Concluſion* is, there is an *Argument*: And ſo is the *Text*. It ſtandeth of an 1 *Antecedent*, and a 2 *Conſequent*. 1 The *Antecedent*, in theſe words: CHRIST *our Paſſe-over, &c.* 2 *The conſequent*, in theſe: *Itaque Celebremus, &c.* Supplie but this *Maxime* of *reaſon* and *law*; *If we have one, we are to hold one*; The Text will make up a compleat *Argument*: But, one we *have*; *therefore* we are to *hold it*. *Habendum & tenendum*, as our *Tenures* runne.

I. In the *Antecedent* there riſe theſe five points: 1. The maine word *Paſſeover*, what is meant by it: *Paſcha*. 2. That we *have* one, in the word *noſtrum*. 3. Who it is expreſly: CHRIST. 4. CHRIST how, or when? not every way, nor at every time conſidered; but, as, and when He was *offered up*; *Immolatus, offered up as a Sacrifice*. 5. And laſtly, the word of our *intereſt*, *Propter nos*, *For us*; that ſo, we might *paſſe over* our ſinnes, and be paſſed over by the *puniſhment* due to them.

II. In the *Conſequent*, there ariſe two points: 1. There is an *Itaque*, to conclude us to *keepe this feaſt*. 2. And there is a *Non*, and a *Sed*, to direct us *how to keepe it*. The former binds us to *Celebremus*, to *celebrate a feaſt*; or to *Epulemur*, to *make a feaſt*. Both are read; and both well, for both are due. The latter, by *Non in fermento, ſed in azymis* (not ſo, but thus) teacheth us, *how* to hold it: How to keepe a *Paſſe-over*? but as a *Paſſe-over* ſhould be *kept*. How was that? not with *levin*, but with *ſweet bread*. And then he takes off the *veile* from MOSES *face*, that under the *legall types* of *Leven*, and *Sweet bread*, theſe *Evangelicall duties* are expreſſed unto us: By *leven*, is meant *Malice* and *lewdneſſe*: and ſo, we may not. By *ſweet bread*, is meant *Sinceritie* and *Truth*: and ſo, we are (with them) to *celebrate our feaſt*.

So, in the *Antecedent*, there is the 1 *Benefit*, and the 2 *Meanes*: that is CHRISTS *part*. In the *Conſequent*, 1 the *Feaſt*, and the 2 *Duty*: that is *Ours*. Indeed, to the word *Paſſe-over*, yee may reduce them all. 1. The *Benefit*: for it is a *Paſſe-over*; even the *paſſing over* of the *Deſtroyer*. 2. The *Meanes*: that is CHRIST, by the *Sacramentall* figure called the *Paſſe-over*, as the meanes of it. 3. The *Feaſt*: whether that we *ſolemnize*, or that we are *invited to*, either is a *Paſſe-over*. 4. And laſt our *Duty*: for, that is alſo a kinde of *Paſſe-over*, from *Vetus fermentum*, to *Nova conſperſio*. So, 1 the *Benefit*, 2 the *Meanes*, 3 the *Feaſt* it ſelfe, and 4 the *Duty* of it, all are recapitulate, in this one word, *Paſſe-over*.

The *Summe* of all is; that we performe the *duty*, that we ſo may partake of the *benefit*: all is but to conclude us *ad hoc Feſtum, ad hoc epulum*, to the *Feaſt* and the *feaſt of the Feaſt*; that we paſſe not them over. This is all, that Saint *Paul* (here) pleades for; and all that wee. Enough, to let you ſee the *Text*, in the *feaſt*; and the *feaſt*, in the *Text*: in the *Text*, the *parts* and the *order* of them.

Paſcha

I.
The *Antecedent.*
1 What is meant by *Paſcha.*
* Exod. 12.26.

PAſcha, *a Paſſe-over.* * *Quænam eſt hæc Religio* (ſaith GOD) ſhall bee our queſtion ? *What is the meaning of this obſervance,* and what good is there in it ? For, every *Feaſt* is in remembrance of ſome *benefit* (ἑορτὰ, ὅτι ἐκ ʼορνυται.) *Paßing over* is (of it ſelfe) a thing *indifferent*; good or badde, thereafter as that is, which paſſeth over us, or we over it. For, if any good over-paſſe us, we loſe by it; but, if any danger, wee are the better. Againe, if we paſſe from better to worſe, it is a *detriment* : But, if from a worſe caſe or place, to a better, it is a *benefit*. And this is a benefit : for, here is a *Feaſt* holden for it. Then did ſome evill *paſſe over* us; or wee our ſelves *paſſe over* into ſome better eſtate.

Exod. 12.29.

The *Law* muſt be our line, to lead us all along this *Text*; the *Character* of it is *legall*. How was it there ? *Evill* paſſed them; a *deſtroying Angell*, that *ſlew the firſt borne in every houſe through Egypt*, but *paſſed them over*, and touched them not. And yet there was another : They *paſſed* out of *Egypt*, to the *Land of promiſe, over* the *Redde ſea*. They paſſed it well : *as for Pharao and his hoſt, they periſhed in it*. Ye ſhall finde both theſe thus ſet downe together (*Heb.* XI. in the 28. *verſe*) the *Deſtroyer did paſſe over them* : (In the 29. *verſe*) they did *paſſe over* into *Canaan*. The *Egyptians* periſhed in both; had no *Paſſeover* : GODS people had.

2 Our *Paſſeover* What it is.

Pſal. 84.6.

Pſal. 22.20.

Apoc. 16.

But what is this to us ? Here is *Paſcha*, but where is *Noſtrum* ? We are not in *Egypt*, no feare of our *firſt borne*; here is no *deſtroying Angell* : And wee are farre enough from the *redde ſea* What then, if our caſe fall out to be like, if our danger as great : and ſo it will. Here wee live, we call it a *vale of miſerie*; in a world, whereof *Egypt* is but a corner, and was but a *Type*; Nor their *Pharao* but a limme of the great *Pharao*, that tyrannizeth here in this world. 2 We have every one a *ſoule*; it is not our *firſt borne*, it is more; even *Vnicam meam* (as the *Pſalmiſt* calleth it) the *firſt*, and all that wee have. 3 It skills not for the *Angell* : GODS *wrath is ſtill readie to bee revealed on our ſinnes* : from that, commeth all deſtruction. The *Angels* doe but carrie *the phials of it*. 4 And *death* will match the *Redde ſea* : all muſt through it, and ſome paſſe well, but the moſt part *periſh*.

Now then for *Noſtrum*. Our abode here is as dangerous, as theirs in *Egypt* : as many *deſtroyers*, yea, as many *Crocodiles* too; and therfore we need a *Paſcha*, to eſcape GODS *wrath*, to have it *paſſe over* us here.

And yet, there reſts another beſides. For, how well we ſhall doe with that former, I know not; but, to the latter we muſt all come, to *death*, to the *Redde-ſea*-brinke: and there, either *periſh*, or *paſſe* well *over*, one of the twaine. Sure, *Paſcha noſtrum* is not more than needs; *Paſcha nobis opus eſt*, we need one (a *Paſſe-over*) no leſſe than they.

Matt. 3.7.

Nay, I goe further: Ours is ſuch as theirs. Theirs is *nihil ad noſtrum*, nothing to ours. For, what talke we of a *deliverie* of *one* poore *Nation*; and that, but from a bodily danger; and but one neither ? Call ye that a *Paſſeover* ? How much more then, *ours*, the great, and generall *Paſſeover*, that freeth us ? that freeth all *mankind*, from the totall *deſtruction* both *of body* and *ſoule*; and that by an *eternall deliverie*, both here and for ever ? How to eſcape that, GODS *wrath*, *ira ventura*; that is the true *Paſſeover*. And what mention wee *Canaan* ? Is there any compariſon, between the two kingdomes, of *Canaan*, and *Heaven*, whether CHRIST ſhall make us *paſſe* ? Indeed, *Paſcha noſtrum* is it: *ours*, and none but ours. Theirs, but a *ſhadow*; Ours, the ſubſtantiall, very *Paſſeover* indeed. When all is done, *Paſcha noſtrum* is it.

Will ye give me leave, to preſent you with a meditation upon this point : it will fit the feaſt well, and ſerves us for a *preparation* to our *Paſſe-over*, and I will not fetch it farre, but even from the word *Paſſe-over*. For, all the labour is, but to make us feele the want of it.

Eccleſ.1. 4. *Eſt ſapientis querela, tranſire generationem, aliam ſuccedere, aliam quoque tranſire.* It is that, the *Apoſtle* tells us, and we feele it, *Mundus tranſit*, that the world paſſes: Chap.7.31. 1 Ioh.2.17. Παράγει (ſaith Saint *Paul*) παράγεται (ſaith Saint *Iohn*) in the *Active* and *Paſſive* both, *the world paſſeth away. Et en Paſcha, en tranſitus*, a kind of *Paſſe-over* of the *world* it ſelfe, Heb.13.14. of this *tranſitorie world* (as we terme it) *Vbi non habemus manentem, &c.* where we cannot long have any abode.

2 But then, if we looke home to our ſelves, we ſhall finde another *Paſſe-over* there; Pſal.90.10. even that of the *Pſalme, Citò tranſit & avolamus*, we paſſe as a ſhadow, as a *dreame, when one awaketh*; we bring *our yeares to an end, as it were a tale* that is told. *Citò tranſit, ſo ſoone paſseth it and wee are gone.* Iam 3.6. Saint *Iames* very excellently expreſſeth it: Τροχὸς, a very *wheele* of our *nature* whirling about: That the world paſſeth; but wee, faſter than it.

3 But the third is the complaint indeed: that *tranſitorie* though this *world* bee, and we yet more tranſitorie; yet we cannot paſſe it quietly for all that. But, ſome wipe wee have of the *Angel's ſword*; at leaſt-wiſe, in feare wee live ſtill, of thoſe in the Pſal.91-5.6. *Pſalme, Sagitta volans*, or *Terror nocturnus*, or *Incurſus*, or *Dæmon meridianus*; one Apoc 6.4. 5. 8. of *Egypts ten plagues*: One of the *Angels phialls*, or of the *Horſes, redde, blacke*, or *pale*, are ſtill abroad; much adoe we have, without ſome miſ-hap, to *paſſe* this life that *paſſeth* ſo faſt.

But laſtly, ſay that we have the good hap, to ſcape well here; yet hence we muſt 4 yer long, to the *redde-ſea-banck*: we muſt come to *death* all: and *death* is not *Interitus* (a *finall end*) but *Tranſitus* (*a paſsage over* to a new eſtate.) There, is the maine perill, that we miſcarrie not; (great odds there is, for many doe;) but paſſe well over into the land of promiſe.

Theſe foure *Paſſe-overs* it will not be amiſſe to thinke of. And, in all theſe, need we not one, to helpe us well through, that theſe perills may well *paſſe* us *over*? Need wee not one, that may make the *red-ſea paſsable* for us, that we may well come to the *land of the living*?

And now then, tell me, what is the ſumme of all our deſires? Is it not *Bonum Paſcha*? While we are here, the *Deſtroyers* may paſſe, and when we goe hence, we may well get over? Is it not, *Sic tranſire tranſitoria, ut tranſeundo perveniamus ad æterna*? So to paſſe theſe tranſitorie things, that wee may well come to thoſe, that ſhall never paſſe? A *good Paſſe-over* is our *wiſh*; and againſt wee ſhall need it, a good one GOD ſend us. Vpon the point, if wee weigh well, *Salus ipſa nihil eſt, niſi Paſcha*. The *benefit* of all *benefits* (*ſalvation* it ſelfe) is compriſed, in this word; is nothing but a *Paſſe-over*: As much, in one word, as the other, *tranſire à malo*, to bee ſaved from *evill*; *tranſire ad bonum*, to be ſet ſafe in *good*: To theſe two may all be reduced. This is all wee need, and all we ſeeke. And this *Paraſceue* (or *preparation*) will ſet us in Luc.22.15. hand to ſeeke it, and make us ſay (with our SAVIOVR) *deſiderio deſideravi ut, &c. earneſtly to deſire, to have our part in this Paſſe-over.*

The next point; if we need one, and if we deſire one, where ſhall we have one? 3 *Who* it is *Quis revolvet nobis hunc lapidem? Who will rolle us away this ſtone* (ſaid the *Women* Mar.16.3. this day.) To our line againe, the *law*. How did they there, in the *Type*? (for; ſo it muſt bee, in the *truth*.) They had a meanes, that helped them through both; which (*per Metonymian cauſæ*) they called their *Paſſe-over*. And it was a *Lambe*.

Have wee ſo? yes: *Ecce* AGNVS DEI (ſaid the *Baptiſt*, at the firſt ſight.) But CHRIST the *Lambe of* GOD. every *Lambe* will not ſerve; it muſt be a *Paſchall Lambe*. Is CHRIST that *Lambe*? S. *Iohn* puts it out of queſtion: That which was ſaid of the *Paſchall lambe* [*ye ſhal not* Ioh.1.29. *breake a bone of him*] he applies to CHRIST; and ſaith, in Him the *Scripture was* Ioh.19.36. *fulfilled. Eodem tempore, illorum, & noſtrum: adductus in Feſto ipſo.*

4 Chriſt offered in a Sacrifice. Eſa 53.7.

Then a *Paſchall lambe*, He is; and ſo in caſe, to be made a *Paſſe-over* of. But, a *Paſſe-over* He is not, till He be *Offered*. For (if ye marke it) *offering* is a *paſsing over* of that is offered, to Him, we offer it to: *Offered* He muſt be. *Et oblatus eſt* (ſaith *Eſay*) *offered He was*.

Oblatus; ſo He may be, and yet *alive*: but the word is ἐτύθη, *immolatus*, *offered*, and *offered in Sacrifice*. A *live lambe* is not it; it is a *lambe ſlaine* muſt be our *Paſſe-over*. And CHRIST is a *Lambe ſlaine* (ſaith Saint *Iohn*) *from the beginning*, and *the ſprinkling of His bloud in Baptiſme*, maketh the *Deſtroyer* paſſe over us. Apoc. 5. 12. 13. 8.

As a Peace-offering.

There be many kinds of *offerings*: This determineth, which of them CHRIST was. Such an one, as wee muſt *epulari*; that is, the *Peace-offering*. For, of the *Peace-offering*, *the fleſh was to bee eaten*: Part GOD had; and part the *offerer* eate; in ſigne of perfect peace, and reconciliation betweene them. CHRISTS *bloud* not onely in the *Baſon*, for *Baptiſme*; but, in the *Cuppe*, for the other *Sacrament*. A *Sacrifice*; ſo, to be *ſlaine*: A *propitiatorie Sacrifice*; ſo, to bee *eaten*. Levit. 7. 15.

5 Our intereſt. *Propter nos*.

Thus CHRIST is a *Paſſe-over*. But, where is *noſtrum*, without which all this is nothing? *Propter nos*, *for us*, that maketh it *ours*. That which is *for us offered*, is *ours*: and we ſo reckon it. The *lambe* was not *ſlaine*, for it ſelfe: (*Quid agnus committere?*) but for *the firſt borne*: So CHRIST; not for Himſelfe (*Nothing worthy death in Him*, witneſſe *Pilate*;) but, *for us*. Exod. 13. 15. Luke 23. 4. 14. 15.

To *ſave us from our ſinnes*.

For us, that is *for our ſalvation*, to ſave us: *Save us*, from *what?* from our *ſinnes*. And here now, wee are come to the point of the *Paſſe-over* indeed: the quitting us, and the manner of quitting us from our *ſinnes*. All the buſineſſe whereof was carried in the very manner of a *Paſſe-over*.

1 ἀνομία.

Firſt, *ſinne* it ſelfe, what is it but a *tranſgreſsion, or paſsing over* the *lines* and limits of our *Dutie*, ſet us, in the *law* of GOD? And why hovers the *deſtroying Angell* over us? Why goeth hee not on his way, but ſeeks to bring deſtruction upon our heads? What is the mark, he ſtriketh at? What, but our ſinnes? But for them, no *Deſtroyer* ſhould ever have power over us. But for them, that hang ſo heavie on us, and *ſo preſſe us downe*, we ſhould goe through well enough.

2

Why then, *Hic eſt omnis fructus, ut auferatur peccatum*: All is but this, to have our *ſinnes* taken away. And who ſhall take them away? *Ecce qui tollit peccata mundi*; that *taketh away ours*; nay, *the ſinnes of the world*. Ioh. 1. 29.

3 2 Sam. 12. 13. העביר

How *taketh away?* GOD *hath taken away thy ſinne* (ſaith *Nathan* to *David*:) the word is not *abſtulit*, but *tranſtulit* (that is) *transferendo abſtulit*; or (as the *Hebrew* word is) *tranſire fecit*: To take it from *David*, make it *paſſe* from him upon ſome other; (that is) even the *Sonne of David*, Him GOD hath given us, to *paſſe* our *ſinnes over*, from us to Him.

4 Levit. 1. 4. 3. 2. 8. 13.

And when that? when He was *offered*, made a *ſacrifice for us*. It is the nature of every *Sacrifice*, *transferendo auferre*. He, that offers it, *lays his hands on the head of it*, *confeſſes his ſinnes* over it, and his *juſt* deſert to be *ſmitten by the Deſtroyer*; but prays, he may put this *offering*, in his owne place, and what is due to him (that is *death*) may bee *transferred* from him, and light on the *offering*; that may ſerve, and hee ſcape.

5

In all offerings thus it was: but, in the *Paſchall lambe* ſpecially: that it hath carried away the name, from all the reſt, to be called the *Paſſe-over* onely. In it (evidently) the *death* of the *firſt borne* was *tranſlated over* upon the *poore lambe*. The *lambe died*, the *firſt borne* was *ſaved*; his *death* paſſed over unto the *lambe*: that it was juſtly called the *Paſſe-over*, for ſo it was. Exod. 13. 15.

6

But much more juſtly CHRIST: who (ſure) was even a *Paſſe-over* throughout from the firſt to the laſt. At the firſt: His *birth*, what was it but a *Paſſe-over*, from the *boſome* of His *Father*, to the *wombe* of His *Mother*, to take our *nature?* And His *Circumciſion* what, but a *Paſſe-over*, from the ſtate of one *free*, to the condition of one *bond*, to undertake our debt ? And at the laſt, His *Reſurrection* (this day) what was it, but a paſſage from death to life ? and His *Aſcenſion* another, *de mundo ad Patrem*, from the world to his Father ? Firſt and laſt, a *Paſſe-over* He was.

But, above all, His *death*, His *offering*, was it: then, He was *Paſcha pro nobis*, indeed. 7 For then, He *paſſed over* into the eſtate of us wretched ſinners, layd off His own (as it Eſay 53.6. were) and tooke upon Him our perſon; became *tanquam unus è nobis*, nay *tanquam omnes nos*. For, GOD tooke from us, and layd them on Him, *Poſuit ſuper Eum ini-* 2 Cor.5.21. *quitates omnium noſtrûm, Layd upon Him* (our *Paſſe-over*) *the tranſgreſſions of us all*. Gal.3.13. *Fecit peccatum, made Him ſinne for us*; there, our *Sinnes paſſed* from us; *fecit maledictum, made Him a Curſe for* us; there the *Puniſhment* of our *ſinnes paſſed* from us to Him. Then, and there, *paſſed* the *Deſtroyer over us*.

Mat.26.39. *Over* us, to Him. But, when He came at Him, He *paſſed* Him not: *Tranſeat à me calix* would not bee heard; and it was *Paſcha, non paſcha*; a *Paſſe-over* to us, *No paſſe-* Luk.22.44. *over* to Him. Wee had one: He had none. Him it paſſed not, but light upon Him ſo heavie, that, it made a *ſweat* of *bloudy drops*, paſſe from Him; yea, *life and ſoule and all*, yet it left Him. At which His *Paſſion*, He was a right *Paſſe-over*; *Chriſtus* πάσχων *Chriſtus paſcha*. Then, He was *pro nobis*; then, He was *noſtrum*: CHRIST, CHRIST *offered*, offered *for us*. Of which *paſſing* our ſinnes to Him, and GODS *wrath over us*, this *day* and the *action* of this day, is a *memoriall*.

II. The *Conſequent*

And ſo let us paſſe over from the *Antecedent*, to the *Conſequent*: which is, *Itaque Celebremus, Therefore let us keepe a feaſt*. A *Feaſt*, and *Chriſt ſlaine*, and ſo handled as He was ? A *faſt* rather, one would thinke. True: but that, we heard againe of ours; ſo did not they, of theirs. For, this, He came againe ſafe; and opened unto us a new paſſage, by His ſecond *Paſſe-over*. All we ſpake of right now, was done the third day ſince: But, we hold not our *Feaſt*, till this *day*. For, till this day, we knew not, what was become of Him. *Paſſed* He was hence; but, whether in His paſſage He had miſcarried or no, we knew not. But now, this day, by His *Reſurrection* (we know) He is well *paſſed over*; and ſo, *omni modo* a true *Paſſe-over*. So now, we hold our *Feaſt*, as a *feaſt* ſhould be holden, *with joy*. And, a *double Feaſt* it is: 1 One, that *by His ſuffering, He paſſed from life to death for our ſinnes*. 2 A ſecond, that *by His riſing againe, this* Rom.4.25. *day, Hee paſſed from life to death for our juſtification*. And ſo, two *Paſſe-overs* in one. He *died*, and by His death made the *Deſtroyer paſſe over* us: He *roſe againe*, and by it, made *death* (as the *red ſea*) *paſſable* for us. *Itaque celebremus, Itaque,* ʼΕορτάζωμεν, *Celebremus, Epulemur.* *epulemur*.

ʼΕορτάζωμεν, the word is one, but two waies it is turned. 1 Some read, *Celebremus*: 2 Some other, *Epulemur*. But well: for firſt, it is kindly, when we *keepe a feaſt*, wee *make a feaſt*. But this, this *feaſt* is not *celebrated ſine hoc epulo*. If *Chriſt* bee a *propitiatorie ſacrifice*, a *Peace-offering*, I ſee not how we can avoide, but the *fleſh* of our *peace offering* muſt be eaten in this *feaſt* by us, or elſe we evacuate the offering utterly, and loſe the fruit of it: And was there a *Paſſe-over* heard of, and the *lamb* not eaten ? Time was, when He was thought no good *Chriſtian*, that thought, hee might doe 1 *Immolatus* and *Celebremus* one without the other. No *Celebremus*, without *Epulemur* in it.

But firſt, will ye lay the former and this together, *Immolatus* and *celebremus*; and ſee how well it falleth out with us. *Immolatus* is His part, to be *ſlaine*: *Celebremus* is ours, to *hold a Feaſt*: *Good-friday*, His; *Eaſter-day Ours*. His *premiſſes*, bitter; our 2 *Immolatus* and *Epulemur*. *concluſion* joyfull: a loving *partition*, on His part; an happie, on ours.

Againe, will we lay *Immolatus* to *epulemur*. That the *Paſſe-over* doth not conclude in the *ſacrifice*, the taking away of *ſinne* onely; (that is) in a pardon, and there an end: But, in a *feaſt*; which is a *ſigne*, not of *forgiveneſſe* alone, but of *perfect amitie*, full *pro-* Heb.10.22. *pitiation*: Ye may *propius ire, draw neere unto Him*; ye are reſtored to full *grace*, and favour, to *eate* and *drinke* at His *table*.

Beſides, there was an *offering* in *Immolatus*; and here is another (a new one) in *Epulemur*. *Offered for us*, there; offered *to us*, here: There, *per modum victimæ*;

here, *per modum epuli*. To make an *offering* of; To make a *refreſhing* of. *For us*, in the *Sacrifice : to us*, in the *Sacrament*. This makes a perfect *Paſſe-over*. We reade both in the *Goſpell*, πάσχα θύειν, to *ſacrifice* the *Paſſe-over* ; and πάσχα φαγεῖν, to *eat* it. It was *eaten* (the *Paſchal Lambe*) and it was a *ſacrifice* : It cannot be denied, there is a flat Text for it, *Exod.*12.27. Both propounded here, in the termes of the *Text* : 1 The *Sacrifice*, in *Immolatus* : 2 The Supper, in *Epulemur*.

Luk. 22. 7.
Matth. 26.17.
Iohn 18.28.

Celebremus, and *Epulemur*. There be, that referre *Celebremus* to the *Day* ; *Epulemur*, to the *Action* : and ſo it may, well: Both *Day*, and *Action* have intereſt in this *Text*. And then, the *Text* is againſt them, that have never an *Easter-day* in their *Calender*. But the *Fathers* uſually referre both to the *Action*. Their reaſon : Becauſe (in truth) the *Euchariſt* now, in the *Goſpell*, is that, the *Paſſe-over* was, under the *Law* : The *Antitype* anſwering, to their *type* of the *Paſchal Lambe*. It is plaine by the immediate paſſage of it from the one to the other : that, no ſooner done, but this began. Looke, how ſoone the *Paſchal Lambe* eaten, preſently the holy *Euchariſt* inſtituted, to ſucceed in the place of it for ever. And yet more plaine, that this very Scripture of my *Text* was thought ſo pertinent, and ſo proper to this *Action*, as it was alwayes ſaid, or ſung at it. And, I know no cauſe, but it might be ſo ſtill. Two things CHRIST there gave us in charge : 1 Ἀνάμνησις, *Remembring*, and 2 Λῆψις *Receiving* : The ſame two, Saint *Paul* (but, in other termes) 1 Καταγγελία *ſhewing forth* ; 2 Κοινωνία *communicating*. Of which, *Remembring* and *Shewing forth* referre to *celebremus* : *Receiving* and *Communicating*, to *epulemur* here.

Chap. 21.25.
Chap. 11.29.

The firſt, in *remembrance* of Him, CHRIST : What of Him? *Mortem Domini*, His *death* (ſaith Saint *Paul* :) *to ſhew forth the* LORDS *death*. *Remember* Him, that we will, and ſtay at home ; thinke of Him there : Nay, *ſhew Him forth* ye muſt. That we will, by a *Sermon* of Him : Nay, it muſt be *Hoc facite*. It is not *mentall thinking*, or *verball ſpeaking* : there muſt be actually ſomewhat *done*, to *celebrate* this *Memory*. That done, to the holy *ſymboles*, that was done to Him, to His *body*, and His *bloud*, in the *Paſſe-over* : *Breake* the one, *powre* out the other ; to repreſent κλώμενον, how His ſacred *body* was *broken* ; and ἐχυνόμενον, how His precious *bloud* was *ſhed*. And in *Corpus fractum*, and *Sanguis fuſus* there is *Immolatus*. This is it, in the *Euchariſt*, that anſwereth to the *Sacrifice*, in the *Paſſe-over* : The *memoriall*, to the *figure*. To them it was, *Hoc facite in Mei præfigurationem*, doe this in *prefiguration* of Me : To us it is, Doe this, in *commemoration* of Me. To them, *Prenuntiare* ; to us, *Annuntiare* : there is the difference. By the ſame rules, that theirs was ; by the ſame, may ours be termed a *Sacrifice*. In rigour of ſpeech, neither of them : for (to ſpeake after the exact manner of *Divinitie*) There is but one onely *ſacrifice*, *veri nominis*, properly ſo called : That is CHRISTS *death*. And that *ſacrifice* but once actually performed, at His *death* : but ever before repreſented, in *figure*, from the beginning ; and ever ſince repeated, in *memory*, to the worlds end. That only *abſolute* ; all elſe *relative* to it, *repreſentative* of it, *operative* by it. The *Lambe*, but once actually *ſlaine*, *in the fulneſſe of time* : but *vertually*, was *from the beginning*, is, and ſhall be, to the *end of the world*. That, the Center, in which their *lines* and ours, their *types* and our *antitypes* doe meet. While yet this *offering* was not, the *hope* of it was kept alive, by the *prefiguration* of it, in theirs. And after it is paſt, the *memory* of it is ſtill *kept* freſh in minde, by the *commemoration* of it, in ours. So it was the will of GOD ; that ſo, there might be with them a continuall *fore-ſhewing*, and with us a continuall *ſhewing forth* the LORDS *death till He come againe*. Hence it is, that what names theirs carried, ours doe the like, and the *Fathers* make no ſcruple at it ; no more need we. The *Apoſtle* (in the X. Chapter) compareth this of ours, to the *Immolata* of the *Heathen* : And (to the *Hebrewes*) *Habemus aram*, matcheth it with the *Sacrifice* of the *Iewes*. And we know the rule of compariſons : They muſt be *ejuſdem generis*.

1 *Celebremus* : In the Sacrifice.
1 Cor. 11.26.
Luke 22.19.
1 Cor. 11.26.
Heb. 10 4.
Heb. 9.28.
1 Cor. 10.21, &c.
Heb. 13.10.

Neither doe we ſtay here, but proceed to the other [*Epulemur*.] For, there is another thing yet to be done, which doth *preſent* to us that, which *Celebremus* doth

2 *Epulemur* : In the *Sacrament*.

Pſal.34.8.

repreſent. From the *Sacrament*, is the applying the *Sacrifice*. The *Sacrifice*, in generall *Pro omnibus*. The *Sacrament*, in particular, *to each ſeverall receiver*, *Pro ſingulis*. Wherein, that is offered *to us*, that was offered *for us*; that, which is *common to all*, made proper to each one, while each taketh his part of it; and made proper by a *communion*, and *union*, like that of *meat* and *drinke*, which is moſt neerely and inwardly made ours, and is inſeparable for ever. There, *Celebremus* paſſeth with the *repreſentation*: But here, *Epulemur* (as a *nouriſhment*) abideth with us ſtill. In that wee *ſee*; and in this *we taſte, how gracious the* LORD *is, and hath beene* to us. And ſo much for theſe two, as two *meanes*, to partake the Benefit, and we to uſe them: and as *Duties* required of us, and we to performe them.

a Iohn 3.14.
b Luke 17.37.
c 1 Cor.11.24.

Will ye marke one thing more: That *Epulemur* doth here referre to *Immolatus*. To CHRIST, not every way conſidered, but as when He was *offered*. CHRISTS body that now is; True: but not CHRISTS *body* as now it is, but as then it was, when it was *offered*, *rent*, and *ſlaine*, and *ſacrificed* for us. Not as now He is *glorified*; for ſo, He is not, ſo He cannot be *immolatus*; For He is *immortall*, and *impaſſible*. But, as then He was, when He *ſuffered death* (that is) *paſſible* and *mortall*. Then, in His *paſſible eſtate*, did He *inſtitute* this of ours, to be a *memoriall* of His *Paſſibile*, and *Paſſio*, both. And we are, in this action, not only carried up to CHRIST (*Surſum corda*) but, we are alſo carried backe, to CHRIST; as He was at the very inſtant, and in the very *act* of His *offering*. So, and no otherwiſe, doth this *Text* teach. So, and no otherwiſe, doe we *repreſent* Him. By the incomprehenſible power of His eternall *Spirit*, not He alone, but He, as at the very *act* of His *offering*, is made *preſent* to us, and we *incorporate* into His *death*, and inveſted in the benefits of it. If an *Hoſt* could be turned into Him now *glorified* as He is, it would not ſerve: CHRIST *offered* is it: Thither we muſt looke. [a] *To the Serpent lift up*, thither we muſt repaire, [b] even *ad cadaver*: we muſt [c] *hoc facere, doe* that, is then done. So, and no otherwiſe, is this *Epulare* to be conceived. And ſo (I thinke) none will ſay they doe or can *turne* Him.

1
Itaque: We bound to keepe it.

Now, all we have to doe, is to ſhew what we thinke of this *Itaque*, whether it ſhall *conclude* us or no: and, that we ſhew it by our *practice*; for, other anſwer, the *Apoſtle* will take none. If we play faſt or looſe with it on this faſhion (as divers doe) upon the matter as good to ſay, The HOLY GHOST cannot tell, how to make an argument: CHRIST is *offered*, but no *Itaque epulemur*, for all that. Thus we will not ſay, for very ſhame. What then? will we *diſpenſare contra Apoſtolum* (which we blame as a foule abuſe in the *Pope*? and yet, I cannot ſee, but every meane perſon takes upon Him *Papall authority*, in this caſe;) and, as oft as we liſt, *diſpenſe* with the *Apoſtle* and his *Itaque*; exempt our ſelves from his *concluſion*: That wee will not ſeeme to doe. No: it is not at *Itaque*: The truth is, it is at *Non in fermento*, we ſticke: we love our *leven* ſo well (be it *malice*, or be it ſome other *leven* as bad:) ſo well we love it, we will not part with it; we loath the *Lambe*, rather than the *leven* ſhall out. But, in the meane time, there is no trifling with this concluſion; there is no *diſpenſing* with the *Apoſtle*: there is no wanton wilfull diſabling our ſelves will ſerve. *Itaque* will not be ſo anſwered: Not, but with *Epulemur*. It layeth a neceſſitie upon every one, to be a gueſt at this *Feaſt*. The *Iewes* (we know) were *held hard to theirs*, upon a great paine, to have (not *their names*, but) *their ſoules cut out from* GODS *people*. And is it a leſſe treſpaſſe for *Chriſtians* to paſſe by this *Paſſe-over*? or hath the Church leſſe *band*, to exact like care at our hands? No indeed: wee muſt know, the HOLY GHOST can tell how to inferre: And that this *Itaque* of the *Apoſtles* is a *binding concluſion*. To the next point.

Exod.12.19.

2
Direction how to keepe it.

Abſolutely, we are to *keepe this Feaſt*: but not to *keepe* it *Quovis modo*: No matter how: prepared, unprepared: in any *garment* in any ſort. No: this *Non* and this *Sed*; *Not* on that manner, *but* this; ſhew plainly every *manner* will not ſerve. What then is the *Manner*? *Not in old leven*. With the *Paſſe-over* he began, and he holds him to it ſtill: that, if it be a *Paſſe-over*, reaſon would, it ſhould be kept like a *Paſſe-over*, even in the ſame *manner*. Now, the *Paſſe-over* was not a looſe lawleſſe thing; to hold it in any faſhion, it skilled not how. No: it had his lawes. Even that, *Hæc eſt lex Paſchalis* (ye ſhall reade it, *Exod.*12.43.) *This is the law* of *keeping* it.

Indeed, diverſe *lawes* it had in type, that concerne us in truth: Among the reſt this, for one, in the *Text*. The *Lambe* would not be *eaten*, with every kinde of *bread*: Ever *paſte* was not for this *Feaſt*; not *levened*, in any wiſe. Such an *antipathie* there was, betweene *leven*, and it, as it might *not* (I will not ſay, come to the board; but not) *be endured in the houſe, all the Feaſt long*, though it were neither *taſted* nor *touched*. If it were not throwen out; if any never ſo little of it remained in any corner, the Law was broken, the *Feaſt* illegitimate. To make it up then a perfect *Paſſe-over*; here is another yet (which I called our *Paſſe-over*-duty:) the not ſtaying ſtill, in our old *leven*; but *paſſing over* (as it were) to a new *paſte*, a neceſſary condition for the right holding this *Feaſt*. For *ſweet bread* was ſo proper to the *Paſſe-over*, as (*Luke* 22.) ye ſhall finde, they be but two divers *names*, of one and the ſame thing.

1 *Non in fermento* Not with the *old Leven*.

Exod.12.19.

Luke 22.7.

Omnia in figuram illis (ſaith the *Apoſtle*) With them, all was in *type*: What is the *Spirit* of this *letter*? What meant by *leven*? The *Apoſtle* tels us, the *old leven* of Ægypt, is our *former vitious courſe of life, ſowred* with the leven of the *old Adam*; and *Nova Conſperſio* is *newneſſe of life*. The time of *offering the Lambe*, is the time of caſting out this. Meet, if we would have our ſinnes paſſe from us, wee ſhould paſſe from them alſo, and throw their *leven* out.

1 Cor.10.11.

And well is *Sinne* reſembled to *leven*. Leven will grow *noyſome*, if it be kept long: and ſinne, if it have lyen long in us, or we in it, turnes to a certaine *ſowreneſſe*, that we our ſelves feele an unpleaſant ſavour or upbraiding of it, in our ſoules. Our SAVIOVR felt it ſo (I am ſure;) the *Vinegar* He tooke, ſhewed the *reliſh* of it. By which upbraiding, we finde, we need an *Expurgate* for it, as it were a corrupt humour in our ſoules, that needed to be *purged* out.

Generally, all *old leven* whatſoever: namely, two ſorts of it, [1] Κακία, and [2] Πονηρία, turned, *Naughtineſſe* and *Malice*. The words, in their owne nature (as they properly ſignifie) [1] One noteth a *looſe* licentious *lewdneſſe*, lightly ending in *Luſt*. [2] The other, an *unquiet* working *wickedneſſe*, that will take paines to doe a ſhrewd turne, commonly the effect of *Malice*. The ſinnes of *luſt* are well ſet out, in *old* corrupt *leven*: for, ſo they end, moſt-what in *corruption*, and rottenneſſe. The ſinnes of *malice* likewiſe. For, as *leven*, it makes men *ſwell* one againſt another as if they would *burſt*; and *ſowre* are the *fruits* of it, and unpleaſant, as any *leven* in the world.

Theſe two to be caſt out, as thoſe that have a ſpeciall *antipathie* with this *Feaſt* and *Offering*. For, no agreement betweene a *foule life*, and the *feaſt* of an *undefiled Lambe*. Nor, no fellowſhip, betweene *ſowre malice*, and the feaſt of *Sweet-bread*. And theſe two are ſpecially named, becauſe they were the faults wherewith the *Corinthians* ſpecially were *levened*, to whom he writes. *Inceſt* (at the firſt *Verſe*:) as (we know) *Corinth* heard evill for *looſeneſſe*: There is *Nequitia*. And againe, *ſwelling* one againſt another (at the *ſecond*) there is *Malice*.

As, to rid our ſelves of this *leven*; ſo to furniſh our ſelves (as with new *paſte*) with the two leven-leſſe vertues, *Sinceritie*, and *Truth*. *Sinceritie* (that is) *cleanneſſe of life*: (a word thought to be taken from *Honey*, which is then *mel ſincerum*, when it is *ſine cerâ*, unmingled, without *wax*, or any baggage in it.) Εἰλικρινεία the *Greeke* word is (properly) of *uncounterfeit wares*; ſuch, as we may κρίνειν ἐν ἕλῃ, bring forth, and ſhew them in the *Sunne*; as need not the *falſe light* of a *cloſe ſhop*, to utter them. But, *Truth*, that, runnes thorow all; flat againſt all kinde of *leven*: if it have any manner *leven*, *true* it is not: and ſo, out it muſt.

Sed, &c.

1 The *leven* of Doctrine. Matth.16.6. 12.

Of *leven* in the *Goſpell,* I finde three ſorts interpreted to our hands, that we cannot miſtake. CHRIST willed His *Diſciples,* to beware of the *leven of the Phariſees and Sadduces.* It is after ſaid, He meant it of their *doctrine,* that was full of *corrupt leven.* 1. The *Phariſees*; of the *leven* of *ſuperſtition* conſiſting in *phylacteries, phraſes,* and *obſervances,* and little elſe. 2. The *Sadduces*; of a *leven* that ſmelt ſtrong of *prophaneneſſe,* in their libertie of *prophecying,* calling in queſtion *Angels,* and *Spirits,* and the *Reſurrection* it ſelfe. 3. And a third *leven* CHRIST names, the *leven of Herod*; ware that too: Many times, it is the bane of true *Religion,* when GODS *truth* and worſhip muſt be moulded up with *Ieroboams,* and with *Herods* ends; ſquared to them juſt, as is fitteſt to doe their turnes; that *Ieroboam* may be ſafe. No ſuperfluous Caveat: many times, this marreth all. Let all be abandoned; *Phariſees, Sadduces, Herods,* and the *truth* take place.

Marke 8.15.

2 The *leven* of *life.* Luke 12.1. Matth.6.16. Matth 23.7. 27.

Now, as in that place, the *Phariſees leven,* is *doctrine*: ſo, in another, I finde, that CHRIST expounds it *hypocriſie*: and that is meerely oppoſite to *truth,* in *meaning, ſpeaking,* and *dealing.* The *Phariſee* was a great dealer with this *leven.* He had it on his *face,* to make him looke *ſowre*; men might take notice, when *they faſted.* Hee had it on his *tongue*; *Rabbi, O you teach the truth, you reſpect no mans perſon*; when they ſought to cut His throat. He had it in his *whole courſe*; all for ſhew, to ſeeme that, they were not: *Gabbatha,* without; and *Golgotha,* within.

But yet, even they, though they uſed it, they taught it not for a doctrine; nor avowed not the lawfull uſe of it; that one might ſpeake the one halfe *without,* and the other halfe *within*: (as our *Phariſees* now doe.) Men, ye ſhall never have any *ſincere truth* from them. Search them, they have ſtill a peece of *leven* in their *boſome*: ſpeake ſo, and deale ſo, as if they would take the ſentence by the end, and turne it cleane againſt the *Apoſtle*; to purge out all his *ſweet bread,* all *ſinceritie,* and *truth*; and hold their *Paſſe-over* in *leven,* or not at all. *Antichriſts goat* may be ſo *eaten*: The *Lambe* CHRIST cannot. To the *Lambes* nature (that is *ſincere*) nothing ſo contrary, as this, to *meane, ſpeake,* or *deale un-ſincerely.*

3 The *leven* of *company corrupt* in *Life.*

You ſee a *leven* of *Doctrine,* and *Life*: (that is, the *leven* of the *Goſpell.*) A third there is (the *leven* of the *Epiſtle*) and that is of *Corrupt company*: and that is (in very deed) the *leven* of this *Text.* For, when the *Apoſtle* would have this *leven* here *purged,* what meanes hee? To have the *inceſtuous Corinthian* removed, and caſt out of the *fellowſhip* of the *faithfull,* by the *Cenſures* of the *Church.* True: but thoſe, not in every mans power. But, this is: To *avoid,* and *ſhunne* them, and their *company*: ſo, we may; and ſo, we are bound to caſt them out.

There is very great danger in perſons ſo *levened*; great *ſcandall,* even to the well diſpoſed: but, farre greater danger, to the moſt; that will ſoone take this *leven*: Our nature is apt to take it; it is eaſily *fermented* that way. As much good *leven,* as will ſerve three *pecks,* ſo much evill will doe more than ſerve three *buſhels,* and never leave till it *have ſowred them all.* That, except this be looked to, all the reſt will be to ſmall purpoſe.

In Religion. Gal.5.3,4,&c. 9. 12. Gal.5 9.

Now, when Saint *Paul* ſpeakes of perſons thus *levened,* he meanes not only ſuch, as are *lewd* of *life,* tainted that way: but, even ſuch alſo, as are unſound in matter of *Religion,* and have a *ſowre* ſavour that way. Here (to the *Corinthians*) he would have the *inceſtuous perſon* caſt out, with his *levened* life: But (to the *Galathians,* after) hee preſſeth the ſame point againſt another kinde; ſuch as *levened* the *Goſpell,* with MOSES *ceremonies,* and ſo corrupted the *truth* in *Religion*; and them he would have *cut off*: both *Corinthian* and *Galathian leven,* both muſt out. And marke: upon the ſame reaſon, both; and in the very ſame words. That a *little leven* doth not a little hurt; but, otherwhile, *marreth the whole batch of bread. Evill doctrine* is againſt *Truth*: *Evill life,* againſt *walking* in the *truth*: *Evill company* will bring us to both. Therefore, away with them: but, away with this eſpecially. If they will not *purge* out their *leven,* purge them out. And that eſpecially, againſt this *Feaſt,* in the nature whereof, there is a contrarietie to all *leven.*

Now then, this is our concluſion: *Come* we muſt, and *Itaque celebremus*. This is our *Caution*: Thus we muſt come, *Non in fermento, ſed azymis*. If we ſay; it ſkills not, whither we come; *Itaque* meets with us: If we ſay; it ſkills not, how we come *Non in fermento* meets with us too. It is, with us here, as with the *Prophet*; when we Hoſea 7. 1. would heale one, the other breaketh forth. If we preſſe *Non in fermento*, we loſe *Itaque epulemur*, they come not at all: No Feaſt. If wee urge *Itaque epulemur*, they come; how? *levened*, and *unlevened*, all; clap them downe together. We need a *Quomodo intrâſti huc?* to keepe ſome backe: And yet, we need a *Compelle intrare*, to bring o- Matth. 22. 12. Luke 14. 23. thers in. But, the *manner*, but the *caution*, remember that. The maine concluſion is, that we come. The other we muſt not *leave undone*: But, this (peremptorily) we are *bound* to doe.

The *Apoſtle* bindes us *to doe it*: The *time* to doe it, *now*. For, if this follow: CHRIST *is offered, Therefore we are to come to His feaſt*: This will follow as ſtrongly, CHRIST *is now offered, therefore let us now come*. Goe by degrees: The *Chriſtian Paſſe-over* (our *Paſſe-over*) a *time* it muſt have; ſometime it is to be *kept*. We would doe it, at that *time*, when it were beſt for us to doe it. When beſt for us to doe it, but at the *time*, He did it Himſelfe? And that did He, even at this *feaſt*, now. Now then, at this *feaſt*, it is moſt kindly to doe it: moſt like to pleaſe Him, and to proſper with us.

And indeed, if at any time we will doe it, *Quando Paſcha, niſi in Paſcha*, what time is the *Paſſe-over* ſo proper, as at the *feaſt* of the *Paſſe-over*? *Quando tempus epulandi, niſi quando tempus immolandi*, When the time of His *receiving*, as at the time of His *offering*? Therefore they both, the *feaſt* and the *lambe*, have one name; to ſhew the neere conjunction, that ſhould be betweene them. When the *day* commeth, to remember what was done on the day; and ſo, what we to do, on that day. *Paſcha quod celebramus*, to put us in minde, of *Paſcha quod epulamur*. For, tell me, will the *ſacrifice commemorative*, or the *Sacrament communicative* ever fall more fit, than, when that was *offered*, which we are to *commemorate*, and to *communicate* withall? Is not the fitteſt time of doing it, the time when it was done? of *Hoc facite*, then, when *Hoc factum eſt*? So that without any more adoe, the ſeaſon it ſelfe pleadeth for this effectually.

And now is the time of *Expurgate*, for our *bodies*: the corrupt humours, that leven it, now we caſt them out. And why not, now likewiſe, thoſe that lye *ſowre* in our *ſoules*? And even Natures *Paſſe-over*, the generall *Paſſe-over* is even at this time, both in *heaven* and *earth*. Above, in *heaven*: where, the *Sunne* having *paſt over* all the *Signes* is come about, and renewes his courſe, at the firſt *Signe* in the *Zodiacke*. And beneath in *earth*, from the ſharpe time of *Winter*, and *fermenting* time of the earth, to the *renewing ſweet* time, the time of the *Spring*, wherein there is *nova conſperſio*, in nature it ſelfe. And why ſhould not the *Paſſe over* of *grace* be now likewiſe in ſeaſon, and have due concurrence with *nature*?

Sure, all agree well, if we but agree our ſelves. And if we agree, for our parts, to doe the *dayes duty*, CHRIST will not be behinde with His, the *dayes benefit*. But, during our *time*, and in the *houre of death*, be our true *Paſſe-over*; ſhielding us from all deadly miſhaps, while wee here live; and giving us a ſure and ſafe paſſage at our end, even a paſſage to the laſt and great *Paſſe-over* of all; the *truth* of that, whereof theirs was the *ſhadow*, and ours the *image* now. For, we have not yet done with our *Lambe*; nor the worke of this *Paſſe-over* is not yet fully accompliſhed.

There is a further matter yet behinde: for as this *feaſt* looketh backe, as a *memoriall* of that, is already paſt and done for us: ſo doth it forward, and is to us a *pledge* of another, and a better yet to come, The *feaſt* of the *marriage* of the *Lambe* here, that Apoc. 19. 7. 9. is our *Paſſe-over*: where, whoſoever ſhall be a *gueſt*, the *Angels* pronounce him *happie and bleſſed for ever*.

That, is the laſt and great *Feaſt* indeed, when all *Deſtroyers and all deſtructions ſhall ceaſe and come to an end for evermore*; and we heare that joyfull voice, *Tranſi in gaudium* Matth. 25. 21. *Domini*; *Paſſe over into the joy of the* LORD; the joyes of Heaven: Ioyes not mingled with any *ſowre leven* (as this *worlds joy* is) but *pure* and *entire*: nor *tranſient* (as that of this *world*) and ever flitting and forſaking us then ſooneſt, when we thinke, we have beſt hold of them; but *permanent*, and abiding ſtill. A *Paſſe-over*, that will never be *paſſed-over*, but laſt and continue a *Feaſt* to all *Eternitie*. Of that, this here is a *pledge*, if we neglect it not, as if it were not worth the taking. And Hee, that at this time gave us this *pledge*, in His good time alſo bring us to the *Paſſe-over*, whereof this is the *pledge*, even to the *never paſſing*, but *everlaſting joyes*, and happineſſe, of His *heavenly kingdome*, through the *offering* of His bleſſed SONNE the very PASCHAL LAMBE. To whom with, &c.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT VVHITE-HALL, ON *the* XVIII. of *April*, *A. D.* MDCXIII.

being EASTER-DAY.

COL. Chap. III.

Igitur, ſi con-ſurrexiſtis cum CHRISTO, quæ ſurſum ſunt quærite, ubi CHRISTVS eſt in dextera DEI ſedens: Quæ ſurſum ſunt ſapite, non quæ ſuper terram.

VER. 1. *If yee then bee riſen with* CHRIST, *ſeeke thoſe things which are above, where* CHRIST *ſitteth at the right hand of* GOD.

2 *Set your affections* (or minds) *on things which are above; and not on things which are on the earth.*

THE Wiſedome of the *Church* hath ſo diſpoſed of her *Readings*, in theſe great *Feaſts*; as (lightly) the *Goſpell* lets us know, what was done on the day, (done *for us*) and the *Epiſtle*, what is to be done *by us*. To inſtance in this preſent: *Surrexit Dominus verè*, The *Lord* is *riſen indeed* (ſaith the *Goſpell*:) *In quo con-ſurrexiſtis & vos*, and *you are riſen with Him* (ſaith the *Epiſtle*.)

2 That which is in the *Goſpell*, is CHRISTS *Act*, what Hee did: That which in the *Epiſtle*, our *Agendum*, what we to doe.

3 Or rather, both ours: [1] what He did, matter of *faith*: [2] what we to doe, matter of *duty*, our *Agendum* upon His *Act*.

The Common ſort looke to *Eaſter day*, no further, than *Eaſter-day fare*, and *Eaſter-*

day apparell : and other uſe they have none of it. The true *Chriſtian* enquireth further, what is the *Agendum* of the feaſt, what is the proper *Act* of *Eaſter-day*? The *Church* hath hers; and we have ours. Nothing more proper to a *Chriſtian* than to keepe time with CHRIST: to *riſe with Him*, this day, who this day *did riſe*. That ſo it may bee *Eaſter-day* with us, as it was with *Him*: the ſame, that was the day of *His*, be alſo the day of *our riſing*.

The ſumme. Thus then it lieth: CHRIST *is riſen*; And, if CHRIST, then *We*. If we ſo *bee*, *then we ſeeke*: and that we cannot, unleſſe we *ſet our minds*. To *ſet our minds* then. On what? *On things above*. Which *above*? Not *on earth* (ſo is the Text) but, *where Chriſt is*. And why there? Becauſe, where He is, there are the things, we ſeeke for, and here cannot finde. There, *He is ſitting*; So, at *reſt*: And *at the right hand*; ſo, *in glorie*: *Gods right hand*, and ſo, *for ever*. Theſe we ſeeke; *reſt*, *in eternall glorie*. Theſe CHRIST hath found: and ſo ſhall we, if we make this our *Agendum*; begin, this day, to *ſet our minds*, to *ſearch* after them.

Becauſe it is to the *Coloſſians*, the *Coloſſus*, or capitall point of all, is, To *riſe with* CHRIST: That is the maine point. And, if you would doe a right *Eaſter-dayes* worke, doe that. It is the way to entitle us to the true holding of the *Feaſt*. That ſo we may, theſe two *Opera Paſchalia* are commended to us. *Things above*, [1] to make them *our ſearch*, [2] to *fixe our minds* on them. Theſe two we read, *quærite*, *ſapite*, in the *Imperative*: wee may, in the *Indicative*, as well: Ζητεῖτε is *quæritis*, as well as *quærite*; and φρονεῖτε *ſapitis*, as well as *ſapite*. If ye reade them *imperativè*, thus: This ye are to doe, to *ſeeke*, to *ſet your minds*; then be they *in præcepto*, and *per modum officii*, by way of *precept*, and in nature of a *duty*. If you read them *indicativè*, thus: *If you bee riſen, then you doe ſeeke, and ſet your minds*; then, they bee *in elencho*, and *per modum ſigni*, by way of *triall*, and in nature of a *ſigne*. Both well; and a good uſe of both.

The Diviſion

I 1 The *Parts* lye thus. Two things are ſuppoſed: Two other inferred: And a third *Two*, we are referred to, or given hope of. The *Two ſuppoſed*, theſe: [1] *Chriſt is riſen*, [2] and *We with Chriſt*: *If ye bee riſen with Chriſt*.

2

II 3 The *Two inferred*, theſe: If *riſen*, then [1] *to ſeeke*; [2] then to *ſet our minds above, on things there, where Chriſt is*.

4

III 5 The two hee referreth to, or giveth hope of; *Reſt with Him in glory*. [1] *Reſt*, to *ſit*: [2] *Glorie*, at the *right hand*.

6

7 And GOD maketh up all (the perfect number of ſeven:) For, *eternall* is the *reſt*, and *eternall* the *Glorie*, that is at *His right hand*.

Hebr. 1. These we heard of at His *Birth*, in the *Epiſtle* then. This we heare of againe at His *Riſing*, or *ſecond Birth*, from the *grave*, in the *Epiſtle*, now.

Act. 1. 11. This wee ſhall heare of againe at His *Aſcenſion* too. This is remembred in all, as the fruit of all; at every *Feaſt*, ſet before us, as our *hope*, and all wee *ſeeke*, *To ſit with* CHRIST, *at the right hand of* GOD.

* * *

I.

The two *ſuppoſitions*.

I

Chriſts riſing.

IF *Ye be riſen*. This ſeemeth *primâ facie* to bee but a *ſingle* Suppoſition: but being well looked into, reſolves into two *riſings*: [1] CHRISTS and [2] *Ours*: [1] *Hee*, and [2] *we with Him*. Of which, the firſt (*Chriſts*) doth *immutabiliter ſupponere*; His, needs no *If*. It is not, *If Chriſt be*: but, *If we, with Chriſt*. For, *Chriſt is* certainely. Three hundred yeares the World *oppoſed* it: thirteene hundred (ever ſince) the World hath *ſuppoſed* it. And ſo let us: and ſo paſſe to our owne, and begin every yeare, to lay our grounds anew; every *Eaſter*, to be teaching our *rudiments* over againe.

There is an [*If*] that ſuppoſeth but *mobiliter*; may be, or not be, thereafter as wee *ſeeke*, and *our minds be ſet*. But yet (if ye marke it) is not *His* ſuppoſed, by it ſelfe, and *ours* inferred upon His; but *ours* ſuppoſed likewiſe: *His*, and *ours* (both) ſuppoſed under one: under one and the ſame *If*. And as they are cloſe lincked, that one *ſuppoſition* ſerveth for them: ſo are they woven together that one *Prepoſition* (Σὺν) holdeth them: under one *Si*, and one Σὺν both. The *Apoſtle* hath framed a new word here, for the purpoſe [*con-ſurrexiſtis*.] The *reſurrection*, we have heard of: The *con-ſurrection* we are now to heare, and take notice of.

To ſet our *Suppoſe* right, I aske two queſtions: 1 the one of theſe [*If you*:] 2 the other of theſe [*If you be riſen*.] *Si vos*, if you: Why, doth the *Reſurrection* pertaine but to ſome certaine *vos*? Is it not *Si omnes*? concernes it not all? As *Chriſt died*, ſo is He *riſen* for all: and ſhall not all *riſe* with Him? What doe wee then doe with *Si vos*? Yes, all *riſe* with Him out of their *graves*: but, not all *riſe* to the *right hand* after mentioned. A great part *riſe*, to *ſtand* on the *left*: not to *ſit on the right hand of God*. With that, the *Apoſtle* here dealeth. The *Reſurrection* reacheth to *all*: This *reſurrection*, to ſuch onely as *Seeke*, and *ſet their mindes*. 2 *Our Riſing.* 1 *Si vos*, If you.

The other, *bee riſen* (the *tenſe*) is that right? For (ever) when we heare of the *Reſurrection*, we are carried ſtraight, to that of the *dead*, from their *graves*, at the latter day. We conceive: Well, if He be *riſen*, we *ſhall riſe*: *Shall*, in the *future tenſe*. But, here is *newes* of another, in the *preter tenſe*: (For, ſo it is; *Bee riſen*, not *ſhall riſe*; *be* alreadie, not ſhall hereafter.) It cannot be taken of that, which is *to come*: It ſhould then be, *Si conſurgetis*. But needs, of one *preſent*, or *paſt*: it is, *Si conſurrexiſtis*. 2 *Si conſurrexiſtis*, If you be *riſen*.

How then? Fall we in with them, *qui dicunt reſurrectionem jam eſſe factam, that ſay the reſurrection is already paſt*? Nor that neither. We are no *Sadduces*: Nor wee are not of *Hymenæu's* ſect, neither. But, this we beleeve: as there is one *to come*, of the *body*, at the *laſt* and great *reſurrection*, which he treats of, to the *Corinthians*: ſo is there alſo one, which we are to paſſe here, of the *minde's*; which here he commendeth to the *Coloſsians*. 2 Tim.2.18. 1 Cor.15.

And theſe two leade us directly to the two *Reſurrections*, which Saint *Iohn* (after) doth more expreſly deliver, under the termes of *firſt* and *ſecond* (*Apoc.* 20. 6.) And this withall, that all the good or evill, of that of the *Corinthians*, doth depend much upon the *well*, or evill paſſing, of this of the *Coloſsians*.

This wee are to looke after, to *riſe before*; a *reſurrection* now in being. This of ours imports us (we ſee) no leſſe, than CHRIST's owne (which, I wiſh, well laid up in minde) ſince both are under one *If*, ſuppoſed alike, one no leſſe than the other. CHRIST *is riſen*, is not enough; nay, is nothing at all, if that be all; if He be *riſen without us*; He *riſen*, and we *lye ſtill*: if, with this daies *reſurrection* on His part, there be not alſo a *con-ſurrection* on ours.

Now then we are to looke to our *If*; that it ſuppoſeth aright. And, *if He be riſen*, to cry to Him *Trahe nos poſt Te*, to *draw us with Him*, and not leave us ſtill in our *graves* of *ſinne*. He ſaid of Himſelfe, that *if once He were exalted, Hee would make* His magneticall vertue to appeare, and *draw all to Him*. *All*, but not all at once: but (as the Apoſtle ſaith) *each in his order*. And that *order* is to beginne with the *ſoule* firſt, and draw it. For, the *ſoule* being (as the very *Philoſophers* have acknowledged (it is *Ariſtotles* owne word) ἄνωθεν *from above*) will the more eaſily be drawne to τὰ ἄνω *things above*. It is kindly, it is con-naturall for it, to *draw* thither-ward. And then after, in the ſecond place, together with it ſelfe, to elevate and lift up the fleſh thither with it. For (as well obſerveth *Chryſoſtome*) theſe two were not thus joyned (the *Spirit*, and the *fleſh*, I meane) that the *fleſh* ſhould pull downe the *ſpirit* to *earth*, but that the *Spirit* ſhould exalt the *fleſh* to *heaven*. And this ſubliming or lifting up the *Spirit*, is the *riſing with* CHRIST, here in the *Text*. The other, in His time, and turne, to follow. But, if this goe not before, the other will not come after, Cant.1.3. Ioh.12.32. 1 Cor.15.23.

take that for certaine. This then to endevour; and this day to ſet in hand with it. For, this is the maine point, that we finde our ſelves *riſen with* CHRIST; finde it, or procure it: finde it already, or procure it, as ſoone as may bee.

II.
The *double* Inference.
3 *If we ſeeke.*
4 *If we ſet our mindes, &c. on things above.*

Now, thus we ſhall know, if we be *riſen*, and thus procure it, if we be not: If wee *ſeeke, if we ſet our minds on things above*: which is the double *inference*, upon the former double *ſuppoſe*: which I divide into the 1 *Act*, and the 2 *Object*. The 1 *Act, Quærere*, and *ſapere*: the 2 *Object, quæ ſurſum.*

Of the two *acts*, one referreth to *action*: (*ſeeking*, is a matter of *endevour.*) The other to the *affection*: (*ſet your affection, or minde*; it is both) There be two works arguing the Spirit: 1 *Motion*, and 2 *Senſe*. *Motion*, in the one, *Seeking*: *Senſe*, in the other, ſo is it turned (*Phil.* 2. 5.) *Idem ſentite, let the ſame minde be in you.* There is *Motus læſus*, in them that *ſeeke* not: and *Senſus læſus*, in them that *ſavour* not. To theſe two reduce all: 1 *Quærenda ſapere*, 2 and *Sapienda quærere*: To *minde*, what we are to *ſeeke*; and to *ſeeke*, what we *mind*. Of theſe two 1 *joyntly* firſt: 2 then *ſeverally*; and 3 laſt of their *order*.

1
The two acts *joyntly*: *Seeke*, and *ſet your mindes.*
Matt. 16. 23.
Pro 19. 2.

Ioyntly: for, diſ-joyned they may not be. One is little worth, without the other. There bee, that *ſeeke*, and be very buſie in it, and yet *ſavour* not the *things* that are of GOD. So ſought a great *Apoſtle* once: and our SAVIOVR did not let to tell him of it; ȣ̓ φρονεῖς (the very word here) *thou ſavoureſt not*. Men, that are poſſeſſed with falſe *principles*, and yet fall a *ſeeking*; *zealous* in their way, but want true *knowledge*, to fixe their *minds* aright. Now, without *knowledge*, (ſaith *Salomon* truely) *the minde is not good*: and we know, *Mala mens, malus animus*, the minde miſ-led, will ſet the *affections* awry ſtraight.

Cap. 2. 21.
Verſe 18.
Verſe 23.

Will yee ſee them in kinde? Looke but to the end of the *laſt Chapter* before. There, they *ſeeke* ſo, as they will neither *taſt, handle* nor *touch*. So *ſeeke*, as *downe* they goe to *worſhip*, not onely GOD, but the *Angels* too. So *ſeeke*, as *ſpare not their owne bodies*, and yet wrong all the while; and yet with all their *ſeeking*, not *riſen with Chriſt*, for all that. Why? For, *quærunt, non ſapiunt.*

On the other ſide: there be, that *ſapiunt, non quærunt*; that *ſapiunt quæ Chriſti, quærunt quæ ſua, Savour Chriſt*, but *ſeeke themſelves*. Of whom the *Apoſtle* (*Phil.* 2. 21.) they have *knowledge* competent, but without ſo much as a *ſparke* of true *endevour*: *Pariter intelligunt nobiſcum* (ſaith *Auguſtine*) *pariter non diligunt*; *Vnderſtand* well enough, but coldly *affected*: So, *Sit ſtill*, and *ſeeke* not.

So that, both would be kept together; *Quærite*, and *Sapite* both. For, as in the body naturall, it fareth between the *ſtomach* and the *head*: (a *rheumatique head* ſpoyles the *ſtomach* with *diſtillations*; and a *diſtempered ſtomach* fills the *head* with *raw vapours*, and ſoone mars the other:) So is it here: our *minde* miſtaking, miſ-leads the *affection*: and a wrong ſet *affection* puts the *minde* out of frame. That, in ſunder they would not be, but *joyned* ever. *Sapere*, without *quærere*, will not *riſe*, but lye ſtill; and *quærere*, without *ſapere*, will *riſe*, but lead you aſtray.

2 The Acts ſeverally.
1 *Seeke.*
Matt. 7. 14.

Now *ſeverally*. *If we be riſen*, to *move*, and to *ſeeke*: that is, to reſolve, that with ſitting ſtill without *ſeeking*, what we are here willed to *ſeeke*, will not be had. Wee ſhall not ſtumble on it, or hit upon it unawares; there needs a *ſeeking*. If our *Saviour* knew the way well, it is hard to hit, *and few there be that finde it*. The ſhort: there goeth *ſearch* and *enquiry* to it; *paines*, and *diligence* are requiſite: wee ſhall not come thither, with the turning of a ginne. It were great folly (when we ſee dayly, *things here beneath*, without travaile, will not be come by) once to thinke, *things above* will drop into our lapps, without any *ſeeking*.

To *ſeeke* then: but, to doe it to purpoſe. For, that which wee call *ſeeking*, is nothing leſſe. Thoſe, to whom the Prophet *Eſay* ſayd (*Chap.* 21. 12.) *Si quæritis, quærite, If yee will ſeeke, why then ſeeke*; doe it, in earneſt; it ſeemes, they ſought ſo ſlightly, ſo ſlenderly, as it deſerved not the name of *ſeeking*. Pilate asked, *Quid eſt veritas?* Ioh.18 38. & then, ſome other matter tooke him in the head, and ſo up he roſe and went his way, before he had his anſwer: He deſerved never to *finde* what *truth* was. And ſuch is our *ſeeking* moſt what; ſeldome or never ſeriouſly: but ſome queſtion, that comes croſſe our braine, for the preſent: Some *Quid eſt veritas?* ſo *ſought*, as if, that we *ſought* were as good loſt as found. Yet, this, we would faine have go for *ſeeking*: but it will not be. *O ſi quæritis querite* (ſaith ESAY; looke the place) *The morning comes, ſo doth the night*, Eſay 21.12. that is, our dayes ſpend apace; and we ſay, *we will ſeeke*: If we will, let us once do it indeed: ſeeke it, as they did, this day; follow it hard, make it our Ioh.20.4. *race*, with the one; our *morning-worke* with the other.

2 Set your mind

But, wee ſhall never *ſeeke*, as wee ſhould, unleſſe wee put to the other word, *Set our mindes on them*. For, will a man ever kindly *ſeeke* that he hath no *minde* to? Never. The *minde* is all. Be it what it will, or whence it will, *above* or *beneath*, if we *affect* is not, we ſhall *ſeeke* but faintly. That we may *ſeeke things above*, as it is meete, we muſt *prize them*; prize them, as a *ſilver mine* (ſaith *Salomon*:) Pro.3.14. as a *treaſure hid in a field* (ſaith our *Saviour*) Mat.13.44. and goe *ſell all*, to *compaſſe* them. Then ſhall we *ſeeke* to ſome purpoſe.

But in the word φρονεῖν there is more. There is (I told you) *idem Sentite*, the *ſenſe*; (Hee that ſeekes, ſhould have as well *eyes* to *diſcerne*; as *feete* to goe about it: It is no buſineſſe for a *blinde* man, no more than for a *lame*, to *ſeeke*:) And that is *knowledge*, which would be had too. To *ſeeke*, we know not what, is but to *erre*, and never finde that we ſeeke for. To *quærere* then; but, *Sapere*, to be *wiſe* in our ſeeking, to get us true directions; elſe, for all our *ſeeking*, we may be *to ſeeke* ſtill.

Which φρονεῖν is a word, the *Apoſtle* much uſeth, as being very ſignificant, full, and forcible. Foure things are in it: 1. To *ſet the minde*; the *minde*, not the *phanſie*: not to take up a *phanſie*, and fall to *ſeeking*, as wee ſee many now adaies; no ground in the world, but their owne *conceipts*. Yet *ſeeke* they will needs, and have all the world follow them, and have nothing to follow themſelves, but their owne *folly*. So as, being very *idiots*, they take themſelves, for the *onely men*; And till they come into it, never was *wiſe man* in the world, that knew what to *ſeeke*, or how.

2 It is then an *act* of the *underſtanding* (φρονεῖν) but not of it alone: for then νοεῖν were enough. Yet the greateſt part make no matter of it, but even *noëma*. It is, as to *ſet our minde*, not our *phanſie*; ſo, our *minde*, not onely to *know* it, but to *mind* it. It is *Sentire*, and *Sapere*; And it is beſt ſeen in *Sapite*, which is not onely to diſtinguiſh *taſts*; but, in and with the *taſte*, to feele ſome *delight*, to have a *ſenſe* of the ſweetneſſe withall, which will make us *ſeeke* it againe *plus magis*: and without it, our *ſeeking* will be but *unſavorie*.

3 So to *ſavour* it, as wee hold *quærere*, to be *Sapere*; that, to *ſeeke*, is our *wiſedome*; that wee doe not *rectè ſapere*, unleſſe wee doe *hoc ſapere*. *Hæc erit ſapientia veſtra* (ſaith Deut.4.6. *Moſes*) *This ſhalbe your wiſedome, before* GOD *and man*, and you ſo to reckon of it: even this, to *ſeeke things above*; and to thinke, when ye are about that buſineſſe, ye are about a point of high *wiſedome*; and that to performe it well, is the wiſeſt action of our life.

4 To hold it our *wiſedome*: and (laſt) I aske what wiſedome? Not that, which doth *contemplate*, that is σοφία; but the *active wiſedome*, for that is φρόνησις, *rerum agendarum*. To ſhew that not onely our *Grounds*, for *Iudgement*; but our *Rules*, for *Action*, are to bee fet thence. Thither to get us, thence to derive our *reaſons*, why wee doe things, or leave them undone. Thus to caſt with our ſelves: this, that now I am about, He that *ſitteth on high, at* GODS *right hand*, what will He ſay or thinke of it? May I offer it to Him? Will He allow of it? Will He helpe me forward with it? Will He in the end reward me for it? Yea, even our πολίτευμα (as to the *Philipians*) Philip.3.20. is to bee from thence, even the *wiſedome*, that ſwayeth there, to be from *above, de ſurſum*. Iam.3.15. If it be not, Saint *Iames* is ſomewhat homely with it.

By

3 The *Order.* *Quærite,* Firſt.

1 Mat.6.33.

By this time, we know, what it is to *ſeeke*, and what to *ſet our mindes*. But, in the marſhalling theſe, there is ſomewhat, that *quærite* is called on firſt. 1. To teach us, that it is the firſt thing, we are to have care of; *Chriſts primùm quærite* makes *quærite*, to be *primùm*, to ſtand firſt. That wee then doe it the honour, to make it our *firſt* act, our *riſing with Him*; at this *feaſt*, the *riſing* of the *yeare*; and on this *feaſt*, in the *morning*, the *riſing* of the *day*. For, then He *roſe*.

2 It is firſt called on, becauſe (to ſay truth) there is more need of *diligence*, in this buſineſſe, than ought elſe. Alwaies, we have more adoe, to quicken the *affection*, than to enforme the *judgement*. And that did they, this day, know: who *ſought*, before they had *light, while it was yet darke*. So much did they know, diligence to import, in this buſineſſe. The greateſt defect is in that point: therefore it needs firſt to be urged. For, though we ſee, yet we ſit ſtill and *ſeeke* not.

III. The thing *referred* to, or the *Object.* *quæ ſurſum.* Pſal.24.6.

And now to the *Object*. Of *ſeeking* we ſhall ſoone agree: *Generatio quærentium* wee are all (ſaith the *Pſalme*:) even a *generation of ſearchers*. Somewhat wee are *ſearching* after ſtill. Our *wants*, or our *wanton deſires* finde us *ſeeking*-worke enough, all our lives long. What then ſhall we *ſeeke*, or where?

He (ſaith the *Apoſtle*) that will thus beſtow his paynes, let it be, where? *Above.* On what? *The things there*: *Quæ ſurſum* he repeats in both; tells it us *twice* over: 1 *Quæ ſurſum quærite*; *quæ ſurſum ſapite*. *Above* it muſt be.

Iudg.9.15.

And, of this alſo, we ſhall not varie with Him, but be eaſily enough entreated to it. We yeeld preſently (in our ſenſe) to *ſeeke* to be above others, in favour, honour, place and power, and what not? Wee keepe the *Text* fully in this ſenſe: wee both *ſeeke*, and *ſet our whole minds* upon this. *Altum ſapimus omnes*; all would be *above*, *Bramble* and all, and nothing is too *high* for us.

Mat.20.21.

It is true, here; for on earth, there is a *Surſum, above*: there *bee high places*, wee would not have them taken away; wee would *offer in them*, and *offer for them* too, for a need. And, there is a *right hand* here too, and ſome *ſit* at it; and almoſt none, but thinkes ſo well of himſelfe, as why not he? Our SAVIOVR CHRIST, when it was phanſied, that Hee ſhould have beene a great *King* upon earth, there was ſuing ſtraight, for His *right-hand*-place. Not ſo much as *Good-wiſe Zebedees two ſonnes* (that ſmelt of the *fiſher-bote*) but, meanes was made for them, to *ſit* there.

Luc.24.6.

But, all this while, wee are wide. For, where is all this? Here, upon earth. All our *above*, is *above one another*, here; and is *Ambitions above*; and further it mounteth not. But, this is not the *Apoſtles*; not the *above*, nor the *right hand*, he meaneth. No: not CHRISTS *right hand* upon earth: but, that *right hand*, Hee *ſits at*, Himſelfe, *in Heaven*. The *Apoſtle* ſaw cleerely, we would erre this error: therfore, to take away (as he goes) all miſtaking, he explaines his above, two waies, 1 *Privativè*: *Non quæ ſupra terram*, Heare you, *not upon earth*. His *Above*, is not here, upon *earth*. This is, where *not?* 2. Then *poſitivè*: to cleere it from all doubt, where; he points us to the place it ſelfe, *above*, there *above*, where CHRIST is (that is) not *on earth*: Earth is the place, whence He is *riſen*. The *Angels* tell us, *non eſt hîc*; *ſeeke Him* not *here* now, but in the place, whither He is gone, there *ſeeke* Him; In *heaven*. *Heaven* is a great circle; where, in *heaven?* In the chiefeſt place: there where GOD *ſits*, and CHRIST *at His right hand*. That place *ſeeke*: there *ſet your minds*.

So that, upon the matter, the fault he findes, the fault of our [*above*] is; it is, not *above* enough: It is too low, it is not ſo *high*, as it ſhould be. It ſhould bee *higher*, *above the hills*; higher yet, *above the clouds*; higher yet, higher than our eye can carry, *above the heavens*. There now, we are right.

1 The reaſons.

And indeed, the very frame of our bodies (as the heathen *Poet* well obſerved) giveth thither, *upward: ---Cœlumque tueri Iuſsit,* and bids us *looke thither.* And, that way, ſhould our ſoule make; it came from thence, and thither ſhould it draw againe: And we doe but bow, and crooke our *ſoules,* and make them *Curvæ in terras animæ,* againſt their nature, when we hang *yokes* on them, and ſet them to *ſeeke* nothing but here *below.*

2 Luk.17.37.

And, if *Nature* would have us no *moules, Grace* would *have us Eagles,* to mount, where *the body is.* And the *Apoſtle* goeth about to breed in us, a holy ambition; telling us, we are *ad altiora geniti,* borne for *higher* matters than any here: therefore, not to be ſo baſe minded, as to admire them; but, to *ſeeke after things above.* For contrary to the *Philoſophers* ſentence, *Quæ ſupra nos nihil ad nos, Things above, they concerne us not;* he reverſes that: Yes (and we ſo to hold) *Ea maxime ad nos,* they chiefly concerne us.

3

Come to the laſt now. And why this place, *above?* I ſhall tell you: For, *there* is CHRIST, and Him we *ſeeke,* to day, if it be *Eaſter-day* with us; and if we *ſeeke* where He is, He is *above,* certainly. But he implieth a further reaſon yet: Becauſe, in very deed, there, with Him, are the *things* which we, of all other, *ſeeke* for; and when all is done, all our *ſeeking* is to them referred, as to the end. We would not ever travaile but after our laborious toyling courſe here, find a place of *reſt,* and this we *ſeeke.* But, not this alone: but a *ſeate* of *glorie* withall. *Sit* we would; but in ſome *eminent* place; not, at the *left foot,* but at the *right hand;* in *light,* and *honour,* as much as might be.

What the *things above are.* *Reſt.* Pſal.120.5. Pſal. 55.6.

We ſeeke *reſt:* Specially, they that are toſſed in a tempeſt, how doe they deſire a good *haven,* a harbour of reſt! And ſure, here we *dwell in Meſech,* meete with much diſquietneſſe. None but, ſometime, hath ſenſe of the *verſe* in the *Pſalme: Oh that I had wings like a Dove! then would I flie and be at reſt.* And the more our *incolatus* is prolonged, the more we *ſeeke* it, finde it how we may.

Mat.11.29. Pſal.116.7. 95.11.

And, it is not the bodies trouble ſo much, but *Invenietis requiem animabus,* to finde reſt to our *ſoules;* that, is it. And, the *ſoule* is from *above;* and but in her owne place; never findes it. *Turne thee to thy reſt ô my ſoule,* that is worth all. But, both are beſt: and not, after all our turmoiles here in this world, to heare *non introibunt in requiem meam,* in another world, but to be caſt into that place, where there is no reſt day nor night: but, enter into *His reſt,* which (in the *Epiſtle* to the *Hebrewes*) he ſo much beats upon.

Chap.3.11. 18. 19. 1 *Glorie.*

And verily, if we *ſeeke reſt; glorie* we *ſeeke* much more. For, for it, we are content to deprive our ſelves of all *reſt,* which otherwiſe we love well enough. And, a reſtleſſe courſe we enter into, and hold out in it, all our life long, and all to winne it, though it be but a little before our death. For, no *reſt* will ſatisfie, or give us full content, unleſſe it be on the *right hand.*

Luk.24.5.

Theſe two then we ſeeke for; where are they to be found? Not in *quæ ſupra terram:* Not here therefore: but folly to ſeeke them here. We are by all meanes to avoid their errour, that *ſought,* this day, to *ſeeke the living among the dead;* a thing where it is not to be had.

a Hoſ.2.15. b Iam.3.6. c Mat.12.43. Mic.2.10.

Never *ſeeke,* to ſet up our reſt here, in this tumultuous troubleſome place, this [a] *vale of Achor* right (as *Hoſee;*) this [b] τροχὸς (as *Saint Iames*) a *wheele* ever whirling about, [c] *quærens requiem & non invenit eam.* Where, we ſhall ſoone be diſeaſed with a *Surgite poſtquam ſederitis,* after we ſit a little, quickly diſquieted againe. The *Prophet Mica* tells us plaine, *Non habetis hic requiem,* here wee cannot have it, this is not our *reſt.*

Nor never ſeeke for true *glorie* here: Why? *Locus eſt pulicum & culicum.* It is, the place of *fleas* and of *gnats,* this. In the *garden,* the place of our delight, we meet with *wormes;* and there be *Spiders,* even in the *Kings Palace.* This place of *wormes* and *Spiders*, call yee this the place of *glorie*, in *duſt* and *cobwebs* ?

Gen. 49.14.

Say it be: yet ſuch is the nature of theſe two (ſuch as they be) the *reſt*, and the *glorie* here, as they divide it ſtill: have ye one, ye muſt quit the other. They that are in *glorie* have not the *quieteſt life*: And they that are moſt at *reſt*, fartheſt off from being *glorious*. *Reſt* is here, a thing *inglorious*: and *glorie*, a thing *reſtleſſe*. Thus it ſtands with us: *Iſſachars* condition like ſome; *Reſt* is good, though it be betweene a payre of *panniers*: If that like us, we muſt live in this eſtate, the moſt obſcure of all the *Tribes*. But, if we will have a *name among the great ones of the earth*, if be *glorious*, then farewell *reſt*: We muſt take our lot among them, that live not moſt at *eaſe*, certainly. For, here they meet not, but are in ſunder ſtill.

7 *At the right hand of God*

Ioh. 31.22.

Acts 24.28.

But ſay yet, we could make them meete; Be at all *eaſe*, and in all *glorie* together: *ſeated*, and *ſeated at the right hand* both. (Now come we to weigh the word *Dei*.) The right hand (here) *ſuper terram* is not the *right hand of* GOD, but of a *man*, which ſhall wither, and within a certaine of yeeres (as the Prophets terme is) *fall from the ſhoulder*. And ſo this *reſt*, and this *right hand*, we can have no hold of either. It is ſaid in the *Acts*, *After two yeares*, *Felix* went his way, and another came *Governour* in his place. And then the places were changed; ſome were diſeaſed: and ſo is the caſe of all *felicitie* here.

Pſal. 15.1.

Luk. 2.14.

Vpon the point then. *Reſt*, and *glorie*, we *ſeeke* not barely: but, we ſeeke them ſo as they may endure: and our wiſh is, if it might be, even *for ever*. And this may be had: but, it will be had at no *right hand*, but *ad dexteram Dei*; *Gods* only. Then, *ſeeke* them there. Not here: where either we ſhall *ſeeke* and not finde them; or *finde* one from the other; or, if both together, yet have no hold of them, but ſoone loſe them againe. *Seeke*, where we may; nay where we ſhall be ſure to find them; where, both will be had; and both together, and good aſſurance of both, even to *eternitie*, as, at *Gods right hand*, a right hand that withereth not. If ye ſeeke *reſt*, let it be in *His holy hill*; if *glorie*, *Gloria in excelſis*, where CHRIST is already: *Set*, ſo at *reſt*; at the *right hand*, ſo in *glorie*; at *Gods right hand*, and ſo, in both, *for ever*. There they be, there *ſeeke*, there *ſet your mindes*.

To withdraw our ſelves, to ſequeſter our *mindes* from things here below, to thinke of Him, and of the place where now He is, and the *things*, that will bring us thither.

The *Application to the time.*

It is a prerogative, that a *Chriſtian* hath: to make it *Eaſter*, any day in the yeare, by doing theſe duties on it. They come no day amiſſe. But, no day ſo fit, as this day, the very *day* of *His riſing*. Then, of very congruity; we to *riſe* alſo. For, no reaſon in the world, if He *riſe*, that we ſhould *lie ſtill*. Nor is it good for us, that He ſhould *riſe*, without us, and leave us behind in the *grave* of our *ſinnes* ſtill. But, when, He, then we too.

Mat. 16.6.

Luk. 24.6.

Riſing is not ſo proper to the day, but the two *ſignes*, or two *duties* (call them which yee will) are as proper. For, this day was (indeed) a day of *ſeeking*. *I know whom you ſeeke, yee ſeeke Ieſus that was crucified* (ſaith one *Angell*:) *Why ſeeke yee the living among the dead* (ſaith another?) To *riſe*, when He *roſe*; to *ſeeke* Him, when He was *ſought*. This day, He was *ſought* by *men*, *ſought* by *women*. *Women*, the *three Maries*; *Men*, the two *Apoſtles*. The *Women*, at *charges*; the *Apoſtles* at *paynes*. *Early* by the one, *earneſtly*, by the other. So, there was *ſeeking* of all hands.

Luk. 24.13.

And they which *ſought* not, went to *Emmaüs*, yet they *ſet their mindes* on Him; had Him *in minde*, were talking of Him by the way. So that, theſe doe very fitly come into the *Agendum* of this *day*: Thus to *ſeeke*, and *ſet* our mindes. At leaſt, not to loſe Him quite, that day, we ſhould *ſeeke* Him; nor have our *minds* fartheſt from Him, that day, they ſhould be moſt upon Him.

The *Church*, by her *Office*, or *Agendum*, doth her part, to helpe us herein, all ſhe may. The things, we are willed to *ſeeke*, ſhe ſets before us; the bleſſed *Myſteries*. For, theſe are *from above:* the *bread that came downe from heaven*; the *bloud* that hath beene carried *into the holy place*. And I adde, *ubi* CHRISTVS: For, *ubi Corpus, ubi ſanguis*, CHRISTI, *ibi* CHRISTVS, I am ſure. And truly, here, if there be an *ubi* CHRISTVS, there it is. On earth, we are never ſo neere Him, nor He us, as then and there. There, *in efficaciâ*; and, when all is done, *efficacie*, that is it, muſt doe us good; muſt raiſe us heere, and raiſe us at the laſt day, to the *right hand:* and the locall *ubi*, without it, of no value.

To the Sacrament.

Ioh. 6. 50.
Heb. 9.

He was found in the *breaking of bread:* that *bread* She breaketh, that there we may *finde* Him. He was *found* by them, that had their *mindes* on Him: To that end, She will call to us, *Surſum corda, lift up your hearts:* which when we heare, it is but this Text iterated, *Set your minds*, have your *hearts*, where CHRIST is. We anſwer, *We lift them up*; and ſo (I truſt) wee doe; but (I feare) wee let them fall too ſoone againe.

Luc. 24. 30. 35.

Therefore (as before, ſo after) when we heare, *Thou that ſitteſt at the right hand of the Father*; and when againe, *Glorie to* GOD *on high*, all is but to have this. But eſpecially, where we may *Sentire* and *Sapere quæ ſurſum*, and *guſtare donum cæleſte*, *taſt* of the *heavenly gift* (as, in another place he ſpeaketh:) *ſee* in the *breaking*, and *taſt in the receiving*, *how gracious* He was and is; was, in *ſuffering* for us; is, in *riſing* againe for us too, and regenerating us thereby to a lively hope. And gracious, in offering to us, the meanes (by His *Myſteries* and grace with them) as will *raiſe* us alſo and *ſet our minds*, where true *reſt*, and *glorie* are to be ſeene.

Heb. 6. 4.

That ſo, at this laſt and great *Eaſter*, of all (the *Reſurrection-day*) what we now *ſeeke*, we may then *finde*; where we now *ſet our minds*, our bodies may then be ſet; what we now but *taſt*, we may than have the *full fruition* of: Even of His *glorious God-head*, in *reſt*, and *glorie*, *joy*, and *bliſſe*, never to have an end.

A
SERMON PREACHED
BEFORE THE KINGS MAIESTIE AT *WHITE-HALL*, ON
the XXIV. of *Aprill*, *A.D.* MDCXIV.
being EASTER-DAY.

(⁂)

PHIL. Chap. II.

VER. 8. *He humbled Himſelfe, made obedient, unto death, even the death of the Croſſe.*

9. *For this cauſe, hath* GOD *alſo highly exalted Him; and given Him a Name, above every name.*

10. *That, at the Name of* IESVS, *every knee ſhould bow, of thoſe in Heaven, and in earth, and under the earth.*

11. *And that every Tongue ſhould confeſſe, that* IESVS CHRIST *is the* LORD, *to the glory of* GOD *the Father.*

F*OR this cauſe,* GOD *hath exalted Him* (ſaith the Text:) *The ſumme.*
Him (that is) CHRIST. And, *for this cauſe* are we now here, to celebrate this *exalting*. Of which His *exalting*, this is the firſt day: and the Act of this day, the firſt ſtep of it: even, *His riſing againe from the dead. Hæc eſt clarificatio Domini noſtri* IESV CHRISTI, *quæ ab Ejus reſurrectione ſumpſit exordium* (ſaith S. *Auguſtine* upon this place:) This now, is the glorifying of our *Lord* IESVS CHRIST, which tooke His beginning, at His glorious reſurrection. Thus, is the ſumme and ſubſtance of this Text, ſet downe by that learned Father.
By Him alſo, is it likewiſe divided to our hands: Into *Humilitas Claritatis meritum*; *The Diviſion* 1

I. and, *Claritas humilitatis præmium.* Humility, the merit of glory (in the firſt verſe of the foure.) And glory, the reward of humility (in the other three.) Which two, heere and ever, are ſo faſt linked together, as, there is no parting them. I cannot, but touch; and I will, but touch the Merit (in the firſt verſe:) It properly pertaines, to another day. And ſo, come to *Opus diei.*

II. The matter of this daies exultation, is called here, *His Exaltation.*

And is, of two ſorts. By GOD (in the ninth verſe:) And by us (in the two laſt.)

1 By GOD; And that, is double: *Of His Perſon : Of His Name.* Two *Super's,* either, one. *Super-exaltavit Ipſum,* His Perſon; there is one (in the forepart of the ninth verſe.) And *Nomen ſuper omne nomen,* His name; there is the other (in the latter part of it.) And this is GODS.

2 Then commeth ours. For GOD exalting it Himſelfe; He will have us to doe
the like. And not to doe it inwardly alone: but even outwardly to acknowledge it
for ſuch: And ſets down preciſely this acknowledgement, how, He will have it made
a by us. Namely, two waies: By the *Knee,* by the *Tongue.* The *Knee, to bow to it*
b *(verſe 10.)* The *Tongue, to confeſſe it (Verſe 11.)* And both theſe, to be generall; *E-*
very Knee, every Tongue. And not in groſſe, but deduced into three ſeverall rankes:
All in Heaven, All in earth, All under the earth: which comprehends all (indeed) and
leaves none out. This acknowledgement, thus, but onely inſinuated by the *Knee,* is
c by the *Tongue* more plainly expreſſed: And this it is, That IESVS CHRIST *is*
d *the* LORD, LORD of all thoſe three. This, to be done, and ſo done, as it redound all, *to the glory of* GOD *the Father.*

But then laſt, take the Vſe with us: that, ſince in Him, His *humiliavit ſe-ipſum,* ends in *Super-exaltavit Deus;* His *humbling Himſelfe,* in GODS *Exalting;* That *the ſame minde be in us:* And, the ſame end ſhall come to us. As His end was, ſo ours ſhall be, *in the glory of* GOD *the Father.* Verſe 5.

* * *

Propter quod, For this cauſe.

I. Verſe 8. WE touch firſt upon this word. It is the *Axis* and *Cardo,* the very point, whereupon the whole Text turneth.

1 *Propter.* Eſay 22. 15. Eſt. 3.1. Nehem. 4 1. Firſt, *Propter;* A cauſe there is. So GOD *exalts* ever, *for a cauſe.* Heere, on earth, otherwhile, there is an *Exaltavit,* without a *Propter quod.* Some, as *Sobna, Haman, Sanballat,* ſometimes *exalted;* no man knowes, wherefore. With GOD, there goeth ever; with men, there ſhould goe, a *Propter quod,* before *Exaltavit.*

2 *Propter quod.* *For a cauſe:* for what? *for this cauſe.* And this now, caſts us back to the former verſe, where it is ſet downe, *Humiliavit:* There it is, for *His Humilitie.*

Humiliavit. Now, of all cauſes, not for that: if we goe by this world, which (as the Proverbe is) was made for the preſumptuous. Not for that vertue of all others. A vertue (before CHRIST thus graced it) ſo out of requeſt, as the *Philoſophers* (look into their *Ethickes)* you ſhall not ſo much as finde the name of *humilitie,* in the liſt of all their vertues. Well, this caſt vertue, of no reckoning, is here made the *Propter quod,* of CHRISTS *exalting.* As, *Reſpexit humilitatem,* the ground, of His Mothers *Magnificat.* (Luk.1.48.) And He, that, by Him *brought light out of darkneſſe,* at the firſt: will by Him, bring glorie out of *humilitie* at laſt, (2 Cor.4.6.) Or this booke deceiveth us. With GOD, it ſhall have the place of a *Propter quod;* how poore account ſoever, we make of it here.

1. *Ipſe.* But, this *Quod,* is a Collective; there be in it more points than one. I will but point at them.

Humiliavit ipſe, He humbled. *(He)* which many times is idle, but here, a circumſtance of great weight. *He*: ſo great a Perſon; *being in the forme of* GOD, *and without any diſparagement at all, equall to* GOD (as he tels us a verſe before) *He humbled.* Verſe 6. *Vbi, Majeſtatem præmiſit; ut humilitatem illuſtraret*: That diſcourſe of His High Majeſtie, was but to ſet out, to give a luſtre to His *humilitie*. For, for one of meane eſtate, to be *humble*, is no great praiſe: It were a fault, if he were not. But, *In alio nihil altum ſapere*: For a King (as *David*) to ſay, *I will yet be more humble*: for the King of 2 Sam 6.22. Kings, for Him, to ſhew this great *humilitie*; that is a *Propter quod* indeed. *Humiliavit Ipſe.*

Then ſecondly, that *Humiliavit Ipſe ſe. Ipſe ſe*, and not *alius ipſum*; that He was 2. Se. not brought to it by any other, but of His owne accord, *He humbled Himſelfe*. There is a difference betweene *humilis*, and *humiliatus*. One may be humbled; and yet not Exod 10.16. *humble*. *Pharao* was humbled, brought downe, by his ten plagues. *Simeon* of *Cyrene*, Matt.27.32. *angariatus, to humble* his necke under the Croſſe. This was, *alius ipſos*. But *Ipſe ſe*, is the true *humility*. For then, it is *laudabili voluntate*, not *miſerabili neceſsitate*: of a willing minde; and that is, commendable: not of force and conſtraint; for that, is miſerable. *For this cauſe*, that *He humbled Himſelfe.*

And thirdly, *humiliavit ipſe ſe (Obediens.)* It was not *Abſaloms humility*, in ſhew 3. Obediens. and complement; and his heart full of pride, diſobedience, yea rebellion. (And yet 2 Sam.15.5. it is a glory for *humility*, that even proud men take a pride, to ſhroud themſelves in her mantle: that pride weares *humilities* livery.) But it is not *humble courteſie*, but *humble Obedience*, that is the *Propter quod*. Till it come to that, many beare themſelves in tearmes and ſhew, low, *ad humum*, even touch the ground. But come once thither, to *obedience*; then, give lawes they muſt, but obey none, make others obedient (and ye will) but not *factus obediens*, not made themſelves ſo. CHRIST was *ſo made*. And for *this cauſe*.

And ſomething ſtrange it is, why *Humiliavit ipſe ſe Obediens*, would not ſerve, 4. Factus. and no more; but *(factus)* muſt be added. Somewhat there was, in that. An *Obedience* there is, that commeth from the *dictamen* of naturall reaſon: in ſome things we ſo obey; we will do it, becauſe our reaſon ſo moveth us. That is, *Obediens natus*. But, ſome other there be, wherein there is no other reaſon, to leade us to doe it, but onely this, that it is injoyned us by a lawfull *Superiour*, and therefore we doe it, and for no other cauſe. This is *Obediens factus*; and that in true proper termes, is the right *obedience* indeed. All, looke to the former; and very few obey, thus. But even ſo *obeyed* CHRIST, *& erat ſubditus illis*. And for *this cauſe* then, that Hee was *factus* Luke 2. 51. *Obediens.*

And *Obediens factus*: *(uſque)* is a fifth. For the very ſize, the extent of our *obedi-* 5. Vſque. *ence* is a matter conſiderable. For if we come to any, it is *Agrippa's*, *In modico*, in Acts 26.28. ſome petty ſmall matter. Or *Sauls*, in the *refuſe of the ſpoiles* little worth. And, that 1 Sam. 15.9. *obedience* is little worth, that is ſo ſhrunk up. The drawing out, the *uſque* of it, is all in all. How farre *obedient*? untill what? *Vſque quò*? Which very Extent, or *uſque*, is many times as much worth as the *Obedience* it ſelfe. This alſo will come into the *Propter quod.*

Now many *Vſque's* there be, in this, of His. 1. *Vſque naturam hominis*, Thither. Verſe 7. His very humanity had beene *humility* enough. 2. *Vſque formam Servi*, is more: How? *Even to waſh the feet of thy ſervants* (ſaid *Abigail*; and tooke her ſelfe to be 1 Sam. 25.41. very *humble* in ſo ſaying.) Thither He came too. Ioh. 13.5.

What ſay yee to *uſque mortem* (the ſixth point?) *Mortem*? that will ſtagger the 6. Mortem. beſt of us. We love *Obedience* in a whole skin: *Vſque* any thing, rather than that. Iob 2.4. And (to ſay troth) no reaſon in the world, *Obedience* ſhould come to that. *Death is* Rom.6.2 *the wages of ſinne*, of diſobedience. *Factus obediens*? What, and *factus reus* too? Obedient, and yet put to death? Heaven and earth ſhould ring of it, if the caſe were ours. Well, even thither came His *obedience*: *Et, ne perderet obedientiam, perdidit vitam.* And rather than to loſe His *obedience*, loſt His life. This is indeed, a great *Propter quod.*

5 *Mortem autem Crucis.*

Enough now: For, death is *ultima linea* (we ſay.) Nay, there is yet an *Autem* more behinde, to make it up full ſeven. For, One death is worſe than another. And His, was *Mortem autem,* the worſt death of all: the death of malefactors: and of the worſt ſort of malefactors, *Mortem Crucis.*

Chap.2.20.

Nay; if He muſt die, let Him die, an honeſt, a faire death. Not ſo: nay *Morte turpiſſimâ* (ſaid they of it, that put Him to it) the fouleſt death of all other: *uſque mortem, mortem autem Crucis.*

Luke 2.7.

Died, and, ſo died. Ever the *(So)* the manner is more than the thing it ſelfe, in all of CHRIST. To be borne *(So)* to be borne, *uſque preſepe,* to the *Cratch:* To die, nay *(So)* to die, *uſque Crucem,* to the *Croſſe. Vſque naturam hominis; uſque formam ſervi; uſque mortem malefici.* 1. So great a Perſon: 2. Thus to *humble:* 3. *Humble* His *owne ſelfe:* 4. To be *obedient:* 5. To be *made obedient:* 6. *Obedient* with an *uſque,* ſo farre; 7. So farre, as to *death:* 8. And to a *death, ſo opprobrious:* Theſe extenſives, and Intenſives put together, will (I truſt) make up a perfect *Propter quod.* And this, for *humilitas claritatis meritum* (in the firſt verſe.)

II.
Verſe 9.

Now, for *Claritas humilitatis præmium* (in the reſt.) And, will yee obſerve how they anſwer one another? For *humiliavit* there, here is *exaltavit:* For *Ipſe* there; DEVS, GOD here: For *Ipſe ſe,* DEVS *ipſum. Hee, humbled himſelfe;* GOD, *exalted Him.* For *humiliavit uſque,* there: here is *exaltavit ſuper.* For, *factus obediens* there; here *factus dominus.* For *mortem Crucis,* the death of the Croſſe there; here, is the *glory of* GOD *the Father.*

Super-exaltavit Ipſum.

This *exalting,* wee reduced to two: ¹ *Of His Perſon;* ² *Of his Name.* Of His *Perſon,* in *ſuper-exaltavit Ipſum:* Of His *Name* (in the reſt of the verſe.)

To begin with His perſonall *exaltation. Super-exaltavit,* is a de-compound. There is, *Ex* and *Super* (both) in it. His *exalting* hath an *Ex,* whence or out of what: His *exalting* hath a *ſuper,* whither or whereunto.

Ex.

Ex, from whence? from the two very laſt words, *Mortem Crucis.* His raiſing to life oppoſed to *Mortem,* the ſorrowes of *death.* The giving of His *Name;* to *Crucis,* the ſhame of the *Croſſe.* This dayes *(Ex)* was from *death.* His *humiliavit,* had beene *ad humum,* to the ground: Nay further, into the ground: Nay further yet, εἰς κατώτερα into the very loweſt parts of it. His *exaltavit* then, was from thence, from *death:* and not *the gates of death* (then, He was not in:) nor *the jawes of death* (then, He was not, quite downe:) but from *inferiora,* and *interiora,* the lowermoſt, and innermoſt roomes of *death.* From under the *Stone;* thence: from the *Dungeon,* with [a] *Ioſeph;* From the *bottome of the Denne,* with [b] *Daniel;* From the *bellie of the Whale,* with [c] *Ionas:* (All three, Types of Him.) There is His *Ex.*

Epheſ. 4.9.
Pſal.9.13.
49.15.
Pro.7.27.
Matt.28.2.
[a] Gen.40.15.
[b] Dan 6.23.
[c] Ionas 2.10.

Super.

Now then, whither? From *Death,* to life: From *ſhame,* to glory: From a *death* of *ſhame,* to a life of glory. From the *forme of a ſervant,* in *factus obediens;* to the dignitie of a Soveraigne, in *factus Dominus.*

Rom.5.15.

But will ye marke againe? For, *Non ſicut delictum, ſic donum* (ſaith He, elſe-where) So here, not as His *humbling, ſo was* His *exalting:* but more. That, of His *humbling,* was diſpatched in one verſe. This, of His *exalting,* hath no leſſe than three. So the amends is large, three to one.

Ioh 11.44.
Ioh.10.10.
1 Pet.1.4.

But, that is not it I meane: But this: *Super* is not thither only, but above and beyond it. From *death* to life: Nay, *Super;* more than ſo: Not to *Lazarus* life, to die againe, but to life immortall: *ut vitam habeat, & abundantius habeat:* That *abundantius,* is immortalitie. From ſhame to *glory:* onely that? Nay, *Super, to the glory of the Father* (that is) *glory, that ſhall never fade,* as all here ſhall. So downeward, it was but *uſque,* had his ſtint, ſo farre, and no farther: upward now, it is, *Super,* no ſtint but higher and higher ſtill.

Levit.23.10.
Ioh.2.10.
2 Reg.2.11.

This day is the *feaſt of the firſt fruits.* On it, He had no more, but the firſt fruits of His *exalting.* He was *exalted,* but with *Iona's exaltation* onely, from the lower parts, to the upper parts of the earth. But we ſhall follow Him higher, to the *exaltation* of

Elias, *Super*, above the cloudes: Nay, *Super*, above the Starres, above *the Heavens*, *and the heavens of the heavens*: till we have brought Him, from *de profundis*, to *in excelſis*; from the loweſt parts of the earth, to the higheſt place in Heaven, even to *the right hand of* GOD. And higher, we cannot goe.

Will ye obſerve yet once more, a kinde of *Omen* or preſage, of both theſe *exaltings*; and that, at the very time of *His humiliation*? For, even that His *humiliation* was acted, after the manner of an *exalting* (though in a meere mockerie.) For, to all their diſgraces, they added this, of ſcorne: They lift Him up, upon His croſſe, for all the world as the *Philiſtines*, did *Samſon*; ſet Him aloft, *betweene the two pillars*, to make ſport at Him. This was His *exaltation*. And they gave Him *a Name* too, *Pilates* title over His head; And *bowed* their *knees*; and cried, *Ave Rex* (a kinde of *Confeſſion*.)

Iudic. 16.25.
Mar.15.16.
19.
18.

This, as they performed it, was *grande ludibrium*; but as GOD turneth it, it was *grande myſterium*. For, to earneſt, GOD turneth both. A kinde of ſtrife, there ſeemed to be: the lower they, the higher GOD: the more odious they ſought to make Him; the more glorious GOD: He *Exalted* His *Perſon*, in ſtead of the Croſſe, to His owne high throne of Majeſtie. And in ſtead of *Pilates* title, gave Him a Title of true honour, above all the Titles in the world.

And this, for *Super-exaltavit ipſum*: And ſo, I paſſe from *the exalting* of His *Perſon* (the amends for *Mortem*.) And come to the *exalting* of His *Name* (the amends for *Crucis*, (in the latter part of the ſame verſe.)

Dedit Ei Nomen.

He gave Him a Name. For, without *a Name*, what is *exalting*? What is His *Nativitie* without an *Epiphanie*? For, to thoſe two, may theſe two here well bee compared. His *Reſurrection*, is a very *Nativitie*. To it, doth *Saint Paul* apply the verſe of the *Pſalme*, *Hodiè genui te*, *Acts* 13. And this *Name giving*, is as the *Epiphanie*; to make it apparent and knowne to the world. And indeed, why are things *exalted* or *lift* up, but that they may be in view, and notice taken of them? So that, they which be *exalted*, ſeeme not ſo to be, till their ſo being be made publike, and, there goe a *Name* of it abroad in the world.

Acts 13.33.

And ſure, when men are ſo high, as higher they cannot be (as Kings) there is no other way to *exalt them*, left us, but this; to ſpread abroad, to dilate their *names*. Which every noble generous ſpirit had rather have, than any dignity; though never ſo high. For, being in their dignities, how farre will they venture; even to jeopard dignity, life and all: and all, but to leave a glorious *Name* behinde them? That, To *give a Name*, is even to *exalt* His very *exaltation* it ſelfe; and to make him, that is at the higheſt, higher yet.

A Name He gave Him: what *Name*? not *(inter)* among the famous names on earth; but *(Super omne nomen)* above them all. Here is, *Super* upon *Super*: another *Super* to His *Name*, no leſſe than His *Perſon*. That, above all *perſons*; and this, above all *names* whatſoever. And now, by this time, His *exaltation* is compleate, and not one *(Super)* to be added more.

Super omne Nomen.

This *Name*, is named in the verſe, and it is the *Name* of IESVS. Of the *giving* firſt, And then of the *Super*, of it.

Of the *giving*, three doubts ariſe: 1. How *given* Him, and others had it alſo? 2. How *given* now, and He had it before, even in the womb of his Mother? 3. How *given* Him of grace, and yet He deſerved it? *Propter quod*.

Dedit Ei.

How is this *Name* ſaid to be *given* Him, (as ſome ſpeciall dignitie) and others had it beſide, and before Him? *Ieſus* the Worthy, the ſonne of *Nun*: *Ieſus* the high-Prieſt, the ſonne of *Ioſedek* (to ſay nothing of *Ieſus*, the ſonne *Sirach*.) They had it (it is true) but not *given* them by GOD, as Hee, by *the mouth of the Angell*, GODS deputy. But they, by men, had men to their God-fathers, As, now, we have a Sect or Societie of *Ieſus*: but they *gave* themſelves the *Name*: GOD never *gave* it them. He *gave* it here, for *humiliavit*, a vertue they little regard: For he that doth but ſmell of it, is *eo ipſo*, not meet to be of that Companie. Other manner ſpirits, they.

1
Others had it.
Heb.4.8.
Agg.1.1.
Matt.1.21.

I have

*Serm at Chriſtm.*1610. Zac.8.23.

I have before this, told you, of foure maine differences, betweene this *Ieſus*, and all others. This one now, ſhall ſerve for all. All thoſe *Ieſus*, and every one of them, had need of, and were glad, to *lay hold of the skirts* of this *Ieſus*, to be ſaved by Him: otherwiſe, they had beene falſely ſo called; loſt men all. And ſo, will be willing, to reſigne this *Name* to Him; that He, may beare it (at leaſt) with a maine difference from them all.

Dedit Ei. 2 He had it *before*

Mat.27.42. Ioh.10.18. Heb.5.9.

But what tell yee us of it, now, after the *Reſurrection?* doe not we know it was *given* Him, being yet in the wombe? It was ſo, but by a kinde of anticipation. For, it never had the perfect verifying, the full Chriſtendome (as they ſay) till this day. Not yet full three daies ſince, they upbraided Him with it: IESVS, a SAVIOVR, A wiſe SAVIOVR, and *cannot ſave Himſelfe!* For, Hee ſeemed to periſh then, to loſe His life, in their ſight: but, now, this day *taking it againe*, Hee ſhewed, He did but *lay it downe*, He loſt it not: He was now IESVS indeed, able to ſave Himſelfe: and able *to ſave all thoſe, that truſt in Him with their ſalvation*. So; it was never in kinde till now: but now, it was.

Dedit Ei. 3 He did *merit* it

1 Cor.7.3.

But, if He *gave* it Him, and ἐχαρίσατο, gave it Him, of grace: where is the merit then, the *Propter quod* we ſpake of, what is become of that? Safe enough, for all this. That, which is otherwiſe due, it may be ſo cheerefully parted with, as if it were a franke and free gift indeed. The Apoſtle elſe-where, hath taught us to joyne *debita* and *benevolentia*, in one: They will ſtand together well enough.

In many things, we ſuffer ſlander by the Church of *Rome:* In this among many; as if we pinched at CHRISTS merit, and were loth, He ſhould be allowed Himſelfe to merit ought, becauſe of this ἐχαρίσατο that ſoundeth all upon grace. Wherein, it is well knowne, take the moſt that can be made of it, and we ſay no other thing, than doe their owne Schoolemen. It is not *gratia adoptionis*, this; the grace of adoption (as in us) that is, here ſpoken of: It is *gratia unionis*, the grace of union. And that grace CHRIST had. For, ſeeing, in the humanity of CHRIST, there was not, there could not be, any poſſibility of merit, to deſerve the uniting it ſelfe, or the being aſſumed into the God-head: To be ſo aſſumed, and ſo united, was that grace, we terme, the grace of union. Other grace, we know none in CHRIST. But being once ſo united, there was in Him, to deſerve, and deſerve againe, and that, amply. *Propter quod*, might then be truly ſaid of Him, every way.

Super omne. Above all names.

1 Cor.15.27. Eſa.43.11.

This, for the *giving*. But now, how is this *Name*, ſaid to be *above all names?* what; above the *Name of* GOD? We may ſay, with the *Apoſtle, When he ſaith,* GOD *did give it Him, it is manifeſt, He is excepted, that did give it Him.* But we need not ſo ſay, For, this is one of GODS owne *Names*. *I am* (ſaith He) *and beſide me, there is no* SAVIOVR.

How is it then *given* Him? *Accepit ut homo, quod habebat ut Deus.* What, as GOD, He had, as Man, He received: With His nature, His *Name*; and the chiefe of all His *Names*, the *Name* of a SAVIOVR. For *Above all*, it is: *Above all*, to Him; *Above all* to us.

Above all to Him.

To Him: for though many Titles of the Deitie, ſound, and ſeeme, to be more glorious; Yet, He eſteems them all, not like this: Why? For no other reaſon, but that, they had not, *nos homines*, and *noſtram Salutem*, in them. No *Name* He ſets by, like that, wherein, with His *glory*, is joyned, our *ſafetie*. And this, of all, He made choice of (as, to Him, *above all*) that we might accordingly eſteeme of Him, that eſteems it *above all*, onely for our ſakes.

Above all to us. Acts 4.12.

2 Cor.5.19.

But howſoever, to Him: To us ſure, *above all*. For no *Name*, doe we hold by; *No name under heaven, given us, whereby we may be ſaved, but it*. To us more worth it is, than all: yea (I may ſay) than the very name of GOD. For, GOD *in Him reconcileth the world*; without Him, is enemie to it, and to us: So, with this *Name*, there is comfort in the *Name* of GOD: without it, none at all. The *Name* (ſure) which we have uſe of *above all*. For it is the *Name*, which, in the depth of all our diſtreſſe, by ſinne or by miſery, we even adjure Him by, *ut rem nominis impleat*, that he make good

His owne *Name*; ſhew, He beares it not for nought, and ſo, *ſave us*: That, He would never ſo remember our wretched ſinnes, as that thereby to forget His owne bleſſed *Name*: That *Name* ſpecially, which He of all other moſt eſteemeth: and ſo, of all other will leaſt forget. *To Him* then, and *to us* both; it is *Nomen ſuper omne nomen*. And, ſo let it be: even *Suprema lex, ſalus*; and *ſupremum nomen, Ieſus*. To ſave, the higheſt law: And the *Name* of a *Saviour*, the higheſt *Name*. Let it ſo be, let it ever ſtand Higheſt, and let no *name* whatſoever, get *above it*. And ſo, I come to the tenth verſe.

That at the Name of IESVS, *&c.*

Verſe 10.

To *give* Him ſuch a *Name*, is one gift: To *give* Him, that for ſuch an one, it ſhould be reputed and taken, is another; For, *given* it may be, on His part; and not acknowledged on ours. So that, this is a new degree.

At the Name of IESVS.

That GOD, though He have ſo *exalted* it, yet reckons it not *exalted*, unleſſe we doe our parts alſo, unleſſe our *exaltation* come too. At which words, comes in our duty: The part, that concernes us. Thus to eſteeme it *Super omne nomen, above all*: And in ſigne we ſo doe, to declare as much. And therein, He leaves us not to our ſelves, but preſcribes the very manner of our declaration, how He will have it: Namely, theſe two waies: *The Knee to bow to it; the tongue to confeſſe it*.

Now, theſe are outward acts, both. So then: firſt we are to ſet downe this, for a ground; that *the exalting* of the ſoule within, is not enough. More is required by Him: more to be performed by us. He will not have the inward parts onely, and it skills not for the outward members, though we favour our *Knees*, and locke up our lippes. No: Mentall devotion will not ſerve: He will have, both corporall and vocall, to expreſſe it by.

Knee and Tongue.

Our body is to afford her part, to His *glory*: And the parts of our body: And namely, theſe two, the *Knee*, and the *Tongue*. Not onely the upper parts, the *Tongue* in our head: but even the nether alſo, the *Knee*, in our legge. The words be plaine, I ſee not how we can avoide them.

For the *Knee*, two things: 1. He would have it *bow*. 2. He would have it *bow* to His *Name*. *Bow*, firſt: For, what better way, or more proper, than by our *humilitie* to *exalt* Him, who for His *humilitie* was *exalted*? Or what may more fit, to expreſſe our *humilitie* by, than by this ſigne of humbleneſſe? For, a ſpeciall way it is of *exalting*, or making a thing high, by falling downe, and making our ſelves low before it. Then ſecondly, That GOD careth for our *knees*: will be ſerved with them. Negatively; He will not have them, [a] *bow to Baal*. Poſitively; He will have them *bow* to Himſelfe. Will yee beleeve Him, if He bind it with an oath? *I have ſworne* (ſaith He) *by my ſelfe, that every Knee ſhall bow to me*, *Eſa*. 45. 23. And will yee make GOD forſworne? And it cannot be ſaid, this is Old Teſtament: For even in the New, *Rom*. 14. 11. theſe very words are applied to CHRIST, as meant to be fulfilled in, and to Him.

Knee bow.
1
2

But, this here in the Text, is more ſtrong: that, It is aſſigned Him (this honour) as a part of His reward, for *Mortem Crucis*. And ſhall we rob Him, or take from Him the reward of His Paſſion.

We beginne our *Liturgie* every day, with the [b] *Pſalme*: (and we had it from the Primitive Church, they did beginne theirs with the ſame.) Wherein we invite our ſelves to it: *Come, Let us worſhip, and fall downe, and kneele before the* LORD *our maker*. Shall we ever ſay it, and never doe it? Is not this to mocke GOD?

* They in the Scripture, They in the * Primitive Church, did ſo, did *bow*. And verily, He will not have us worſhip Him like *Elephants*, as if we had no joynts in our

[a] 1 Reg. 19. 18.
[b] Pſal. 95. 6.

* FLEXIS GENIBVS *Orantes Reges*. *David*. Pſal. 95. 6. *Salomon* 2 Kin. 8. 54. *Ezekias* 2 Chro. 29. 30. *Prophetæ Daniel* Dan. 6. 10. *Eſdras*. Eſr. 9. 5. *Mica*. Mic. 6. 6. *Chriſtus Ipſe* Luc. 22 41. *Apoſtoli*. *Petrus*, Act 9 4 *Paulus* Eph. 3. 14. *Iacobus*. *Hegeſip*. 5 lib. *apud Hiero*. *Stephanus*, Act 7. 60. *Eccleſia idque*, *Ipſa Pentecoſte* Act. 20 36. 21 5. * *Euſeb. hiſt*. l. 5. c. 5. *Tertul. contra Marc*. lib. 3. cap. 18. & *De corona Mil*. cap. 3. *Athanaſ. in vita Anton. ferè in fine*. *Baſil. apud Oecum*. *Nazian. Orat*. 2. *de Paſcho, ſive* 36. *Hieron. in Epheſ*. 3 & *in loc*. *Aug. de cura pro mort. gerend*. c. 5. *Theoph. Alex. ep. Paſc*. 2. *Cæſar Arel. Hom*. 34.

Knees; He will have more honour of men, than of the pillars in the Church. He will have us *bow the knees:* And let us *bow* them in GODS Name.

Bow to His Name.

To *bow the Knee,* And to His *Name,* to *bow it.* For, this is another prerogative. He is *exalted,* to whoſe *Perſon, Knees doe bow:* but He, to whoſe *Name* onely, much more. But the cauſe, is here otherwiſe. For, His *Perſon* is *taken up out of our ſight:* all we *can doe, will not reach unto it.* But, His *Name,* He hath left behind to us, that we may ſhew by our reverence and reſpect to it, how much we eſteeme Him; how true the Pſalme ſhall be, *Holy and reverent is His Name.*

Acts 1.9.
Pſal.16.2.
Pſal.111.9.

But if we have much adoe, to get it *bow* at all: much more ſhall we have, to get it done to His *Name.* 1. There be, that doe it not.

2. What ſpeake I of not doing it? There be, that, not onely forbeare to doe it themſelves, but put themſelves, to an evill occupation, to finde faults where none is, and caſt ſcruples into mens mindes, by no meanes to doe it.

3. Not to doe it at His *Name?* Nay, at the holy Myſteries themſelves, not to doe it: Where, His *Name* is (I am ſure) and more than His *Name,* even the body and bloud of our LORD IESVS CHRIST: And thoſe, not without His ſoule: Nor that, without His Deitie: Nor all theſe, without ineſtimable high benefits of grace, attending on them. And yet they, that would be glad and faine, a Pardon for this liſe, or ſome other Patent, with all *humilitie* to receive upon their *knees:* This, ſo great, ſo high, ſo heavenly a Gift, they ſtraine, and make dangerous, to *bow their Knees* to receive it: as if it were ſcarce worth ſo much. But, it hath ever beene the manner in CHRISTS Church, whether we * offer to Him, * or receive ought offered from Him, in this wiſe to doe it.

* Mat.2.11.
* *Chryſ. hom. ad Pop. Antioc.*51. *Ambroſ. in* Pſal. 118. *bis. & lib.* 3 *cap.*12. *De Spir.S.* *Aug. Epiſt.*120. *cap.*27.

But, to keepe us to the *Name:* This is ſure, the words themſelves are ſo plaine, as they are able to convince any mans conſcience: And there is no Writer (not of the Ancient) on this place, that I can finde * (ſave he, that turned all into Allegories) but literally underſtands it, and likes well enough we ſhould actually performe it.

* *Ambr. Hexam. lib.*6. *cap.*9. *Hiero. in Eſa.* 45. *ver.* 23. *Cyril. in Eſa. To.* 4. *orat.* 3.

Yet will yee ſee, what ſubtilties are taken up, to ſhift this duty?

1

All *Knees* are called for, and all have not *Knees.* Here are three rankes reckoned: and two of them have none. What is that to us? we have: To us, it is properly ſpoken, and we to looke to it. And if this were ought, that the ſpirits in Heaven and Hell have no bodies, and ſo no *Knees:* Why, they have no *Tongues* neither properly, and then by the ſame rule, take away *confeſſing* too, and ſo doe neither.

1 Cor.13.1.
Rom.6.19.

But the *Apoſtle,* that in another place, gives the Angels *tongues (with the tongues of men and Angels,)* might aſwell in this place, give them *Knees:* they have one, as much as the other. And in both places *humanum dicit,* he ſpeakes to us, *after the manner of men:* that we by our owne language, might conceive, what they doe. For, ſure it is, the ſpirits of both kindes, as they doe yeeld reverence, ſo they have their waies, and meanes, to expreſſe it, by ſomewhat, ἀναλογὸν to the *Knee.* They doe it, their way: we to doe it, ours. And this is ours: let us looke to our owne then, and not buſie our braines about theirs. But for us, and for our ſakes, they are divers-times expreſſed in the *Revelation,* even doing thus, *falling downe* before Him.

Revel.4.10. 5.8.14.7.11.

2
The Name of IESVS.

Secondly, why to this *Name,* more than to the *Name* of CHRIST? There want not reaſons why.

CHRIST is not, cannot be, the *Name* of GOD: GOD cannot be anointed. But, IESVS is the *Name* of GOD, and the chiefe *Name* of GOD (as we have heard.)

Eſa.43.11.

The name CHRIST, is communicated, by Him to others, namely to Princes: So is not IESVS: that is proper. *Ego ſum, & præter me non eſt alius.* And ever that which is proper, is above that which is holden in common.

CHRIST is anointed, to what end? to be our SAVIOVR. That is the end then. And ever, the end is above the meanes: ever the name of health, above the name of any medicine.

But, when we finde expreſly in the verſe, *this Name is exalted above all names*, and this act, limited to it, in direct words; and ſo, this *name* above them, in this very peculiar: Why ſeeke we any further?

3 Thirdly, What? to the two ſyllables, or to the ſound of them? What needs this? Who ſpeakes of ſound or ſyllables? The Text ſaith, doe it to the *Name*. The *name* is not the ſound, but the ſenſe. The caution is eaſie then, doe it to the ſenſe; have minde on Him, that is named, and doe *His Name* the honour, and ſpare not.

4 Fourthly, But it cannot be denied, but there hath ſuperſtition beene uſed in it. Suppoſe there hath. And almoſt, in what not? In hearing of Sermons now, is there not ſuperſtition in a great many? What ſhall we doe then? Lay them downe? abandon hearing, as we doe *Kneeling*? I trow, not; but remove the ſuperſtition, and retaine them ſtill; Doe but even ſo here, and all is at an end.

2 Reg 18 4. Indeed, if it were a taken-up-worſhip, or ſome humane injunction; it might perhaps, be drawne within the caſe of the *brazen Serpent*. But being thus directly ſet downe by GOD Himſelfe; in us, there may be ſuperſtition; in it, there can be none. And, if it be in us, wee are to mend our ſelves, but not to ſtirre the act, which is of GODS owne preſcribing. It was never heard in Divinitie, that ever ſuperſtition could aboliſh a dutie of the Text.

That we ſet our ſelves to drive away ſuperſtition, it is well: But it will be well too, that we ſo drive it away, as we drive not, all reverent regard and decencie away with it alſo. And are we not well toward it? we have driven it from our head: for we keep on, of all hands: And from our *Knees*; for, *Kneele* we may not: we uſe not (I am ſure.) Sure, heed would be taken, that by taking heed, we prove not ſuperſtitious, we ſlip not into the other extreme, before we be aware: Which, of the two extremes, Religion worſe endureth; as more oppoſite unto it. For, beleeve this, as it may be ſuperſtitiouſly uſed; ſo it may irreligiouſly be neglected alſo.

Looke to the Text then, and let no man perſwade you, but that GOD requireth a reverent carriage, even of the body it ſelfe: And namely, this ſervice of the *Knee*; And that, to His Sonnes *Name*. Yee ſhall not diſpleaſe Him by it, feare not: Feare this rather, for the *Knee*, if it will not *bow*; that it ſhall be ſtricken with ſomewhat, that it ſhall not be able to *bow*. And for the *Name*, that they, that will do no honour to it; when time of need comes, ſhall receive no comfort by it. And ſo I leave this point.

The Tongue. Pſal. 30. 12. 57. 8. For, the *Knee* is not all: He further requires ſomewhat, from the *Tongue*. And, reaſon: That member, of all other, the *Pſalmiſt* cals our *glory*: a peculiar, we have more than the beaſts: They, will be taught to *bow*, and bend their joynts: We have *Tongues* beſides, to doe ſomething more, than they. And indeed, the *Knee* is but a dumbe acknowledgement; doth but ſignifie *implicitè*: but a vocall *confeſſion*, that doth utter our minde plainely. And ſo, is looked for, at our hands.

To confeſſe. This He calls, ἐξομολόγησις. Three things are in it: Firſt, λόγος: ſpeake we muſt, ſay ſomewhat. And ſecondly, ὁμοῦ: doe it together; not, ſome ſpeake, and ſome ſit mute. And thirdly, ἐξ ſpeake out, not whiſpering, or betweene the teeth; but cleare-ly and audibly. And this is ἐξομολόγησις. And it was the praiſe of the *Primitive* Church, this, that joyntly they did it, and alowd: that their *Amen* (as Saint *Hierome* ſaith) was like a clap of thunder; And their *Alleluja*, as the roring of the Sea: And, no praiſe it is to us; who, as our joynts are ſtiffe to *bow*, ſo our voyces are hoarſe to *confeſſe*. We can neither ſee the former; nor ſcarce heare the latter: as if (there being but two duties in the Text) we meant to ſuppreſſe them both.

Knee firſt, and then Tongue. The *Knee*, and the *Tongue*: Why the *Knee* firſt? why begins He there? They be marſhalled right. For, having by our *Knee bowed*, put our ſelves in minde of due regard of Him in feare and reverence; we are then the fitter to ſpeake of Him, and to Him, with that reſpect is meet: And, not be ſo homely with Him, as in their geſture and ſpeech both, ſome are: as if they were haile fellow, even familiar with GOD. And all (forſooth) as they call it, to caſt out *the ſpirit of bondage*. From a heart poſſeſſed with the humble feare of GOD, from ſuch an heart, *Confeſſion* is ever moſt kindly: Faith being, as the heart; and feare being as the lungs; (ſo the Fathers compare them:) It will get an heat, and an over-heat (our faith;) if by feare, as coole ayre, it be not tempered: But, faith and feare together, make the bleſſed mixture.

Every Knee. *Every Tongue.* The *Tongue,* and *every Tongue*; as the *Knee,* and *every Knee:* they to *bow* all, and theſe all to *confeſſe.* But for all that, not all alike. They, *in heaven, caſt downe their* 1 *crownes, and fall downe* themſelves of their owne accord: And *confeſſe* Him, ſinging, Revel.4.10. as at His birth, and in the *Revelation* divers times. They, *under the earth* doe it too, Luke 2 14. Revel.15.3. but not *ultrò,* are throwen downe, and even made His *foot-ſtoole.* So; downe they 4.8. goe, though ſore againſt their wills: And *confeſſe* Him too, though *roaring,* and as it 5.9. were upon the racke. They, on *Earth* (as in the midſt) partake of both. The bet- 2 Pſal.110.1. ter ſort, with the *Angels,* get them to their *Knees,* gladly; and cheerefully *confeſſe* Marke 9.26. *Him:* The reſt (as Infidels, and ſome Chriſtians little better) are *forced to fall back-* 3 Iohn 18.6. *ward,* and made in the end to crie *Viciſti Galilæe,* though they *gnaw their Tongues* when Revel.16.10. they have done.

So, we ſee our lot: One way, or other, we ſhall come to it, all: if not now, *in die illo:* Which is the reaſon, that *Rom.*14.11. the *Apoſtle* applieth this place in *Eſay,* to CHRIST's ſitting in Iudgement, at the latter day. *Exalted,* He ſhall be, with our good wills; or whether we will or no. Either fall on our *Knees* now; or be caſt flat on our faces then: Either *confeſſe* Him *Cantando,* with Saints and Angels, or *ululando,* with devils and damned ſpirits. For, the *Father* will be *glorified* in the *Sonne,* by the glorious *Confeſsion,* of them that yeeld; or the glorious confuſion, of them that ſtand out.

Every Tongue. Pſal.150. ult. The *Tongue,* and *every Tongue:* that is, every Speech, Dialect, Idiome, Language, in the world, ſtand charged with this *Confeſsion.* *Omnis ſpiritus,* every ſpirit to give breath; and *Omnis Lingua,* every *Tongue* to be as a Trumpet, to ſound it forth. And, where are they then, that deny any *Tongue* the facultie here granted; Or barre any of them the duty here injoyned? That locke up the publike *Confeſsion* (the chiefe of all other) in ſome one *Tongue* or two, and ſend forth their *Superſedeas* to all the reſt? No, His Title here, hath more *Tongues* than *Pilate's* on the Croſſe: That, had but three; this, hath every *Tongue,* what, where, whoſe-ſoever, none except. A *Præludium* whereof, was in the *Tongues* ſent from Heaven, whereby, every Nation under Act. 2.6. *Heaven, heard, each in their owne Tongue ſpoken, Magnalia Dei,* the glad tidings of the Goſpell.

Confeſſe that IESVS CHRIST *is the* LORD. But, though thus many *Tongues,* yet one *Confeſsion.* Even this: that IESVS CHRIST *is the* LORD. And, a bleſſed *Confeſsion* is it (this) that IESVS (that is) a SAVIOVR, that He, that ſuch a one, is the LORD: that not a fleecer, or a flayer, but a SAVIOVR, hath the place. 2. That CHRIST (that is) one which ſaveth, and cureth *unctione, non punctione,* with anointing, not with ſearing or pricking, that we acknowledge Him to be the LORD. LORD: before, by that He is SONNE: And now LORD againe, by vertue of His *Propter quod.*

Lord, whereof? Nay not qualified, of ſuch a Place, Baronie, Countie, Segniorie, but *Lord in abſtracto.* But, if we will qualifie Him, we may. *Lord* of theſe three rankes of *Confeſſours* (here in the Verſe) and of thoſe three places and Regions, that Matth.16.19. containe them: 1. *Lord of heaven,* He gave *the Keyes of it:* 2. *Lord of earth:* He Revel.3.7. *hath the Key of David* (and, if of His, of every Kingdome elſe:) 3. *Lord of hell,* for, loe, *the Keyes of Hell and of Death, Apoc.*1.18. *Of Death,* to unlocke the graves: Revel.20.3. *Of Hell, to locke up the old Dragon,* and his crew, *into the bottomleſſe pit.* A great *Lord:* For, whither ſhall one goe, to get out of His dominion.

Well, if it be but to *confeſſe* this, that is no great matter, we will not ſticke with Him; who cannot ſay, IESVS CHRIST *is the* LORD? That *can no man* (ſaith 1 Cor.12.3. the *Apoſtle*) *ſay it,* as it ſhould be ſaid, *but by the* HOLY GHOST. For, *confeſsing Him* LORD, we *confeſſe* more things by Him, than one. For, two things goe to it. Matth.14.30. 1. Saint *Peter* gives us one; 2. Saint *Paul,* the other. 1. *Domine ſalva, pereo,* ſaith Act.9.6. Saint *Peter.* *Save Lord, I ſinke:* A *Lord* to ſave. 2. *Domine quid me vis facere?* ſaith Saint *Paul.* *Lord what ſervice wouldeſt thou I ſhould doe?* A *Lord* to ſerve.

Pſal. 12.4.

Saint *Peters*, we like well; to ſuccour and ſave us, when we are in any danger: He ſhall heare of us, then. But Saint *Pauls Quid me vis facere ?* when it comes to that, then our *confeſsion* fumbles, and ſtickes in our teeth: Nay, then, *Quis eſt Dominus noſter ?* we have no LORD (wee) then. So, we play faſt and looſe, with our *confeſsion*; faſt, at ſuccour, looſe, at ſervice; in, at one, out, at the other.

But what ſpeake I of doing His will? when, if He doe not ours, in each reſpect; if we have not this or that when we would, we fall from *confeſsing*, and fall to murmuring. And it fareth with us, not as if He were LORD, and we to doe His will: but as if, we (indeed) were the LORDS, and He to doe ours: As if, there were nothing betweene us and Him, but He to doe our turnes, and then *Tu autem Domine*, His Lordſhip were expired and at an end.

Vpon the point, thus it is: we *confeſſe* it, the wrong way; the *Lord to be Ieſus*: but not, *Ieſus* to be the *Lord*. *O Lord* be *Ieſus*: but not, *O Ieſus* be *Lord*. *O Lord* be *Ieſus*, to ſave us: but not, *O Ieſus* be *Lord*, to command us. So that, all our *humiliavit* ſtill, is without *factus obediens*.

Luke 6. 46.
Math. 7. 21.
Tit. 1. 16.

Ye ſee then, it is worth the while, to *confeſſe* this, as it ſhould be *confeſſed*. In this wiſe none can doe it, but *by the* HOLY GHOST. Otherwiſe, for an *Ore tenus* only, our owne *ghoſt* will ſerve well enough. But that, is not it. *Quid me vis facere ?* is it, that makes the *Lord*. He tels us ſo Himſelfe, and with a kinde of admiration, that any ſhould thinke otherwiſe: *How call ye me Lord* (ſaith He) *and doe not as I will you ?* As much to ſay, as, It is to no purpoſe, though you ſay *Domine, Domine*, double it, and treble it too, it will goe for no *confeſsion*, if a *factis negant* come in the necke of it: if, Saint *Pauls Quid me vis facere ?* be left out.

Confeſſe to the glory of GOD *the Father.*

Rom. 2. 24.

And this, is yet more plaine, by the laſt words of all. Namely, that this *confeſsion* is ſo to be made, as it redound *to the glory of* GOD *the Father*. Whoſe great *glory*, it is, that His Sonne is *Lord* of ſuch ſervants: That men ſhall ſay, See what ſervants He hath! how full of reverence to His *Name* ! how free, how forward to doe His will! Herein is His *Name* much magnified. As on the other ſide, it muſt needs be *evill ſpoken of*, and that *among the very Heathen*, when, not a *Knee*, got to bow; when this ſyllable (LORD) comes out of our mouth, but no *Quid me vis facere ?* to follow it. When they ſee, how unſervice-like, our ſervice is; how rude, our behaviour toward Him, and His *Name*, whom we terme *Lord* (indeed) but uſe Him nothing ſo. But, come hither into His preſence, and carry our ſelves here, for all the world, as the fellow did before *Auguſtus*, of whom, *Mecænas* well ſaid: *Hic homo erubeſcit timere Cæſarem*. And ſo, we: as if we were aſhamed, to ſeeme to beare any reverence, at all, to Him, or His *Name*. It would not be thus. I am privie, there is no one thing, doth more alien thoſe, that of a ſimple minde refuſe the Church, than this; that they ſee ſo unſeemely behaviour, ſo ſmall reverence ſhewed this way. But ſure, the *Apoſtle* tels us, our carriage there, ſhould be ſuch, ſo decent, as if a ſtranger, or unbeleever ſhould come into our aſſemblies, the very reverence He there ſeeth, ſhould make him fall downe, and ſay, *Verily* GOD *is among us*; to ſee us, ſo reſpectively beare our ſelves, in the manner of our worſhip.

1 Cor. 14.25.

IESVS *is the* LORD *to the glory of* GOD *the Father.*

This *Confeſsion* that *Ieſus is the Lord*, is to be, *to the glory of* GOD *the Father*: So we take it one way. Or, this *Confeſsion* is to be, *that Ieſus is the Lord to the glory of* GOD *the Father*: ſo another way. And both well. To *confeſſe*: that *He is the Lord*; that all His Lordſhip is, not to His owne *glory*; but to *His Fathers*. Thinke not then, that *Gloria filio*, ſhall abate ought of *Gloria Patri*. The *Sonne* is *Lord, to the glory of His Father*, and not otherwiſe. Let that feare then be farre from us, that in *exalting* the Sonne, we ſhall in the leaſt minute eclipſe the *glory of his Father*. Here is no feare of emulation, that it will prove the caſe, of *Iupiter* and *Saturne*. No, ſo bleſſed is the accord of this *Father*, and this *Sonne*, as the *Father* thinketh it ſome blemiſh to *His glory*, if ſo profound *humility*, ſo complete *obedience*, He had not ſeene highly rewarded, with *Super* upon *Super*. And the Son, will admit of no *glory*, that ſhal impaire His *Fathers* in the leaſt degree: For loe, *He is Lord to the glory of God His Father*. This, is the end of His (of CHRISTS:) And the ſame may be the end of all *Exaltations*;

that a SAVIOVR ever may be LORD, hold that place: and hold it, and be LORD, not to His owne, but *to the Glory of* GOD, even GOD *the Father*.

The concluſion. Matth. 11.26. John 13.15. Luke 2.12.

The end of all: And, we muſt needs know and take that, with us; for which, all this here is brought. And it is a Leſſon; even, His *Diſcite à me*: and it is a Paterne; even, His *Exemplum dedi vobis*, to commend unto us, the vertue of the Text; the *Propter quod* of the Feaſt; even *Humility*: *Hoc erit ſignum*, it is His *ſigne* at *Chriſtmas*: As His *ſigne* then, ſo His *Propter quod* now, at *Eaſter*. So, the vertue of both Feaſts: I will offer you but three ſhort points touching it.

1 *Humiliavit.* CHRISTS *Perſon.*

It is no humble man is ſet before us here, it is the Sonne of GOD, and Himſelfe GOD: *Et quomodo non humiliatur homo, coram humili Deo?* How is not the Sonne of man *humble*, and the Sonne of GOD is? Even for Him, to love it; for His very *Perſon*.

2 *Worke.* John 10.38. 14.11.

And, in this vertue, He is not barely ſet out to us, but in it, and by it, bringing to paſſe the workes of our redemption: Which, cannot but extraordinarily commend this vertue to us; in that it hath pleaſed GOD, to doe more for us, in this *His Humility*, than ever He did, in all His Majeſty: even, to ſave and redeeme us by it. To love it then; *if not for Him, yet for the workes ſake.*

3 *Reward.* Iames 4.10. 1 Pet. 5.6. Verſe 5.

But ſpecially (which is the third) for the *Propter quod*, in the Text: if not for the worke, yet for the *Rewards* ſake. That, as CHRIST, was no loſer by it, no more ſhall we: For, all this *Glory* here, the way to it, is, by the firſt verſe. *Humiliavit*, is the beginning, and the end of it is *Exalting*. That, the mother; this the daughter: all riſeth from *Humiliavit ipſe ſe*. *Humiliamini ergo*, ſaith Saint *Iames*: *Humiliamini ergo*, ſaith Saint *Peter*; and after it there followeth ſtill, *& exaltabit vos Deus*, a promiſe of a like *glorious* end. And what ſaith the *Apoſtle* here? This *minde* (ſaith he) *was in* CHRIST; and it was φρονεῖν, a wiſe minde: That, wee count it a wiſe minde, and worth the carrying, and carry it; and it ſhall carry us, to the ſame journeyes end, it brought Him: even *to the glory of* GOD *the Father*. This for *Humilitie*.

Obediens Domino. 2 Reg. 5.13.

And what? Shall we not give ſome light triall, of our *Obedience* alſo, to averre our *Confeſſion*, that, *He is our* LORD? It would be, by, *Domine, quid nos vis facere?* (that is the true triall.) Say then, *Domine, quid nos vis facere?* And, He will anſwer us; *Hoc facite in Mei memoriam.* Will yee know, what I would have you doe? *Doe this, in remembrance of Me*: In ſigne that I am LORD, doe but this: Here is a caſe of inſtance, and that now; even at this very preſent, a proofe to be made. By this, we ſhall ſee, whether He be LORD or no. For, if not this; but ſlip the collar here, and ſhrinke away: *Si rem grandem dixiſſet*, in a farre greater matter, how would we ſtand with Him, then? We were wrong before, here is the *ſound and ſyllables* (we ſpake of) here it is. For, all is but *ſound and ſyllables*, if, not this.

Heb. 6.9.

But of us, *I hope for better things*, that by *our humble* carriage, and *Obedience* (at leaſt, in this) we will ſet our ſelves, ſome way to *exalt Him*, in this *His* day of *Exaltation*: Which, as it will tend to His *glory*; ſo will He turne it to matter of our *glory*: and that, in His Kingdome of *glory*; or (to keepe the word of the Text) *in the glory of* GOD *the Father*. That ſo we may end, as the Text ends. A better, or more bleſſed end there cannot be. And, to this bleſſed end, He bring us, that by His *humilitie* and *obedience*, hath not onely purchaſed it *for us*: but ſet the way open, and gone it before us, IESVS CHRIST *the Righteous*, &c.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT VVHITE-HALL, ON *the* IX of *April, A. D.* MDCXV. *being* EASTER-DAY.

IOHN Chap. II. VER. XIX.

Reſpondit IESVS & dixit, Solvite Templum hoc, & in tribus diebus excitabo illud.

IESVS *anſwered and ſaid, Diſſolve* (*or,* deſtroy) *this Temple, and within three dayes I will raiſe it up againe.*

The Occaſion: *A Signe.* Verſ. 18.

HE *anſwered and ſaid* this, to the *Phariſees*. Who ſought a *Signe* of Him (the verſe next before.) A *Signe* they would have; And (Hee tells them) a *Signe* they ſhould have. Themſelves, ſhould miniſter Him occaſion, to ſhew a *Signe*; the like was never ſhewen. For, *deſtroy Him* they ſhould (*His body*, ſo) and He *within three dayes*, would *raiſe it againe*, from death to life.

The ſpeech, *figurative.*

But this *Anſwer* of His, is a figurative ſpeech, and runnes under the termes of the *Temple*. The reaſon whereof was: they were then in the *Temple*; there, fell out this Queſtion. And (as it appeareth in the Verſes before) much adoe there had beene betweene them, and that a long time, about the *Temple*.

Now, His manner ſtill was; the *Place*, the *Time*, the *Matter in hand*, ever to frame the Tenour and termes of His ſpeech, according to them. And ſo, now being in the *Temple*, He takes His termes from thence; Even from the *Temple*.

The *figure* interpreted. Verſ. 21.

But He doth (as I may ſay) *Solvere Templum hoc*, *looſe* and *undoe* this terme for us: For (within a Verſe) we are told, this *Temple* is no other, than the *Temple of*

His body. (Now the reſt followes of it ſelfe.) The *Solvite,* is a taking Him in ſunder, His ſoule from His body : The *excitabo,* is the ſetting them together, and *raiſing them up againe.* And both theſe, *within three dayes* (the onely word in the Text, wherein there is no figure.)

How a *Signe* in the true *ſenſe.*

And this now was His *Signe.* And a great *Signe* it was. Great, even in their ſenſe, if it had beene, but of the Pile of Building (as they tooke the word *Temple.*) But greater farre; farre another manner *Signe* in His ſenſe, in the true.

For, as for that *Temple, Zorobabel,* and *Herod* had *raiſed* it : and other great Perſons, as great Buildings as that. But, the *Temple* of the *body,* if that were once *downe,* all the Temple-builders that ever were, with all their care and coſt could never get it up more. Therefore, in His (in CHRISTS ſenſe) it is farre the greater *ſigne,* than as they phanſied it.

Luke 16.30.

Indeed, ſo great a *Signe,* as he, that was *in hell fire,* could not deviſe, nor did not deſire a greater. *If but Lazarus, if but one come from the dead :* then ; then *regard him :* that ſigne, out of queſtion. Why, here is one *come from the dead,* and this day *come,* and a *greater than Lazarus :* I truſt then, we will *regard Him,* we will *regard this ſigne,* and not be worſe, than *he in hell* was. Let us then *regard* it.

The Diviſion

The ground of the *ſigne* (and of all here) is *Templum hoc.* About it, two maine *Acts,* they ſhew forth themſelves : The *razing of it downe,* in *ſolvite* ; The *raiſing of it up,* in *Excitabo.* Theſe in figure. Anſwerable to theſe, *This Temple,* is CHRISTS *bodie.* The *razing it downe,* is CHRIST *crucified* and *ſlaine.* The *raiſing it up,* is CHRIST *reſtored to life.*

Of which two (to divide it by the *Perſons*) *Solvite* is their part : *Excitabo,* His. That, His *Paſſion* by their *act* (*Solvite :*) This, His *Reſurrection,* by His owne, (*Excitabo.*)

Now, this (He ſaith) ſhall be done : And ſaith further, ſhall not be long in doing : No longer than *three dayes.* And within the compaſſe of the time limited Hee did it : For, this is now the *third day* ; And *to day,* by *Sun-riſing,* it was done.

I. II. III. IV.

So upon the matter, there come to bee handled theſe foure points : 1. That CHRISTS *body* is *Templum hoc.* 2. The *Diſſolution* of it by *death,* in *Solvite.* 3. The *rearing it up againe* by His *Reſurrection,* in *Excitabo.* 4. The *time* to doe it in, *three dayes.*

By which circumſtance of *three dayes,* and *this day the third* of them, commeth this time, to claime a kinde of propertie in this paſſage of Scripture. And that, two wayes :

For firſt : at this *Feaſt,* were theſe words here ſpoken : (you may ſee, they were ſo, at the thirteenth verſe before : *at the Feaſt of Eaſter.*)

And ſecondly : at this *Feaſt* againe, were they fulfilled after : the *Solvite,* three dayes ſince ; the *Excitabo* this very day. So, at this *Feaſt,* the *promiſe,* and at the very ſame, the *accompliſhment* of it. The *accompliſhment,* once : the *memoriall,* ever.

Being then, at this very time, thus ſpoken, and done : Spoken, here now ; done, three yeares after : Being (I ſay) ſpoken, and done, and at this time ſpoken and done ; Never ſo fit as now.

* * *

I.

The two ſenſes of *Templum hoc.*

Verſe 20.

SOlvite *Templum hoc. Templum hoc,* we begin with. It is a borrowed terme. But we cannot miſſe the ſenſe of it. For, both are ſet downe here to our hand : the *wrong ſenſe* and the *right.* The wrong (the next verſe of all) for the *materiall Temple.* So, the *Phariſees* tooke it, and miſtooke it. The right (the next Verſe after) for the *Temple of his body*. So, they ſhould have taken it. For ſo He meant it: *Ipſe autem dicebat,&c. But He ſpake of the temple of his body*. And Hee knew his owne meaning beſt; and reaſon would, ſhould be His owne *Interpreter*.

Ver. 21.

And this meaning of His it had been no hard matter for them to have hit on: but they came but a *byrding*, but to catch from Him ſome advantage, and ſo were willing to miſ-take Him. As, this they caught as an advantage (we ſee) and layd it up for a raynie day, and three yeares after, out they came with it, and framed an Inditement upon it, as if, He had meant to have *deſtroyed their Temple*.

Matt. 26. 61.
Mar. 14. 58.
The *Phariſees ſenſe* could not be true.
Ver. 18.

But was it likely, or could it once be imagined, He meant to *deſtroy* it? It was GODS *houſe*. And the *zeale of Gods houſe* (but even a verſe before) *conſumed Him*. And doth His zeale now (like the zeale of our times) *conſume Gods houſe*? What, and that ſo quickly? but a Verſe between? But even very now, He *purged it*: And did He *purge it* to have it *pulled downe*? That were prepoſterous. Now it was *purged, pull it downe*? Nay, *pull it downe*, when it was *polluted*: Now it is *cleanſed*, let it ſtand. To *reforme* Churches, and then ſeeke to *diſſolve* them, wilbe counted among the errours of our Age. CHRIST was farre from it. He that would not ſee it abuſed, would never endure to have it *deſtroyed*; ſpecially, not, when Hee had reformed the abuſes: And yet more ſpecially, not even preſently upon it (they might be ſure.)

But, that, which muſt needs lead them to the right meaning, was: that theſe words (*Templum hoc*) Hee could not ſay them, but by the manner of His uttering them, by His very geſture, at the delivery of this particle (*hoc*) they muſt needs know what *Temple* it was, Hee intended. It was eaſie to marke, whether He carried His hand, or caſt His eye up *to the fabrique* of it; or, whether He bare them, to *His body*: Which one thing onely, was enough to have reſolved them of this point, and to quit our *Saviour* of equivocation.

The *true ſenſe*.
Chap. 13. 23.

Wee will them wayve theirs as the wrong meaning, And take it (as hee wiſheth, who *leant on his breaſt* and beſt knew His minde) of the *Temple of his bodie*.

1
A *Bodie*, a *Temple*.
Ver. 16.

But what reſemblance is there, betweene a *bodie* and a *Temple*? or how can a *bodie* bee ſo termed? Well enough: For, I aske, why is it a *Temple*? What makes it ſo? Is it not, becauſe it is *Domus Patris mei* (as He ſaid, a little before) becauſe GOD *dwelleth there*? For, as that, wherein man dwells, is a *houſe*: So, that, wherein GOD, is a *Temple* properly. That (I ſay) wherein; be it place, or bee it bodie. So come wee to have two ſorts of *Temples*; *Temples* of *fleſh* and *bone*, as well as *Temples* of *lime* and *ſtone*. For, if our *bodies* be termed *houſes*, becauſe our ſoules (*tenant-wiſe*) abide and dwell, in them; If, becauſe our ſoules dwell, they bee houſes; if GOD doe ſo, they be *Temples*; why not? Why not? why *know yee not this* (ſaith the *Apoſtle*) *that your very bodies (if the Spirit of* GOD *abide in them) eo ipſo, Temples they bee* (ſuch as they be?) But then they bee ſo ſpecially, when actually we imploy them in the ſervice of GOD. For, being in His *Temple*, and there ſerving Him, then if ever, they be *Templa in Templo, Living Temples* in a *Temple without life*. A *bodie* then, may bee a *Temple*: Even this of ours.

1 Cor. 6. 19.

2
CHRISTS body a *Temple*.
Col. 2. 9.

And if ours, theſe of ours (I ſay) in which, the *Spirit of God dwelleth* onely by ſome *gift* or *grace*: with how much better right (better infinitely) *His bodie (Chriſts)* in whom the *whole God-Head, in all the fulneſſe of it, dwelt corporally? Corporally* (I ſay) and not *Spiritually* alone (as, in us:) By *nature*, by *perſonall union*: not (as, in us) by *grace*, and by *participation* of it, onely. Againe, if ours, which we ſuffer oft to be *polluted with ſinne*, that many times they ſtand ſhut up, and no ſervice in them for a long ſeaſon together; how much more His, that never was defiled with any the leaſt ſinne, never ſhut but continually taken up, and wholly imployed in *His Fathers* ſervice? His, above all exception; His, without all compariſon, certainely. Alas, ours but *Tabernacles under goat ſkinns*; His, the true, the *Marble*, the *Cedar-Temple* indeed. CHRISTS *bodie* then, a *Temple*.

3
Chriſts body, This *Temple*, or *templum hoc*.

But, a *Temple* at large, will not ſerve: It muſt be *Templum hoc*, that very *Temple*, they tooke it for. And ſo we to proceed yet further, and to ſeeke a congruitie of *His*

His bodie with the *materiall Temple* (it was taken for) to which, there is no doubt, His intent was to reſemble it.

The *Rabbins*, in their *Speculative Divinitie*, doe much buſy themſelves, to ſhew, that, in the *Temple*, there was a modell of the whole world, and that all the *Sphæres* in heaven, and all the *Elements* in earth were recapitulate in it. They were wide. The *Fathers* tooke the right, and beſtowed their time and travaile more to the point: to ſhew, how, that *Temple* and all that was in it, was nothing elſe, but a compendious repreſentation of CHRIST, for whom, and in whoſe honour, was that and all other *true Temples*. And this they did by Warrant, from the *Apoſtle*, who (in *Heb.* IX.) aimeth at ſome ſuch thing.

Heb 9.5.

Chriſts bodie & *Templum hoc* wherein *like*.

Now the points of congruitie, they found, were many, they may be reduced to theſe foure: 1. Whether you looke to the compoſition or *parts* of it. 2. Or, to the furniture, and *veſſells* of it. 3. Or, to what was *done in it*. 4. Or, to what was *done to it* (that is) what, firſt and laſt, befell it. In all which, they hold, that *Templum hoc* might more truely be affirmed of Him, that was in the *Temple*; than of the *Temple*, He was in.

The laſt of the foure (what was *done to that Temple*, what befell it, and ſo what befell the *Temple* of *Chriſts bodie*) that (I take) to be moſt proper to this Text, and to that we have in hand. (For, to goe through all foure, would take up a whole ſermon.) So, I take my ſelfe to the Congruitie onely.

Pſal. 132.6.
Mat. 2.1.

Marke then what befell either: by that, ſhall you beſt find, that *Fata utriuſque Templi*, the *deſtinies* of both *Temples* were *alike*.

They began alike. The firſt newes of the *Temple* was heard at *Ephrata* (which is *Bethlehem*.) So was it of Him; for there was He borne.

Like in *Solvite*. & *excitabo*.

Like, in their *beginnings*: and in their ends, no leſſe. I appeale to this Text, and content me with thoſe two, Hee inſiſts on Himſelfe. Both were *deſtroyed*, both were *reared againe*; that in all things, *His Bodie*, and *His Temple* might be ſuitable.

2 Chro. 16.19.
Pſal. 137.7.
Agge. 1 14.
Agge. 2.10.

That *Temple* was *deſtroyed* by the *Chaldees*; *downe with it even unto the ground*. Imitated by them here: *downe with it*, even *into the ground*. For they never left it, till they had Him there: paſt *Excitabo* (as they thought) paſt *riſing* any more. But, as the *Temple*, after it was ſo *razed*, had an *Excitabo*; was *raiſed againe up* by *Zorobabel*: So was this too. *Solvite*, tooke place: but, there came an *Excitabo* after, that made amends for it. And, as the *glorie of the ſecond Houſe, was greater, than the firſt*: So the eſtate, He *roſe* to, farre more glorious than that He was in before.

Col. 2.3.
Exod. 32.19.
34.4.
Exod. 16 20.
24.
Exod. 16.32.
Num. 17.8.

And marke (I pray you) if theſe two were not to be ſeene as brim, in the little *glaſſes* about it, as in the great *Mirrour* it ſelfe. For, the *Temple* was as a great *Mirrour*, and the *furniture*, as ſo many little *glaſſes* round about it. Take but the *Arke* (the *Epitome* as it were of the *Temple*.) The *two Tables* in it, the type of the true treaſures of *Wiſedome and Knowledge* hid in Him: they were broken firſt, there is *Solvite*; but they were *new hewen*, and written over againe, there is *excitabo*. The *Pot of Manna* (a perfect reſemblance of Him; the *Vrna*, or the veſſell being made of *earth*, ſo *earthly*; The *Manna*, the contents of it, being from *heaven*, ſo heavenly:) The *Manna* (we know) would not keepe paſt *two dayes* at the moſt, there is *Solvite*: but, being put into the *Vrna*, the third day it came againe to it ſelfe, and kept in the *Pot* without putrifying ever after; there is *Excitabo*. *Aarons rod*, (the type of His *Prieſthood* and of the rule of ſoules annexed to it) that *Rod*, was quite *dead* and drie; but *revived* againe and *bloſſomed*, yea, *brought forth ripe Almonds*. In every and in each of them, His deſtinie whom they repreſented; *Solvite* and *Excitabo* in all.

But, the *End* is all in all; and in reſpect of that (of the end) well ſaith *Ambroſe*, of *His bodie*, *Verè Templum, in quo noſtrorum eſt purificatio peccatorum*. Truly a *Temple* He, no *Temple* ever ſo truely, as wherein was offered up the true *propitiation for*, and the true *purification of our ſinnes*; and of us from them: which is the end of all *Temples* that ever were or ſhall be; and was but ſhaddowed in all beſides, but in this truly performed.

There, the onely true *Holocauſt* of His *entire obedience*, which burnt in Him bright and cleare, from the firſt to the laſt, all His life long.

There, the onely true *Treſpaſſe offering* of His **Death** and *Paſſion* (the *Solvite* of this *Temple)* ſatisfactorie to the full, for all the treſpaſſes and tranſgreſſions of the whole world.

There, the *Meat-and-drinke-offering* of His *bleſſed Bodie* and moſt precious *bloud*.

And the *Exta* of this ſacrifice, the *fat* of the entrailes of it, that is the *Love* wherewith He did it; the *deſire*, the *longing deſire* He had to it; that, that was the perfect *Offering*, that *ſet at one all things both in heaven and earth*. That, what ever was *Sub figurâ in Templo illo*, was *really* and in truth exhibited *in Templo hoc*.

Luc.12 50.
22 15.
Col.1.20.

And judge now, whether the *Signe* were not well layd by our SAVIOVR in the *Temple*, which was it ſelfe a *ſigne* of Him. And whether, as He ſayd in a place, *Ecce major Templo hîc* : So He might not have ſayd *Ecce majus Templum hîc*, when He was in the *Temple*; Behold, a greater, a truer *Temple* now, in the *Temple*, than the *Temple* it ſelfe.

Matt.12.6.

Now to the ſecond maine point, *Solvite*. a The ſaying it firſt, b The executing it after. The *Solvite*, and the *Solutum eſt*.

II.
a Solvite, the *ſaying*.

1 Firſt, by *Solvite* (that is) *diſſolving*, is meant *death*. * *Cupio diſſolvi*, ye know, what that is: And *Tempus diſſolutionis meæ inſtat*, the *time of my diſſolution* (that is, *my death) is at hand*. For, *death*, is a very *diſſolution* : a *looſing* the cement, the ſoule, and bodie are held together with. Which two, as a *frame* or fabrique, are compaginate at firſt; and after, as the *timber* from the *lime*, or the *lime* from the *ſtone*, ſo are they taken in ſunder againe. But *death*, is not, this way onely, a *looſing*; but a further than this. For upon the *looſing* the *ſoule* from the *body*, and life from both, there followes an univerſall *looſing*, of all the bonds and knotts here : of the *Father* from the *Sonne*; and otherwhile, of the *Sonne* from the *Father* firſt: Of *Man* from *Wiſe*, of *friend* from *friend*, of *Prince* from *people* : So great a *Solvite* is *death*; makes all, that is faſt, *looſe* : makes all knotts flye in ſunder.

1 *Solvite*, Death a *looſing*.
* Phil.4 23.
2 Tim.4 6.

2 And all this in *naturall death*. But a further matter there is in *Solvite*. For that is againſt nature, *aliis ſolventibus*, by the hands of other, that are the *Solventes* (them, to whom this is ſpoken.) This *Temple, dropps not downe* for age, or weakneſſe; *diſſolves* not of it ſelfe: Others (they to whom, *Solvite* is here ſayd) they, pull it downe. It is then no *naturall*, but a *violent death*, this. Well therefore turned *(Solvite, deſtroy it :)* there is no *deſtruction*, but with force or *violence*.

2 *Solvite*. Violent.

3 So *violent* though, on theirs; as *voluntary* yet, on His part. Not againſt His will quite, not by *conſtraint* : For, Hee Himſelfe, that is to bee *diſſolved*, He it is, doth here ſay *Solvite*. He could have avoided it, if He would; He would not : In ſigne He would not (we ſee) Himſelfe ſaith *Solvite*. And *Solvite* He muſt have ſaid; He muſt have ſaid it, or they could not have done it. It had paſſed all their cunning and ſtrength, to have undone this knot ever, but that He gave way to it.

3 *Solvite*. Voluntarie.

4. Gave way to it (I ſay) that we take not this *Solvite* otherwiſe, than He meant it. It is not of the nature of a *charge*, this; nor we, ſo to conceive it. Very expedient it is, that we know the nature of *Solvite Templum*.

Solvite Templum is no *Commandement* (be ſure) in no ſenſe; Hee commands not any *Temple*; not that, they themſelves meant, to be *deſtroyed*; It were *Sacrilege* that, and no better. And *Sacrilege* the Apoſtle rankes with *Idolatry*; as being full out as evill, if not worſe than it.

2 *Solvite Templum* No *commandement*.
Rom.2.17.

But indeed worſe : for, what *Idolatry* but *pollutes*, *Sacrilege pulls* quite downe. And eaſier it is, to new hallow a *Temple* polluted; than, to build one anew, out of an heape of ſtones.

And if, but *to ſpoile* a Church, be *ſacrilege* : (as, it is granted:) yet, that leaves ſomewhat; at leaſt, the *walls* and the *roofe* (ſo it be not *leade* :) To leave nothing, but *downe with it*, is the crie of *Edom*, the worſt *cry*, the worſt *ſacrilege*, of all : and never given

Pſal.127.7.

given in charge by GOD, to any (we may be ſure.)

For, GOD Himſelfe, ſaid to *David* with his owne mouth, *Whereas it was in thine*
1 Reg.8.18. 2 Chron.6.8. *heart, to build me an Houſe; thou didſt well, that thou waſt ſo minded. Didſt well?* well done, to thinke of *building?* then, *â ſenſu contrario*, Evill done, to thinke of *diſſolving*. And, that which is evill, CHRIST will never injoyne.

But, what is to be thought of *Solvite templum*, I would have you to judge by theſe two (they bee both in the Text.) 1. *To whom* this is ſpoken. 2. And *what* is meant by it.

1 To whom *Solvite Templum* is layd. 1. To whom, this is ſpoken: *Diſtingue Tempora*, is a good Rule; So is, *Diſtingue Perſonas*. Diſtinguiſh the *perſons* then, give every one his owne, it will make you love *Solvite Templum* the worſe, as long as you know it. *Solvite?* To whom is this ſpoken? Who be they? The *Phariſees*. To them, is this ſpeech directed. That, is made *their* worke, worke for a *Phariſee*, to *diſſolve Churches*. And ſo it was. For, as
Matt.23.5. 14. 17. hot and holy as they ſeemed, with their *broad phylacteries* and *long prayers*, our SAVIOVR ſaith; they *loved the gold of the Temple, better than the Temple*. So doe their poſterity, to this day. To the *Phariſees* then with them; to their marrowes: that would faine heare *Solvite*, given in charge. The other perſon, is CHRIST: CHRIST's word and worke both, is *excitabo: Excitator Templorum* He, a *Raiſer of* them; a *Rayſer of them, when they be downe* (we ſee here.) They will not let them ſtand when they be up. CHRIST, He *ſets* them *up*, for His part: When you will have them downe, you muſt beſpeake ſome *Phariſee*: And they will doe it, *leviter rogati*. For, as His ſpeech to them, is *Solvite & excitabo*; So, theirs to Him may ſeeme to be, *Excita & ſolvemus*. *Set up*, as many as He will, they will downe with them; firſt with *Templum hoc*, then with *Templum illud*; and ſo, one after another (if they may have their will:) they lacke but one, to give the *Solvite* to them, and to ſet them on worke. *Diſtingue perſonas* then, And they, to whom *Solvite* is ſaid, are but bad perſons certainly, and fit for a bad buſineſſe.

2 What is meant by *Solvite Templum*. 2. Will yee marke againe, what is meant here by it, by *deſtroying the Temple?* What, but even the *killing of* CHRIST? Now the ſuiting and ſorting of theſe two thus, hath but an evill aſpect neither: but, this worſe than the former, though. And, I wiſh but this one point well printed in all mens minds. *Solvite Templum: quid vult dicere? Solvite Templum (id eſt) Occîdite* CHRISTVM: that he that goes about to *diſſolve* the *Church*, it is all one, as if he went about to make away CHRIST. One of theſe is implied under the other. Enough (I think) to take off the edge of any that are glad to heare, and ready to catch *Solvite Templum* out of CHRIST's mouth, but quite beſides His meaning. For His meaning was (And it was one ſpeciall end of CHRIST's comparing His Body to the *Temple*;) to ſhew, He would have us ſo to make account of the *Temple*, and ſo to uſe it, as we would His owne very *bodie*: And to bee as far from *deſtroying* one; as we would be from the other. This may ſuffice, to let you know the nature of *Solvite Templum* once for all, that you bee not miſtaken in it.

3 *Solvite Templum hoc.* Not by way of *commamdement* 3 Of *Solvite Templum* (I ſay:) But now, to come to *Solvite Templum hoc*, to the *Temple of his bodie*. Concerning it; that it ſhould enter into any mans heart, to thinke, CHRIST would open His mouth to *command*, or to *counſell His owne making away*; (that is, the committing the moſt horrible foule murther that ever was) GOD forbid. It was a ſinne, out of meaſure ſinfull, that, if ever any were. And give me any Religion, rather than that, that draweth GOD into the ſocietie of ſin: makes Him, or makes CHRIST, either *Author* or *Adviſer*, *Commander* or *Counſellor*, of ought that is *evill*. Any (I ſay) rather than that.

But by way of *prædiction*. 1 How then? if no *command*, what is it? All that can bee made of it (ſay the Antient *Fathers*) is, but either, a *prediction* (in the ſtyle of the Prophets) *Come downe*
Eſay 47.1. *Babel*; (that is) *Babel* ſhall be *brought downe*: So *Solvite*, ye *ſhall deſtroy*; to warne them, what Hee ſaw, they were now caſting about, and whether their malice would
Act.7.52. carry them in the end, even to bee the *deſtroyers and murderers of the* SONNE *of* GOD.

By way of *permiſsion*

2. Either this; Or (at moſt) but a *permiſsion*; which, in all tongues, is ever made in this mood (in the *Imperative*.) So, we uſe to ſay; *Goe to, doe and ye will*; or, doe what ye will with my *bodie*; when, we meane but ſufferance, for all that, and no command at all. For all the world, this *Solvite* to them, as *Fac citò*, to *Iudas* after. *Quod facis*, that, which you are reſolved to doe, and have taken earneſt upon it; *Fac, Doe it*; and, *Fac citò, Doe it out of the way*; which yet (it is well knowne) was nothing but a *permiſsion*, and not a jot more. Ioh. 13.17.

Permitted *for a greater good.*

2. But, ſhould ſuch, ſo foule an evill, as that, be *permitted* though? No, nor that neither, ſimply; It is not a bare *permiſsion*, but one qualified; and that with two limitations, Will ye marke them? 1. For firſt He would not ſuffer any evill at all (leaſt of all, that) but that, out of the evill He was able (able and willing both) to draw a farre greater good. Greater, for *good* (I ſay) than, that was, for *evill*. And that was *Solutionem peccati, ex Solutione Templi*.

For, we are not to thinke, that He would, thus *downe* with it, and *up* with it againe, onely to ſhew them feats and tricks (as it were) to be wondred at, and for no other end. No, the end was the *deſtroying of ſinne*, by the *deſtroying this Temple*. It went hard, *Et væ tibi attrocitas peccati noſtri*, and woe to the hainouſneſſe of our ſinnes, for the *diſſolving* whereof, neither the *Prieſt* might be ſuffered to *live*, nor the *Temple* to *ſtand*; but the *Prieſt* be *ſlaine*, and the *Temple* be *pulled downe*, *Prieſt* and *Temple* and *all be deſtroyed*. But, ſinne was ſo riveted into our Nature: And againe, our Nature ſo incorporate into His, as no *diſſolving* the one, without the *diſſolution* of the other. No way to over-whelme ſinne quite, but by the *fall of this Temple*. The ruine of it like that of *Samſons*: That, the *deſtruction* of the *Philiſtines*; this, the *diſſolving of all the workes of the Divell*. It is Saint *Iohns* owne terme, *Vt Solveret opera Diaboli*. Iudic. 16.30. 1 Ioh. 3.8.

Permitted, *for another as good.*

2. But, neither was this enough yet: Neither would He, for all this, have at any hand let it goe *downe*, but that withall He meant to have it *up againe* preſently. Never have ſaid *Solvite*, but with an *Excitabo* ſtraight upon it; which is a full amends; ſo that the *Temple* loſes nothing, by the *looſing*.

The World with us, hath ſeene a *Solvite*, without any *excitabo*; *Downe* with this, but nothing *raiſed* in the ſtead. But, that is none of His: *Solvite* without *excitabo*, none of CHRIST's. We ſee, with one breath, He undertakes, it ſhall *up againe*, and that in a ſhort time: There is amends for *Solvite*.

And ſo now with theſe two *limitations*, under theſe two *conditions*; 1 One of a *greater good* by it; the other, of *another as good* or *better*, in liew of it; may *Solvite* be ſaid *permiſsivè*: and otherwiſe not, by any warrant from CHRIST or from His example.

b *Solvite*, the *doing*.

And thus, you have heard what He *ſaith*. Will ye now ſee, what they *did*: what became of this *Solvite* of His? *Solvite* (ſaith Hee) and when time came, they did it. But He ſaid *Solvite*, that is *looſe*; and they cryed *Crucifige*, at the time (that is) *faſten*; *faſten* Him *to the Croſſe*: but that *faſtening* was His *looſing*; for it loſt Him and coſt Him his life, Which was the *Solutum eſt* of this *Solvite*.

For indeed, *Solutum eſt Templum hoc*, *this Temple of His bodie*, the *ſpirit* from the *fleſh*, the *fleſh* from the *bloud* was *looſed* quite. The *roofe* of it (His *head*) *looſed* with *thornes*? the *foundation* (His *feet*) with *nayles*. The *ſide Iſles* (as it were) His *hands both* likewiſe. And His *bodie*, as the *bodie of the Temple*, and *His heart* in the midſt of His *bodie*, as the *Sanctum Sanctorum*, with the *Speare*: *Looſed*, all. What He ſaid, they did, and did it home.

More then *Solvite*.

Nay, they went beyond their commiſſion, and did more than, *Solvere*. A thing may be *looſed* gently, without any rigour: They *looſed* Him not, but rudely they *rent* and rived Him, one part from another, with all extremity; left not one piece of the *continuum* whole together. With their *whips*, they *looſed* not, but *tore* His *skinne* and *fleſh* all over; with their *hammers* and *nailes*, they did not *Solvere*, but *fodere* His *hands* and *feet*: With the *wreath of thornes*, they *looſed* not, but *gored His head* round about:

and with the *Speare point* rived the very heart of Him: as if He had ſaid to them, *Dilaniate*, and not *Solvite*. For, as if it had come *è laniena*, it was not *Corpus Solutum*; but *lacerum*: His *bodie* not *looſed*, but *mangled* and *broken* (*Corpus quod frangitur*:) And His *bloud*, not eaſily *let out*, but *ſpilt* and *powred* out (*Sanguis qui funditur*) even like water upon the ground. Well is it turned, *Deſtroy*: It is more like a *deſtruction*, than a *ſolution*: More than *Solvite* it was, ſure.

1 Cor.11.24.
Matt.26.28.

The *Solvite* of this Temple *ſenſible*.

Now, will ye remember? This was a *Temple* of *fleſh* and *bone*, not one of *lime* and *ſtone*. Yet the ragged ruines of one of them demoliſhed, will pitie a mans heart to ſee them; and make him ſay *Alas poore ſtones, What have theſe done?* yet the ſtones neither *feele* their beating downe, nor *ſee* the deformed plight, they lye in. But He, *Sic ſolutus eſt, ut ſe ſolvi ſentiret*, the *Solution* of His *skinne, fleſh, hands, feet* and *head*, Hee was *ſenſible of* all; He ſaw the deformity, He *felt* the paines of them all.

The *Solvite* of this *Sweat*.

Luc.22.44.

So *ſaw*, and ſo *felt*, as with the very *ſight* and *ſenſe*, before it came, there befell Him another *Solvite*, a ſtrange one: *Solutus eſt in Sudorem*, the orifices of the *veines*, all over the texture of His *bodie*, were *looſed*, and all His *bloud let looſe*, that He was all over in a ſtrange *ſweat*, ſtood full of *great droppes of bloud*. A *Solvite*, never heard of, nor read of, but in Him onely.

The *Solvite* of the *Veile*.

Matt.27.51.

And yet another *Solvite*. For (that *Solvite Templum hoc* might every way be true, in all ſenſes verified) what time the *Veile* of *His fleſh rent*, that His *ſoule* was *looſed* and departed: at the very ſame inſtant, the *Veile of the materiall Temple*, that *ſplit alſo in two, from the top to the bottome*: as it were for companie, or in a *ſympathie* with Him: That, it was literally true (this *Solvite*) and of the *Temple*, that they meant. And ſo, two *Solvite's*, of both *Temples*, together at once.

The great *Solvite* at His *Paſſion*.

Matt.27.51.52.

* *Dion. Areop.*

One more yet (and I have done with *Solvite*,) and that is, a *Solvite* in a manner of all; of the great *Temple* of *heaven and earth*. For the very face of Heaven, then *all blacke and darke at noone day*, yet no *Eclipſe* (the *Moone* was at the *full*) the *Earth quaking*, the *ſtones renting*, the *graves opening*, as they then did, ſhewed plainely, there was then toward, ſome univerſall *Solvite*, ſome great *diſſolution* (as the * *Philoſopher* then ſaid) either of the *frame of nature*, or of the GOD *of nature*.

Caſt your eye thither, looke upon that, and there you ſhall ſee *Solvite Templum hoc* plainely, and what it meanes. And, it had beene enough, if they had had any grace, even to have pointed them to the time, when this *Solvite Templum hoc*, was fullfilled by them. And this for both *Solvite*, and *Solutum eſt* (their part:) which was His *paſſion*, by their *Act*.

III.
a *Excitabo* the ſaying.

Now (to anſwer them two) to *Excitabo*, and *Excitavit* (His part:) His *reſurrection*, by His owne.

And firſt to *Excitabo*. Hitherto, we are not come; but now, we come to the *Signe*: for the *Signe* is in *Excitabo*.

Et Excitabo, *And I will rayſe it up*. Which is ſpoken (as it were) by way of *triumph*, over all, they could or ſhould doe to Him. Goe to, *diſſolve it*, *deſtroy it*, *downe with it*; when you have done your worſt, it ſhall bee in vaine; *Excitabo illud*, my power ſhall triumph over your malice; *I will raiſe it*, *I will up with it againe*.

Excitabo how oppoſed to *Solvite*.

But, to *looſe* and to *raiſe*, theſe two are not oppoſite: Rather, to *looſe* and to *ſet together againe*. *Rayſing* is oppoſed to *falling*; and *reſurrection* to *ruine*, properly. But it comes all to one. Vpon the *diſſolving* of any *frame*, ſtraight downe it droppes. This goodly *Temple of our bodie* (on the decking and trimming whereof, ſo much is daily waſted) *looſe* the *ſoule* from it but a moment, and *downe it falls*, and there it lyes, like a logge (wee all know.) In oppoſition to this *fall*, it is ſaid *He will raiſe*. But, Hee will doe both: as it was *looſed* yer it fell; ſo will He *ſet it together*, yer He *raiſe* it againe.

Excitabo illud. Three points there are in it: 1 The *Act*; 2 And the *Perſon*, in *Excitabo*; and 3 the *Thing* it ſelfe in *illud*.

1. The

Excitabo, the act, As from ſleepe.

1. The act. The word He uſeth for it ἐγερῶ, in proprietie, is a *raiſing from ſleepe*: And *ſleepe* (we know) is farre from *deſtruction*. It is, to ſhew us firſt, what a ſtrange *metamorphoſis* He would make in *Death*: turne it, but into a *requieſcet*, and a *requieſcet in ſpe*, and there is all. So made He His owne; ſo will Hee make ours. This day CHRIST is *riſen againe, the firſt fruits of them that ſleepe*; and the reſt that *ſleepe in the duſt*, when their time comes, ſhall doe the like.

Pſal.16.9.
1 Cor.15.20.
Dan.12.2.

2. To ſhew (ſecondly) they ſhould miſſe of their purpoſe quite. They reckoned indeed, to *deſtroy Him*; they were deceived; they made Him but ready for a nights reſt or two. They made full account, *Death* had devoured and digeſted Him too: they were deceived, it was not ſo: *Death* had but *ſwallowed Him downe* (as the *Whale* did *Ionas*) *upon the third day to caſt Him up againe*.

Ion.2.10.

3. To ſhew (thirdly) not onely that, this He would doe, but, with what eaſe He would doe it. With no more difficulty, than one is *waked* up, after a nights reſt; with no more adoe, than a knot, that is but *looſe* and untyed, is *tyed* againe.

Excitabo, the perſon. *Hee Himſelfe.*

But beſides the *Act*, we are to looke to the *Perſon*, in *Excitabo*. It is not, *deſtroy you*, and *ſome other* ſhall *raiſe* it; but, I; even *I my ſelfe*, and none but my ſelfe, will doe it: *Nec alienâ virtute, ſed propriâ*, and by none others beſide; but, by *mine owne* proper *vertue* and power. An argument of His *Divine nature*. For, none ever did; none ever could doe, that. *Raiſed* ſome were, but not any *by himſelfe*, or by his owne power; but by a power imparted to ſome *Prophet* by GOD for that time and turne: CHRIST, by none *imparted* from any other, but by *His owne* from Himſelfe. And let it not ſtumble any, that elſe-where, the *Father* is ſaid to *raiſe* and *exalt Him*: That is all one. Both will ſtand well. The ſame power, the *Father* doth it by, by the ſame doth it, He. There is but *one power* of both; Of both, or of either of them, it is alike truly verified. This for the *Perſon*.

Illud. The *ſame Temple*, In *ſubſtance*.

Now for the thing: *Illud*. *Templum hoc* before, and *illud* here: *Hoc* and *Illud* are not two, but one, and the ſame. Not *Solvite hoc, & ſuſcitabo aliud*; *downe* with *this*, and *I will up* with *another* in the ſtead. No: but *idem illud*, the *very ſame*, againe. The very ſame you *deſtroy, that*, and no other, *will I reare up againe*. With us, with the world, it is not ſo; when we fall to diſſolve a frame of Government (ſuppoſe of the *Church*) it is not *Solvite hoc, & excitabo illud*; no, but *excitabo aliud*. We *raiſe* not the *ſame*, but another, quite another, nothing like it; a new one never heard of before. But let them keepe their *aliud*, and give us *illud* againe. *Illud* we love; It is CHRISTS *excitabo*, that: and if we follow CHRIST, in His *raiſing*, the *ſame* againe, or not at all.

Not the ſame, In *qualitie*.

But, though *illud* be the *ſame* againe, *in ſubſtance*; yet not *in qualitie* the ſame for all that: but ſo farre different, as in that reſpect, it may ſeeme *aliud*, another quite. At leaſt, well may it be now called *illud*, as it were with an *Emphaſis*, as *qualified* farre beyond that it was before, when it was but *Templum hoc*. And to ſay truth, if it be but the ſame juſt, and no whit better; as good ſave His labour, and let the firſt ſtand. For, it is but His *labour* for His *travell*, if nothing wonne by it.

But if (though the ſame) yet not in the *ſame*, but in a farre *better eſtate*, than before; (*Cedar*, for *Mulberry*; *Marble* for *Bricke*, as the *Prophet* ſpeakes:) then, yee ſay ſomewhat, and then we will be content, to have it *taken downe*.

Eſay 9.10.

And ſuch was the eſtate of this *Temple* after the *raiſing*. And ſuch was it to be: For, the *glory of the ſecond Houſe was much greater than of the firſt*. Which increaſe or *bettering* is implied in the word *excitabo*. It is (I told you) a *Riſing up* after *ſleepe*. Now, in the morning, *after ſleepe*, the body riſeth more *freſh*, and full of vigour; than it was over night, when it *lay downe*. The *Apoſtle* ſpeakes it more plainly: *Templum hoc* (ſaith he) *at the looſing, it was in weakneſſe, diſhonour, mortalitie*; *Templum illud*, at the *raiſing it, is in power and honour, and to immortalitie*.

Agge 2.10.
1 Cor.15.42. 43.

And ſure, one ſpeciall reaſon of the *diſſolving this Temple* was, that, as then it was, *Solvite* might be ſaid of it; It was *diſſoluble*. But, being now *raiſed againe*, it is faſter wrought; *indiſſoluble*, now: No *Solvite* to be ſaid, not to be *looſed* ever any more. This for *Excitabo illud*. Now the laſt point, of the *Time*. The *Signe* is in that, too.

IV. The *Time*. *Three dayes.*

And when this? Within what time? *Within three dayes*. Which words, ſeemed to affect them moſt. All their exception lay to them. He looked not like one that would *build Churches*. But (let that paſſe) were Hee never ſo likely, Hee takes too *ſmall a time*, for *ſo great a worke* (as they thought.) But, if we agree once of His power to *raiſe from death*, the time will ſlide, we ſhall never ſticke at it much, but agree of that quickly. He that can *raiſe from the dead* (ten thouſand Churches will be built one after another, before one be *raiſed* thence:) To Him, that is able to doe that, *fortie ſix houres* are as good as *fortie ſix yeares*: all one. Nay, even *forty ſix minutes*; (but that it was held fit, Hee ſhould lye longer in His grave than ſo, that there might be the ſurer certaintie of His *death*:) Otherwiſe, *yeares*, *dayes*, or *minutes*, to Him, are all *alike*. The *Signe* is in both: but (to ſay truth) in *Excitabo*, rather than in the *three dayes*. For, to the power of *Excitabo*, *Nullum tempus occurrit*.

Why *three*.

But, why *three dayes*, juſt? Neither more nor leſſe? Becauſe, elſewhere He ſaith, *No other time* but *Ionas's*: that, ſhould ſerve Him. *No other, than Moſes time (fortie dayes)* in His *faſting*. *No other than Ionas time (three)* in His *riſing*. Content to keepe time with His *Prophets* before Him. Farre from the humour of ſome; that muſt varie (no remedie.) If *Ionas three*, they muſt *foure*, or *three and a halfe*, at leaſt. If *Moſes fortie*, they muſt be, *a day under* or *over*; have a number, have a tricke by themſelves, beyond others ſtill: Elſe, all is nothing worth. Farre from them (I ſay:) and to make us farre from them: by His example, to keepe us to that, which others before us, have well and orderly kept.

b *Excitavit*, the doing.

Now to the *excitavit*, of this *Excitabo*. Thus Hee ſaid it ſhould be, *Et fuit ſic*, and ſo it was. He *would raiſe it, dixit*: And He *did raiſe it, factum eſt*. His *diſſolution* laſted no longer than His limitation before-hand ſet. That, was not, *poſt tres*, but *in tribus*; not after, but *within* the compaſſe of *three dayes*. And He came within His time: For, this is but the *third day*, and this day, by *breake of day*, was this *Temple up againe*.

a *Our dutie upon theſe.* To rejoyce.

This then being the *day*, not only of *Excitabo*, but of *Excitavit illud* (of the *ſetting it up*:) accordingly we, this day, to celebrate the *Encænia*, or new dedicating of *this Temple*. A *dedication* was ever a *Feaſt of Ioy*, and that *great Ioy*. Every Towne had their *Wake* in memory of the *dedicating* of their *Church*. That we then hold it as a *Feaſt* of *Ioy*; that we be glad on it: as glad, nay more glad to ſee it *up againe*, this day; than the third day ſince, we were ſorry, to ſee it *downe in the duſt*. To *Solvite*, *downe with it (Edoms cry)* belongs *Ieremies Lamentation*: to *Excitabo* (this dayes worke) *Zacharies* joyfull *ſhout*, or acclamation, *Gratiam Gratiæ*, *grace upon grace*, and *joy upon joy*, and *thankes upon thankes*: *Grace*, *Ioy*, and *thankes* with an *Emphaſis*; for, it is now *illud*, with an *Emphaſis* indeed. Zach.4 7.

For our good. Rom.3.2. By *Solvite*.

But, our *joy* will quickly quaile, if we no good by it. I aske then, what is all this to us? And I anſwer (with the *Apoſtle*) *Multum per omnem modum*. 1. For, firſt, this *Solvite* of His, is a *Solvite* to us: a *looſing* us, not only from our ſinnes, *the cords of our ſinnes* here, as *Salomon* cals them; but *the chaines*, *the everlaſting chaines of darkneſſe*, and of *hell*, there, due to them, and to us for them. Prov.5.22. Iud.6.

By *excitabo*.

2. Then, this *excitabo*, is not to end in Him: What, we beleeve, He did for that *Temple*, of *His Body naturall*; the ſame, wee faithfully truſt, Hee will doe for another *Temple*, *the Temple of His Body myſticall*. For *His myſticall*, as much as for His *naturall*; for whoſe ſake He *gave His naturall Body*, thus to be *diſſolved*. Of which *myſticall*

call Bodie, we are parts (and the whole cannot be without his parts:) Every of us, *members of this Body* for his part: Every one living *ſtones of this ſpirituall Temple. Diſſipentur illa, reſtaurabit denuò* (ſaith *Origen:*) ſcattered we may be, He will gather us againe; *looſed*, He will knit us; *fall downe* and *die*, He will *ſet us together* and *ſet us up againe. After two dayes, He will revive us*, and *in the third day raiſe us, And we ſhall live in His ſight*, ſaith the Prophet *Hoſea*, of us all.

Hoſea 6.2.

And this, is to us all, matter of great *Ioy*. For, to this *Solvite*, in the end we muſt all come; *Statutum eſt hominibus*, There is an Act paſſed for the *diſſolution* of theſe our earthly tabernacles. *Looſed* they ſhall be, *Spirit* from *fleſh*, *Fleſh* from *bone*, each *bone* from other; No avoiding it.

Heb.9.27.

b Our morall dutie.

All our care, to be this; how to come to a good *excitabo*. Good (I ſay:) for, *excitabo*, wee ſhall never need to take thought for: we ſhall come to that, whether wee care for it or no. But to a *good Excitabo:* ſuch an one, as He, as CHRIST, as this *Temple is come* to (that is) to a *joyfull reſurrection* (as we call it.) That, is worth our care: For, in the end, that will be worth all.

To make our Bodies Temples.

That, ſhall we come to, if we can take order, that while we be here, *before we goe hence*, (our *bodies*) we get them *Templified* (as I may ſay:) procure, they be framed after the ſimilitude of a *Temple*, *this Temple* in the Text: For, if it be *Solvite Templum*; at the *diſſolution*, a *Temple*; a *Temple* it will *riſe againe*, there is no doubt of that.

Our *bodies* (as we uſe the matter many of us) are farre from *Temples*; rather *Proſtibula* than *Templa*; *brothel-houſes*, *brokers ſhops*, *wine-caskes* (or I wot not what) rather than *Temples*. Or, if *Temples*, *Temples* the wrong way, of *Ceres*, *Bacchus*, *Venus:* or (to keepe the Scripture phraſe) of *Camos*, *Aſhtaroth*, *Baalpeor*; and not *Domus Patris mei* (as this here, He ſpeakes of.)

But, if this be the fruit of our life, and we have no other, but this; to fill and farce our bodies, to make them ſhrines of pride, and to maintaine them in this exceſſe; to make a *money-change* of all beſides, *Common-wealth*, *Church* and all: I know not well, what to ſay to it: I doubt, at their riſing, they will rather make blockes for hell fire, than be made *Pillars in the Temple of* GOD, *in the holy places made without hands*.

Apoc.3.12.
Hebr.9 11.

Otherwiſe, if they prove to *Temples* here, let no man doubt, then, let them be *looſed* when or how they will, Hee that *raiſed this Temple* (ſo they be *Temples*) will *raiſe them likewiſe*; and that, to the ſame *glorious eſtate*, Himſelfe was *raiſed* to.

The morall *ſolvite* of them.

A courſe then muſt be taken, that while we are here, we doe *Solvere Templa hæc*, *diſſolve* theſe *Temples* (of *Camos* and *Aſhtaroth*;) and upon the diſſolution of them, we *raiſe* them up, very *Temples* to the *true* and *living* GOD: That wee *downe* with *Beth-aven*, this houſe or ſhop of vanity (as by nature they are;) and up with *Bethel*, GODS *houſe*, as by grace they may be.

The morall *Excitabo.*
Apoc.20 6.

For, a *Solvite*, and an *excitabo*, we are to paſſe here in this life: and this, this *excitabo*, is the *firſt reſurrection* here to be paſſed: *He that hath his part in this firſt, he ſhall not faile but have it in the ſecond.*

If then, *Temples* they would be, that we ſo make them: for, to make them ſo, is the *Excitabo* of this life.

That they may be *Temples*.

And ſo ſhall we make them, even *Temples:* and no way ſooner, than if we love this place (the *Temple*) well, and love to reſort to it, and to be much in it. By being much in it, we ſhall even turne into it. And ſure, if ever we have *aliquid Templi*, any thing of a *Temple* in us; then it is, when we are duly and devoutly occupied, and imployed, they and we, in His worſhip and ſervice. Then are we *Temples*.

Temples. *Corporis ſui.*

But, to be *Temples*, is not all; we are further to be *Templum hoc*, *this Temple:* and *this*, was the *Temple of His body*. And that are we, if at any time, then certainly, when, as if we were *Temples* in very deed, we prepare to *receive*, not the *Arke of His preſence*, but *Himſelfe*, that He may come into us and be in us: Which is, at what time, we preſent our ſelves, to *receive His bleſſed bodie and bloud:* that *bodie*, and that *bloud*, which for our ſakes was *diſſolved*; *diſſolved* three dayes ſince, when it *ſuffered for our*

Rom. 4.25.

ſinnes. And this day *raiſed* againe, when it *roſe for our juſtification*.

Which, when we doe; (that is) *receive this bodie*, or *this Temple*: (for, *Templum hoc*, and *Hoc eſt Corpus meum* are now come to be one: for, both *Templum hoc*, and *corpus hoc*, are in *Templum corporis ſui*:) and, when the *Temples of our body*, are in *this Temple*, and the *Temple of His body* in the *Temples* of *ours*; then are there three *Temples* in *one*, a *Trinitie*, the perfecteſt number of all. Then, if ever, are we, not *Temples* onely, but *Templa Corporis ſui*, *Temples of His bodie*; and this *Scripture fulfilled* in us.

This *Feaſt* a fit time for it.

This are we, when we *receive*. Now, at no time, is this act of *receiving*, ſo proper, ſo in ſeaſon, as, this very day (ſo hath CHRISTS *Church* thought it, and ſo practiſed it, ever) the very day of this His *Excitabo*; the day of His *Riſing*: And by meanes of it, of our *raiſing*; our *raiſing* firſt, to the *life of righteouſneſſe* (to the eſtate of *Temples*) here in this world: And after, of our *raiſing againe*, to the *ſecond*, the *life of glory* and *bliſſe* (of *glorious Temples*) in the world to come; which is the *Excitabo* when all is done. What time, they and we ſhall be *looſed*: as now, from *ſinne*; ſo then, from *corruption*. And *raiſed*, and *reſtored*: as now, to the eſtate of *grace*; ſo then, to the ſtate of *glory*, and *glorious liberty of the ſonnes of God*. To which *happy* and *bleſſed eſtate*, may He *raiſe* us all in the end, that this day, was *raiſed for Vs*, &c.

⁂

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT *WHITE-HALL*, ON the XXXI. of *March*, *A.D.* MDCXVI. *being* EASTER-DAY.

(⁂)

I PET. Chap. I. Ver. III. IV.

Benedictus Deus, &c.

Bleſſed bee GOD, *and the* FATHER *of our Lord Ieſus Christ; which according to His abundant mercie, hath begotten us againe unto a lively hope, by the reſurrection of Ieſus Christ from the dead.*

To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you.

THE Summe of this Text, and (if ye will) the Name of it too, is ſet downe in the very firſt word of it. It is a *Benedictus*: The firſt word is ſo. The firſt word *Benedictus*: and (if you looke) the laſt word is [*for You.*] Give me leave to reade it, *for Vs*; to put in our ſelves: Seeing to *us*, and *for us*, it was written. So, a *Benedictus* it is; from us, to GOD, for ſomething comming from GOD, to, or *for us*. *The Summe.*

Something? Nay many. *Benedictus* is but one word, but the firſt word: the reſt of the words, of both the Verſes, are *for us*, all.

And, many they are: Wee reduce them to three: 1 Our *regeneration* which is paſt: 2 Our *hope*, which is preſent: 3 and our *Inheritance*, which is to come. 1. *Regenerating*, or *begetting*, is (of it ſelfe) a benefit: We get *life* by it, if nothing elſe. 2. But, to *beget* to an *Inheritance*, is more than ſimply to *beget*. 3. And yet, more than that, to *beget*, to *Such* an *Inheritance*, as this; of which, ſo many excellent things are here ſpoken.

Three then, in this; ¹ To be *begotten*: ² To be *begotten* to *Inherite*: ³ To be *begotten* to *Inherite*, ſuch an *Inheritance*.

Titus 3. 7. But then, an *inheritance* is no preſent matter. All *heires* be *heires*, *under hope*, *Vſque dum*, till the appointed time. So comes *hope* in. Therefore, firſt to *hope*. After, to the thing *hoped* for, the *Inheritance* it ſelfe. There is a reſemblance of both theſe, in the two Seaſons of the yeare. At this time, the time of CHRISTS *Reſurrection*, and of our celebrating it, to *hope*; as to the *bloſſome* or *blade*, riſing now in the *Spring*: To the *Inheritance*; that, as the *crop* or *fruit* to come after, at *harveſt*:

Math. 13. 39. And the *harveſt* of this crop (ſaith our SAVIOVR) *is the end of the world*.

Wee are not yet come to the point. *Regenerate*, whereto? to a *lively hope*: *Hope*, whereof? of an *Inheritance*: *Inheritance*, what manner one? *Such* as is here ſet downe.

But, all theſe, whereby? *Per reſurrectionem*, *by the Reſurrection of* CHRIST: *All, by Him*: All, *by that*. This *By*, is the maine, here. This Διὰ the διὰ πασῶν, that runnes thorow all this Text. For, all ariſe, from CHRIST *ariſing from the dead*.

Now, if from CHRIST *riſing*, then from CHRIST, at this *Feaſt*. For this is the *Feaſt* of CHRISTS *riſing*: And ſo, this the proper *Benedictus*, for

Luke 1. 68. this *Feaſt*. We had a *Benedictus* made by *Zacharie*, Saint *Iohn Baptiſts* Father, for His *Birth*, for *Chriſtmaſſe day* (knowne by the name of *Benedictus*:) We have here now another, for His *riſing*, for *Eaſter day*, of Saint *Peters ſetting*. And, this it is.

The Diviſion For the Order, wee will put the words in no other, for wee can put them in no better, than they ſtand: Every one is in his due place, from the firſt to the laſt.

1. GOD *firſt*, and the true GOD, the *Father of our* LORD IESVS CHRIST. 2. Then, *His mercie*, the *cauſe moving*. 3. Then, CHRISTS *Reſurrection*, the *meanes working*. 4. Then, *our regeneration* the *act producing*.

Producing ¹ *hope* (firſt) of the *Inheritance*: ² then after, the *Inheritance*, wee *hope* for. Of which, two points there are: ¹ How it is *qualified*: *Vncorrupt*, *undefiled*, *not fading*: Every one hath his weight. ² Then, how *Seated*: Even, *in Heaven*: *There* it is; there *kept* it is. And, which is the Capitall chiefe point of all, *kept*, *for us*, there.

Now then, for theſe. ¹ For *His Mercy*, firſt. ² For our *Regenerating*, *by His Mercie*. ³ For the *Hope*, *of this Inheritance*; ⁴ but more, for the *Inheritance* it ſelfe: Specially ſuch an one, ſo conditioned, as here is ſet downe. ⁵ For *keeping it for us*

Verſe 5. *in Heaven* (in this Verſe:) ⁶ For *keeping us for it*, *on Earth* (the next Verſe.) For theſe all: but above all, for the meanes of all, the *riſing of* CHRIST (this *dayes* worke) the *dew* of this new *birth*, the *gate of this hope*, the *pledge of this Inheritance*. For theſe, owe we this *Benedictus*, to GOD. And, this *day*, are we to pay it, every one of us. It is a *Sinne of omiſſion*, not to doe it; he that doth not, is a *debtour*.

To GOD *the Father*, the *Qui*; and to CHRIST *our* LORD, the *Per quem*, by whom and by whoſe *riſing*, loſe this life when we will, we have *hope* of a better; betide our *Inheritance* on Earth what ſhall, wee have another *kept for us in Heaven*. Thus, every one naturally ariſeth out of other.

Bleſſed

I. The Act. *Benedictus*: *Bleſſed be God*.

2 The Partie, GOD. Rom. 9. 5.

BLeſſed be GOD. Yea, *bleſſed* and *thanked*, and *praiſed*; *Benedictus*, *Magnificat*, *Iubilate*, and all. All; But, here, *bleſſed* ſuits beſt: that, the beſt, and moſt proper returne, for a *bleſsing*. That, we *Inherite*, is the *Bleſsing* (*Chap.* III. *verſe* 9.) The *hope*, is a *bleſſed hope* (*Tit.* II. 13.) But, the *Inheritance* is, the State of *bleſſedneſſe* it ſelfe. Therfore, *Benedictus benè dicitur*, *Benedictus* is ſaid well. Said well, of GOD, *who is above all bleſſed for ever*: well alſo, of a *Father*; *Benedictus*, a fit terme, for him. And GOD, in the Tenour of this whole Text, is brought in, as a *Father*, a *father begetting*; *begetting us* firſt by *nature*; *begetting us* againe, in it, by *grace*.

Bleſſe GOD we may. Heb. 7. 7.

But thereby hangs a Scruple: For, what are wee that wee ſhould take upon us to *bleſſe* GOD? Saint *Peter* ſaies it, here: Saint *Paul* ſeemes to gaine-ſay it, *Without all queſtion* (ſaith he) the *leſſe is bleſſed by the greater*. And is He *leſſe*, or we *greater*, that we ſhould offer to *bleſſe Him*? And, if not as GOD; not, as a *Father* (the next word.) For, ſhall the Child preſume to *bleſſe his Father*? It becomes Him not. *He us*, then: and not *we*, *Him*.

Epheſ. 1. 3.

Yes, He *us*; and we *Him*, too. Wee have ſo many Texts for it, I make no doubt, but there is *bleſsing* both waies. Of the many, I remember that one of *Saint Pauls* (*Epheſ.* 1.) *Benedictus Deus qui benedixit nos*, *Bleſſed be* GOD *for bleſsing us*. As if they were reciprocall, theſe: One, the *Echo*, the reflection of the other. Equall they are not. It were fond, to imagine, the *Father* gives the *child* no other *bleſsing*, but the *childe* can give him as good againe. No: *aliter nos Deum, aliter Deus nos*; Otherwiſe, GOD *bleſſeth us*; and the *Parent*, who repreſents GOD, in begetting our *bodies*; and the *Prieſt*, who repreſents Him, in *begetting againe* our *ſoules*. Otherwiſe, we them. GODS, *is reall*: ours, but *verball*. His, *cum effectu*, ever: Ours, if it be but *cum affectu*, that is all. His, *Operative*; ours, but *Optative*. What then? he, that wiſheth heartily, would doe more than wiſh, if his power were according. Even that then, in want of power, to ſhew a good will (I know not how, but) wee take it well, ever. GOD doth, I am ſure: as appeareth, by the *goates haire* of the *Old Teſtament*, and by the *Widdowes mites* in the *New*. And this is Saint *Peters*, but expreſsing a good minde onely. And, *without all queſtion*, thus, the *Greater* may be *bleſſed*, even of the *leſſe*: Not, *tanquam poteſtatem habens*, but *tanquam vota faciens*. So, we may ſay *Benedictus Deus*: And let us then ſay it.

How we may bleſſe GOD.

What ſay wee then, when wee ſay *Benedictus*? It is a word compound: Take it in ſunder, and *Dicere*, is to ſay ſomewhat, to *Speake*; and that we can: and *benè*, is (ſpeaking) to ſpeake *well*; and, that we ought. To *Speake*, is *Confeſsion*: To ſpeake well, is *Praiſe*: And *Praiſe* becommeth *Him*, and *us* to give it *Him*.

Put together in one word, and then, *Benedicere* to *bleſſe*, in the phraſe of ours, and of all tongues elſe, is, not ſo much *omnia bona dicere*, to ſpeake all good of Him, as *omnia bona vovere*, to wiſh all good to Him. And that becomes Him too: not onely *Laus*, but *Votum*: ſpecially, where *Votum* is *totum*, where we have little elſe left us, but it.

Pſal. 16. 2.

And, what good can we wiſh Him, that He hath not? *Bonorum noſtrorum non eget* (ſaith the *Pſalmiſt*) nor *Benedictionum*, neither. We can adde nothing to Him by our *Benedictus*: Say we it, ſay we it not, He is *bleſſed* alike.

In His *Name*.

True, to *Him*, wee cannot wiſh; not, to His *perſon*: But, to His *Name*, wee can: (And He is *bleſſed*, when His *Name* is *bleſſed*:) We can wiſh His *name* more *bleſſedly* uſed, and not in *curſing*, and curſed *othes*, as daily wee heare it.

In His *Word*.

And, to His *Word*, we can: We can wiſh it more devoutly *heard*, and not, as a few ſtraines of *wit*, as our manner is.

In *His Perſon as united to his Church*.

Yea, even to His *perſon*, we can: There is a way, to doe that, inaſmuch as *He*, and His *Church*, are now growen into one, make but one *perſon*: what is ſayd or done to it, is ſaid or done to Himſelfe: *Bleſſe it*, and *He is bleſſed*.

In a word then: to *bleſſe* GOD, is to wiſh, His *Name* may be *glorious*; to wiſh, His *Word* may bee *proſperous*; to wiſh, His *Church* may be *happie*. By wearing of which *Name*, and by hearing of which *Word*, and by being in, and of which *Church*, wee receive the *bleſsing* here upon earth, that ſhall make us for ever *bleſſed in heaven*. This we ſay, if we marke what we ſay, when we ſay *Bleſſed be* GOD.

GOD, *and the Father of our Lord Ieſus Chriſt*: the Style of the *New Teſtament*.
1 Cor. 1. 3.
Epheſ. 1. 3.

GOD, *and the Father of our* LORD IESVS CHRIST. This is *ſtylo novo*, the *Style of* the *New Teſtament*; ye read it not in the Old: No, nor in *Zacharies* neither. Betweene that of *Zacharies*, and this of Saint *Peters*, it fell out, this. The Sun was yet under the *Horizon*, when *Zacharie* made his: But (now) up, and of a good height. And thereupon, this taken *up* by Saint *Peter*, here: by Saint *Paul*, 1 *Cor*. 1. *Epheſ*. 1. and upon great reaſon.

1 To *ſever Him* from all *falſe Gods*.
1 Cor. 8. 5.

1 *Bleſſed bee* GOD: Say that, and no more, and never a *Iew, Turke*, or *Pagan*, but will ſay as much. *Bleſſed bee* GOD, wee; *Bleſſed be* GOD, they. It is never the worſe for that. But yet, ſeeing the world then was, ſtill is, full of *many Gods*, and *many Lords* (1 *Cor*. 8.) It would bee knowne, which GOD. For, we would not beſtow our *Benedictus* upon any, but the true GOD: neither they, nor we, I dare ſay. Which is then the true GOD? *Pater Domini noſtri Ieſu Chriſti*: and Hee that is not ſo, is a falſe fained *God*; is an *Idoll*. Put them to it then, put this addition to, and neither *Turke, Iew*, nor *Pagan* will ſay after you: None, but the *Chriſtian*. For, this is the *Chriſten mans Benedictus*.

Now, ever ſince Idolatrie firſt tooke head, it hath beene held fit, they that are GODS choſen People of all the people upon earth, they ſhould have ſome marke of ſeverance, to diſtinguiſh, as theirs, the true GOD; ſo *themſelves*, the true *worſhippers*, from the falſe. So, to ſettle our *Benedictus* right, upon the right GOD, this is added.

a As *His beſt Title*.
Ier. 23. 7, 8.

2 For this cauſe: but, not for this alone. When we *bleſſe Him*, I dare ſay, wee would *bleſſe Him*, with His *beſt Title*. So hath it beene ever. You ſhall obſerve in *Titles*, ever, upon the comming of a *greater*, the leſſe is layd downe. *No more, the Lord liveth that brought thee out of Egypt; but, the Lord liveth that brought thy captivitie from the North*. And now, no more that neither; For, here is one, that after it came, puts them downe all, as being indeed the greateſt of them all, the greateſt that ever was, or that ever ſhall be. One, which when we adde, we ſet our *Benedictus* at the higheſt.

Ioh. 3. 16.

For, if this bee to bee GOD, to bee *bounteous, beneficiall* (as wee ſeeme to thinke, when we ſay *homo homini Deus*:) In nothing, was GOD ever ſo *beneficiall*, ſo *bounteous*; and ſo, in nothing ever ſo GOD, as in *ſending His onely begotten Sonne into the world*. In that, GOD, ſpecially; and, for that, ſpecially *to be bleſſed*. And becauſe, a greater than His *Son* He hath not, and ſo a greater than this ſhall never come, therefore this ſhall never bee layd downe. This ſhall bee His *Title*, for ever. For ever to have a place, and a chiefe place, in *our Benedictus*.

3 To bring CHRIST in, too.

And yet there is another, on CHRISTS behalfe, *Our Lord*: even to bring Him in too. For, ſeeing all that which followes, comes not, but by the *riſing of Chriſt*, and ſo, by CHRIST; I ſee not, how (well) wee can leave Him out. All the good, that comes to us, as it comes to us *from God*, ſo it comes to us, *by Chriſt*. *God*, the *Qui*; *Chriſt*, the *Per quem*. *God*, the *cauſe*; from Him commeth all, *Chriſt* and *all*: *Chriſt* the *meanes*; *by Him* commeth all, *God* and *all*. All things *from God*; and nothing *from* GOD immediately, but *mediante Chriſto*. Hee, the *cauſe mediate*, the *Mediator*, the *Medium*. No *benefactus* (and ſo, no *benedictus*) without Him.

This is moſt plaine, in this here. *Benedictus Deus, qui generavit Chriſtum*: firſt, that did *generate Chriſt*; before *Benedictus Deus, qui regeneravit nos*, that did *regenerate us*.

us. If Hee not *generate,* wee not *regenerate :* then, no *children* ; then, no *Inheritance* ; then, all this Text void. For, in Him, this Text and all other Texts are *Yea* and *Amen.*

By this time we ſee, why this addition. [1] It is His Title of *Severance :* [2] It is the *higheſt* Title of His honour : [3] It takes in CHRIST, who would not be left out, in our *Benedictus. Dixit Dominus Domino meo, The* LORD *ſaid to my* LORD, to take both LORDS in, and leave neither out. And ſo ſhall we knit it well to that, which followes. Pſal. 110.1.

3 The *cauſe why.*

From the Partie whom, we paſſe to the cauſe, why. For, we ſay not this *Benedictus,* as wee ſay many an one here, without any *cauſe : Benedictus,* for nothing : Nay, otherwhile a *Benedictus,* for a *malefactus,* for a ſhrewd turne ; yea, and glad and faine too. No, here is a *Qui,* and in this *qui,* there is a *quia. That doth it* (that is) *for doing it :* that *regenerates us* (that is) *for regenerating us.* For, GOD is ever aforehand with us : *Regeneravit,* is the *Preter* ; that is paſt, before any *Benedictus* can come from us.

1. *Mercie.*

Pater, qui Regeneravit followes well, is kindly. For, *Generation,* it is *Actus paternus,* the proper *act* of a *Father.* But, before we come to it, let us not ſtride over that, which (in the Text) ſtands before it, *Secundum miſericordiam.* GOD did this, did all that followes, but upon what motive ? *According* to what did He it ? *According to His mercie.* And *Mercie* accords well with a *Father :* No *compaſſion, no bowels* like His. And as well, with *regeneravit* ; for, *of His owne good will begate He us.* How elſe ? when as yet we were not, what ſhould move Him, but His meere *mercie ?* Well therefore ſaid, *regeneravit ſecundùm :* for *regeneration* is but *ſecundum,* but a *ſecond,* not a *firſt :* Would ye have a *primum,* a *firſt* for it ? that firſt is His *Mercie,* ever.

His *abundant* (or *great*) *mercie.*

But the benefits enſuing are too great to runne in the common current of *Mercy.* As they then are, ſo is the *mercie* that goes to them. *Great :* Therefore *according* to His *great Mercie. Mercie,* the *thing* ; *Great,* the *meaſure.* And, *great* would not be paſſed by, leſt we paſſe not greatly by it ; leſt we conceive, and count of it, as but of ſome ordinary matter.

His *manifold* mercie.

But (indeed) πολὺ is rather *Multa,* than *Magna* ; a word of *number,* rather than *Magnitude.* The meaning is : no *ſingle mercie* would doe it ; no, though *Great :* there muſt be *many.* For, *many* the *defects* to be removed, many the *ſinnes* to be forgiven, many the *perfections* to be attained : Therefore, *according to his manifold Mercie.*

According is well ſaid. For, that indeed is the *chord,* to which this and all *our Benedictuſſes* are to be tuned. That, the *Center,* from which all the *lines* are drawne. The *line* of CHRISTS *Birth,* in *Zacharies Benedictus,* through the *tender mercies of our* GOD, *whereby the day-ſpring from on high did* (lately) *viſite us.* The *line* of CHRISTS *Reſurrection,* in Saint *Peters Benedictus, according to His manifold mercies,* whereby, this day ſprung from on high doth now viſite us. The *line* of all the reſt, if we had time to goe through all the reſt. Luke 1.78.

At all *times, mercy* commeth in ; at no time out of *time* (I truſt ;) we ſhall *die with it, in our mouthes :* let us make much of it while we live : Never paſſe by it, but ſay it ; ſay it, as oft as we can ; *bleſſed be* GOD : *bleſſed be His mercy.* GOD, that doth it : *His mercy, according* to which He doth it. Doth it, and doth all elſe, at this and all other *Feaſts :* at *Eaſter,* at *Chriſtmas,* the *fifth of November,* and all. *Bleſſed be He for His mercy :* Yea, many times *bleſſed, for His manifold mercies.*

4 *Regeneravit nos.*
2 Hath begotten us *againe.*

Mercy then firſt : *Regeneravit ſecundùm,* the act, of this *mercy,* the ſecond, that is *Regeneravit. Regeneravit* may be ſaid, with reference to CHRIST. *Generavit Chriſtum, regeneravit nos* ; and not amiſſe. But, better and more properly, both to us. *Generavit nos, begot* us firſt, in *Adam,* to this : *regeneravit nos,* begot us againe, in CHRIST the ſecond *Adam,* to the *hope of a better life.*

But

Ioh.3.3.

But, why is it not ſo then, *qui generavit* without *re?* Why begin wee not with that? Verily, even for that, even for our naturall *generation,* we owe Him a *Benedictus.* But, what ſhould I ſay? Vnleſſe (beſide our *firſt generavit*) we be ſo happy, as to have our part in this *ſecond regeneravit,* the former (I doubt) will hardly prove worth a *Benedictus.* But, if this come to it, then, for both, a *benedictus* indeed. Otherwiſe (as our SAVIOVR ſaid to *Nicodemus*) *No man, unleſſe he be thus borne againe,* by his firſt *birth,* bee it never ſo high or noble, is a whit the neerer this *Inheritance* following. For all our goodly *generavit,* we ſo much boaſt of, it would goe wrong with us, but for this. Well therefore, may wee all ſay, *Benedictus qui regeneravit.*

Againe that is *the ſecond time.* Gal.6.15.

Now *Re* hath in it *two powers,* *Re* is, *againe,* the *ſecond time:* So, it ſuits well with *Secundùm,* it is the *ſecond.* For, two there be: 1 that old *creation;* 2 and the *new Creature in* CHRIST: And, two *births;* (We ſee it daily:) A *child* is brought into the world, but it is carryed but againe, to the *Church,* there to bee *borne* and brought forth anew, by the *Sacrament of Regeneration.*

Againe, that is *upon a loſſe.*

But *Re* is not onely *againe,* but *againe* (as it were) upon a *loſſe.* Not, a *ſecond* only, but a ſecond, upon the failing of the *firſt.* So doth *Re* imply, ever. *Red-emption,* a buying againe, upon a former aliening. *Re-conciliation,* upon a former falling out. *Re-ſtitution,* upon a former attainder. *Re-ſurrection,* upon a fall taken formerly. *Re-generation,* upon a former *degenerating,* from our firſt eſtate.

Epheſ.2.3. Pro.16.14.

Our firſt would not ſerve; it was corrupt, it was defiled, it did *degenerate. Degenerating,* made us *Filios iræ:* And, *ira principis* (much more *ira Dei*) *mors eſt.* So, children of *death, death and damnation:* and there left us, and all by meanes of the corruption and ſoile of our former *degenerate generation.*

Tit.3.5. Zach.13.1.

Never aske then *Quid opus eſt re?* *Re* cannot be ſpared. There was more than need of a new, a ſecond, a *re-generation,* to make us *children of grace* againe, and ſo of *life:* which He hath given us *power to be made, by the waſhing of the new birth, the fountaine* which *Hee hath opened to the houſe of Iſraël for ſinne and uncleanneſſe;* even, for the *ſinne* and *uncleanneſſe* of the *firſt.* Will ye have it plainely? *Benedictus Deus qui generatos ad mortem, regeneravit ad vitam:* or, *qui generatos ad timorem mortis, regeneravit ad ſpem vitæ.* That wee, wee that were *begotten to the feare of death,* or to a *deadly feare; Vs,* He hath *begotten* anew, *to the hope of life,* or to a *lively hope.*

This act of *regenerating* is determined doubly: Εἰς is twice repeated. 1 *To hope* firſt: 2 then, *to the Inheritance:* ye may put them together, *to the hope* of an *Inheritance.* But, thus parted, they ſtand, becauſe of our two eſtates, to ſerve them both: 1 *Hope,* in this life; 2 *Inheritance,* in that to come: *Hope,* while here, in ſtate of *grace; Inheritance,* when there, in ſtate of *glorie.*

In Spem. To *Hope.*

But becauſe (as wee ſaid) an *Inheritance,* is no preſent matter: It is *to come,* and to bee comen to: From *begetting,* wee ſtep not ſtraight to *entring* upon our *Inheritance;* but, the ſtate of *heires,* is a ſtate of *expectancie,* and ſo a fit object for *hope, Donec,* till the time come: therefore wee beginne, with that: *Regeneravit in Spem.*

There needs no great *Benedictus* for *in Spem: Hope,* is no great matter. For, what is *hope?* What, but *vigilantis ſomnium,* a waking mans dreame? And ſuch a hope indeed it may bee: for, ſuch *hopes* there bee many, in the world. But, this is none ſuch.

To ſhew, it is none ſuch, it is ſevered by two termes: 1 *Regeneravit,* and 2 *Vivam.* They are worth the marking, both.

a *Spem generatam.*

1 *Regeneravit,* firſt: that it is *Spes generata;* which implies, there is another, but *inflata,* but *blowne* into us, or we *ſprinkled* or *perfumed* with it. Such there is; but, not this: but this is *per viam generationis,* and *Generatio* (we know) *terminatur ad ſubſtantiam,* brings forth a *Subſtance.* So, this, a *ſubſtantiall hope;* called therefore by Saint *Paul,* the *Helmet of hope* (*Theſſ.* V.) the *Anchor of hope* (*Heb.* VI.) things of *ſubſtance,* that will hold; that have *metall* in them.

1 Theſſ.5.8. Heb.6.19.

b *Spem vivam.*

2 Then marke *Vivam.* And, *vivam* followes well, of *regeneravit.* For, they

that are *begotten*, are ſo to *live*; to have life. *Vivam* alſo imports, there is a *dead*, or a *dying hope*: but, this is not ſuch, but a *living*.

Nay, *Viva* is more then *Vivens*; *lively*, than *living*. Where, *Viva* is ſaid of ought (as, of *ſtone*, or *water*) the meaning is they *ſpring*, they *grow*, they have *life* in themſelves. And, ſuch is the *Water of our regeneration*: not from the *brooks of Teman* (in *Iob* VI.) that *in Summer*, will be drie; but the water of *Iordan*, a running Iob 6.15.16. river. There, CHRIST was Himſelfe *baptized*: there, He began, and laid the *Sacrament* of our *New birth*; Matt.3.13. to ſhew what the nature of the *hope* is, it yeelds: even *viva*, with life in it.

And indeed, *Regeneravit* is a good Verbe, to joyne with *hope*. There is, in *hope*, a kind of *regendring power*: It *begets* men (as it were) *anew*. And, *Viva* is a good *Epithet* for it. When one droopes, give him *Hope*, his *ſpirits* will come to him afreſh; it will make him *alive* againe, that was halfe dead. As *Iacob*, when he was put in *hope* to ſee *Ioſeph alive*, it is ſaid, *Revixit ſpiritus Iacob*, his *ſpirit revived in him*: he ſhewed, Gen.45.24. *Spes* was *viva*, *hope* was a *reviver*.

Never ſo well ſeene (this) as this *day*, in them, that went to *Emmaus*: With *cold hearts*; *cold* and *dead* (*God* wote) till they *heard the Scriptures opened to this point*: and then, *Did wee not* (ſaid they) *feele our hearts* warme (nay *hot*) *within us*? Such a *vi-* Luk.24.32. *tall heat*, they found, and felt, came from this *hope*. For (to ſay truth) what is it, to *give life*, to them that have it already; *dum ſpiro*, that are alive, that can fetch their breath? it is not worthy (that) to be called *Spes viva*: *Spes viva* (indeed) is, that, which, when *breath*, and *life*, and *all* faile, failes not: that, that then puts *life* into us, *dum expiro*, when *life* is going away: that when this *life* wee muſt forgoe, bidds, let it goe; when that is gone, ſhewes us *hope* of another.

This is *Viva* indeed. Nay, this is *Vita*; for the *hope* of that *life immortall*, is the very *life* of this *life mortall*. And, for ſuch a *hope*, *Benedictus Deus*, *Bleſſed bee* GOD.

And, whence hath it this *life*? The next word ſhewes it, *vivam, per Reſurrectionem*. *Vivam, Per Reſurrectionem Ieſu Chriſti.* The *Viveneſſe* (as I may ſay) the *vivacitie*, the *vigor* it hath, from CHRIST *riſing*, and *by His riſing, opening to us the gate of life* at large. What *life*? Any *life*? this *life*? No: *vivam, per reſurrectionem*. Not this (here) *falſi ſeculi vita* (as even the Heathen man called it;) but, the other, the *life* by the *reſurrection*, the *true life* indeed. Not to live here ſtill, as wee doe: But, to *riſe* againe and *live*, as CHRIST (this *day*) did. That ſo, wee miſtake not the *life*, and take the wrong, for the right. For, ſo ſhall wee miſtake, in our *hope* alſo, as commonly wee doe.

For, ſhall we doe *hope* no wrong? The truth is *Hope* heares evill without a cauſe. The fault is not *hope's*, the fault is *our owne*; wee put it where we ſhould not, and then lay the blame upon *hope*; where we ſhould blame *our ſelves*, for wrong putting it. For, if yee put it not right, this is a generall rule: As is that, wee *hope* in; ſo is our *hope*. [a] *Ye leane on a reed* (ſaith *Eſay*.) [b] Ye *take hold by a cobweb*, (*Iob*.) [c] Ye *catch at a ſhadow*, (ſaith the *Wiſe man*.) And can it bee then, but this *hope* muſt deceive you?

[a] Eſay 36.6.
[b] Iob 8.14.
[c] Eccleſ 34.2.

We for the moſt part, put it wrong: for we put it in them, that *live* this tranſitory periſhing *life*; we put it in them, that muſt die, and then muſt our *hope* die with them, and ſo prove a *dying hope*. *Miſerable is that man, that among the dead is his hope* Sap.13.10. (ſaith the *Wiſe man*.) The *Pſalme* beſt expreſſeth it: *Our hope is in the Sonnes of men*; Pſal.146.3. *and they live by breath*, and when that is gone, *they turne to duſt*; and then, there *lies our hope in the duſt*. For, how can (ever) a *dying object* yeeld a *living hope*?

But, put it in one that dies not, that ſhall never die, and then it will be *Spes viva*, indeed. No *reed*, no *cobweb-hope* then; but *helmet*, *anchor-hope*; *hope, that will never confound you*.

And who is that, or where is He, that we might *hope in Him*? That is IESVS

CHRISTVS *ſpes noſtra*, IESVS CHRIST, *our hope*: ſo calls Him Saint *Paul* (1 *Tim.*1.1.) Such ſhall their *hope* be, that have CHRIST for their *hope*.

Yet, not CHRIST every way conſidered; not, as yeſterday, in the *grave*; not, as the day before, *giving up the Ghoſt* upon the Croſſe: *dead* and buried yeelds but *dead hope*. But, in IESVS CHRISTVS *hodiè*, IESVS CHRIST *to day*, that is, CHRISTVS *reſurgens*, CHRIST *riſing againe*; CHRIST not now a *living ſoule*, but a *quickning ſpirit*.

In CHRISTS *life* then: But, not in His *mortall life*. They, that ſo hoped in Him, to *Emmaus* they went, this *day*, with *Nos autem ſperabamus*, we *did hope*: *Did*, while Luk.24.21. He was *alive*; but, now, now Hee is *dead*, no more *hope* now. And, for two daies, as He was, ſo was their *hope*; *dead*, and *buried*: and if He had *riſen* no more, had beene quite *dead* for ever. But, this day, He revived and *roſe againe*: So did their *hope* too.

To this *life* we are *regenerate*, by the *reſurrection of Chriſt*: Right. As to *death generate, by the fall of the firſt Adam*: So, to *life regenerate, by the riſing againe of Chriſt, the ſecond*.

And, theſe two, *Reſurrection*, and *regeneration* match well. The *Regeneration* of the *ſoule*, is the *firſt Reſurrection*. And, the *Reſurrection of the bodie*, is the laſt *Regeneration*. Matt.19.28. So doth our SAVIOVR CHRIST terme it (*Mat.*19.) *In the regeneration, when the Sonne of Man ſhall ſit*, that is, at the *generall reſurrection*. So was His owne; His *reſurrection*, His *regeneration*. *This day have I begotten thee* (the verſe of the Pſal 2.7. *Pſalme*) the *Apoſtle* applies to *Chriſts eternall generation* (*Heb.*1.5.) But, ſo doth he, to his *Reſurrection* alſo (*Act.*13.33.) For, then was *Chriſt* Himſelfe *regenerate* (as it were) *begotten* in a ſort *anew*, and brought forth out of the *grave*, as out of the *wombe*, the very *wombe*, wherein He was borne to the *immortall*, that is, to the true *life*.

By His *reſurrection*: and if ye aske how, *Eſay* tells us; There goeth from *His re-* Eſay 26.19. *ſurrection* an *influence*, which ſhall have an operation like that of the *dew* of the ſpring; which when He will let fall, *the earth ſhall yeeld her dead*, as at the falling of the *dew*, the *herbes* now *riſe*, and ſhoot forth againe. Which terme therefore [of *regenerating*] was well choſen, as fitting well, with His *riſing*, and the time of it. The *time* Luk.24.1. (I ſay) of the *yeare*, of the *weeke*, and (if ye will) of the *day* too. For, He *roſe* in the *dawning*: then is the *day regenerate*: and in *primâ Sabbati*, that, the *firſt begetting* of the *Weeke*: And, in the *ſpring*, when all that were winter-ſterved, withered, and dead, are *regenerate* againe, and *riſe* up anew.

2 *In hæreditatem.* To an *inheritance*.

We paſſe now to the *Inheritance*. But, as we paſſe, will ye obſerve the ſituation firſt. It is well worth your obſerving, that the *Reſurrection* is placed in the midſt, betweene *our Hope*, and our *Inheritance*. To *hope* before it; before the *reſurrection*, *hope*: But, after, to the *Inheritance* it ſelfe, to the full *poſſeſſion* and fruition of it. So, from the ſtate of *hope*, by the *reſurrection* (as by a bridge) paſſe we over, to the enjoying our *Inheritance*. And, that falls well with the *feaſt*, which is the *feaſt* of the *Paſſe-over*. The *Reſurrection* is ſo, too; paſſe wee doe, from *ſpes*, to *res*. So *paſſed* CHRIST: So, we to *paſſe*. Every word ſtands exactly in his place and order.

An *Inheritance* accords well with *according to His mercie*. Wee have it not of our ſelves, or, by our *merits*, by the πολύ of them; but, of Him, and by *His mercies*, and the πολύ of them: Elſe were it a *purchaſe*, and no *Inheritance*. It comes to us freely; as the *Inheritance*, to children.

Well, with *Mercie*: and well, with *Regeneravit*. For, the *Inheritance* is of *Children*, pertaines to the *Children*, either of *generation*, by *Nature*; or of *Regeneration*, by *Grace*: By the former, Hee is *Pater Domini noſtri*; by the later, Hee is *Pater noſter*.

But yet, for all that, *Ad hæreditatem* is a new point. *Begetting* is (properly) but to *life*, and nothing elſe: The greater part, by farre, are *begotten* ſo. To *Inherit*, beſides, not one of a thouſand. Aske poore mens children: Aske younger brethren. But this (here) not in *Vivam* only; but in *Hæreditatem* alſo, and theſe are two. 1 To be *begotten, vivam*: 2 To be *heires, hæreditatem*. It is not *Lazarus's reſurrection*; *to riſe againe* to the condition, he had before. It is Christs'; *riſing*, to receive an *Inheritance* withall.

Nor ſhall we need to doubt any prejudice to God, from whom it comes, by our comming to this *Inheritance*. *Vivam* and *Hæreditatem* (there) will ſtand well together. Here, they will not. Here, the *Inheritance* comes not, but by the *death* of the partie in poſſeſſion: But there, no prejudice to the *Anceſtor*; he dies not, for the heire to ſucceed. There is *Succeſſio minorum ſine receſſione majorum*. A *ſucceſſion*, as of *lights*; the *ſecond* burnes cleere; yet the *firſt* goes not out, but burnes as cleere as it.

Nor no prejudice to the *Heire* neither: To *us*, by *Him*; nor to *Him*, by *us*. It is not, as here: One carries it from all, and all the reſt goe without; Or, if they come in, his part is the leſſe. No: it is of the *nature* of *light*, and other ſuch *ſpirituall* things (as *ſounds*, and *ſmells*) which be *Omnibus una, & ſingulis tota*. If there be a thouſand together, every one *ſees, heares, ſmells* as much, as he ſhould doe, if there were no more but himſelfe alone. Such is this: not, *erga aliquos veſtrûm*, but *erga vos*.

And (as we ſaid) one thing it is to be *borne*; another, to be ſo, to *Inherit*: So ſay we againe now; One thing, to be *borne to an Inheritance*; Another, to *ſuch an Inheritance* as this here. For, in *Inheritances*, there is great oddes; one much better than another, even here with us: But this, better, incomparably better; another manner *Inheritance* farre, than any with us here. We would know, what manner one, and Saint *Peter* gives us a little overture, how it is conditioned, that we may know, it is worth a *Benedictus*. *E Theologiâ negativâ* he doth it; there is no other way to deſcribe *things to come*, but by removing from them ſuch *defects*, as (we complaine) are incident and encomber all, we can *Inherit* here.

Three they are, 1 *Corrumpi*, 2 *Contaminari*, 3 *Marceſcere*; *Corruption, Soile*, and *Fading*; to which *nos noſtraque*, we and all ours are ſubject. Of which three 1 *Corruption* referres, to the very *being* it ſelfe: 2 *Defiling*, to the ſincere and *true being*, without all forren mixture: 3 *Fading*, to the beauty, the prime and *flouriſhing eſtate*, that each thing hath.

The *Subſtance*, that corrupts and comes to nothing: ſuppoſe, by *death*: (for, *Corruption* is contrary to *generation*.) The *undefiled* pure eſtate, that is *ſoiled*, and embaſed, by ſome bad thing comming to it from without: (as it might be, by *infection* or ſickneſſe.) And though both theſe hold, the beſt eſtate long will not; but loſe the luſtre by and by, and fade away of it ſelfe. Saint *Peter* enlarges this, after, in this *Chapter*: taking his theme from the *voice* in *Eſay* XL. *All fleſh is graſſe, and all the glorie of it as the flower of the graſſe*. The *graſſe it ſelfe laſts* not long; but, the *flower of the graſſe*, nothing ſo long, as the *graſſe* it ſelfe. Let there be no *blaſting* to *corrupt it*; no *canker* to defile it; yet, of it ſelfe, it falls off, and leaves the ſtalke ſtanding.

1 *Incorruptible.*

Verſe 24.
Eſay 40. 6.

It is (now) the time of *flowers*, and from *flowers*, doth the *Apoſtle* take his terme, of *Marceſcere*. It is properly the *fading* of the *Roſe*. Straight, of it ſelfe, doth the Roſe *marcere*, and the Violet *livere*, wax pale and wan. Their beſt, their flouriſhing eſtate they hold not long; neither the *flowers*, that are *worne*, nor they, that weare them neither: they, nor we: but decay we doe, (God wot) in a ſhort time.

And, as we, ſo they; as the *heires*, ſo the *Inheritances* themſelves. Their *corruptible* hath not put on *incorruption* neither. They *corrupt* daily (we ſee) from one to another. One mans *Inheritance corrupts*, by another mans purchaſe; To them, that had them, and have them not, they are *corrupt*. And, not that way alone: diverſe other *eſcheat*, for want of *heires*; *confiſcate*, for ſome offences; *rioted* and made away, by *unthriftineſſe*; the *heire* ſtripped, and turned cleane out: the *Inheritance* waſted, and quite brought to nothing. At leaſt, if not they, *to us*; *We*, to *them*, *corrupt*: which comes all to one.

1 Cor. 15. 53.

But ſay, they *ſtand* and *corrupt* not: another complaint there is: Their *ſoile*,

2 *Vndefiled.*

their μίασμα is but too evident. They *ſoile* us; their *ſoile* we bruſh off, wipe, rub, waſh off daily: in Summer, duſt; in Winter, dirt; Theſe, and ſundry like *inquinamenta mundi*: Nothing, in this region, but ſubject to *ſoile*. Why, the *Inheritance* it ſelfe, we call it *ſoile*; and how can it then, but *ſoile* us? or how can there be (here) any *undefiled Inheritance?*

3 *That fadeth not.* Ion. 4.7.

But, make them and keepe them as cleane as you can, take them even at the beſt; yet *fade* they doe ſenſibly: *Iona's worme,* once a yeare, bites them by the root, and they wither. Every yeare, at leaſt, they *fall into a Maraſmus,* loſe flowers and leaves and all; till they be *regenerate* by a *reſurrection,* or *riſe againe,* by a *regeneration,* as it were: Till *this time,* the *time* of the *ſpring* come about, and bring them forth new againe.

So, whatſoever, we (here) can *inherit,* is ſubject to one, nay, to all of theſe. It *corrupts, takes ſoile, fades.* Is it not ſo? finde we not, Saint *Peter* ſaith true? find we it not by proofe daily? One or other, are we not ſtil complaining of, ſpecially of the *fading?* For, though they *fade* not of themſelves; yet, to *us,* they *fade.* The *fading,* to *us,* even before themſelves *fade.* We are *hungry,* and we *eat*: *Eat* we not, till that *fades,* and we as weary of our *fulneſſe,* as we were of our *faſting?* We are *weary,* and we *reſt*; *reſt* we not, till that *fades,* and we as weary of our *reſt,* as ever we were of our *wearineſſe?*

Yes indeed, ſo it is: and that ſo it is, is the very faithfulneſſe of the creature to us. Thus by theſe defects, to tire us, and not ſuffer us to ſet up our reſt upon them, upon any *Inheritance* here; but to chaſe us from themſelves, and force us up to GOD the *Creator,* with whom, there is an *Inheritance laid up,* in danger of none of theſe. But *uncorrupt,* that ſhall hold the *Being,* and none ever *diſherit* or *diſſeize* us of it: 2 *Vndefiled,* that ſhall hold the *aſſay,* and never be *embaſed,* by any bad mixture: 3 And that ſhall never *fade* or *fall into* any *Maraſmus,* but hold out in the prime perfection, it ever had. And if there be, upon Earth, a ſtate like this, it is now at this time: Now, all things *generate* anew; the *Soile* of Winter is gone, and of *Summer,* is not yet come: Now, nothing *fades*; but all ſprings freſh and greene. At this time, here; but, at all times, there: A perpetuall ſpring; no other Seaſon, there, but that. For, *ſuch an Inheritance, Bleſſed be* GOD.

In Heaven.

But, where may this be? For, all this while, we know not that. Onely, this we know; where ever it is, it is not here; upon Earth, no ſuch ſeat. All (here) *ſavour* of the nature of the ſoile; *corrumpi, contaminari, marceſcere,* are the proper paſſions of Earth, and all earthly things: But, *in Heaven,* it may well be. There, is no *contrary,* to *corrupt*; *Nihil inquinatum,* nothing to *defile,* there. And there, all things keepe and continue, to this day, in their firſt eſtate, the originall beautie, they ever had. There then, it is: and we thither to lift up our hearts, whither the very *frame* of our *bodies* gives, as if there were ſomewhat remaining for us there.

It is thought, there is ſome further thing meant, by Saint *Peter.* He writes to the diſperſed *Iewes.* And that, by, *in Cælo,* he gives them an *Item,* this *Inheritance* is no new *Canaan,* here on earth; Nor CHRIST, any *earthly Meſſias,* to ſettle them in a new land of promiſe: No, that was for the *Synagogue,* ἥτις θνητὴ θνητοῖς ἐπηγγέλλετο θνητά, was it ſelfe *mortall* (is dead and buried ſince) and ſo had but mortall things, to promiſe to her children, whom ſhe did *generate* to *mortalitie.* The *Church* of CHRIST, the *heavenly Ieruſalem,* hath other manner of promiſes, to her children *regenerate* by the immortall ſeed of the Word, and *Spirit* of GOD: To them She holdeth forth things *immortall,* and *heavenly*; yea, *heaven,* and *immortality* it ſelfe.

Gal. 4.26.

Reſerved in Heaven.

In Heaven, then. There, it is *firſt*; and there it is *kept*: the *being* there, one; the *keeping,* another. For, that there it is *kept,* is happie for us. Earth would not keepe it: Here, it would be in hazard, there is great oddes. For my part, I give it for loſt, if, in this State, wee were poſſeſſed of it. It would goe the ſame way, *Paradiſe* went. Since it would be loſt *in Earth,* it is *kept* in *Heaven.* And, a *Benedictus* for that, too: as, for the *regenerating us* to it here on Earth;

ſo, for the *keeping*, the preſerving of it there, in *Heaven*.

For us.

Kept, and *for us kept*; Elſe, all were nothing: that, makes up all, that it is not onely *preſerved*, but *reſerved for us*, there. As *Benedictus*, the *Alpha*; ſo this the *Omega* of all.

Rom.8.24.

Verſe 5.

But *reſerved* (as the nature of the word is, and as the nature is, of things *hoped* for) yet under the veile: for, *Spes quæ videtur non eſt ſpes*. But, time ſhall come, when the veile ſhall be taken off, and of that, which is now within it, there ſhall be a revealing (as followeth in the next verſe.) And ſo, all begins and ends, as the *Bible* doth. As the *Bible, with Geneſis*; So this Text, with *Regeneration*: as the *Bible* ends, in the *Apocalypſe*; So, this here, with a *Revelation*.

Onely, it ſtayeth, till the worke of *regeneration* be accompliſhed. *Generation*, and it, take end both together; and when *generation* doth, then ſhall *corruption* likewiſe, and with it, the ſtate of *diſhonour*, which is in *fouleneſſe*, and the ſtate of *weakneſſe*, which is in *fading*; And in ſtead of them, *incorruption* comes in place with *honour* and *power*. And theſe three, 1 *incorruption*, 2 *honour*, and 3 *power*, make the perfect eſtate of *bliſſe*: To which, CHRIST *this day aroſe*; and which ſhall be our eſtate, at the *Reſurrection*. That, as all began with a *reſurrection*, ſo it ſhall end with one. Came to us, by CHRISTS *riſing* now, this firſt *Eaſter*; and we ſhall come to it, by our *owne riſing*, at the laſt and great *Eaſter*, the true *Paſſe-over* indeed: when, from death and miſery, we ſhall paſſe to life and felicitie.

Heb.6.18 19, 20.

Now, for this *Inheritance*, which is *Bliſſe* it ſelfe, and in the *interim* for the *bleſſed hope ſet before us, Which we have as an Anchor of our ſoule, ſtedfaſt and ſure, Which entereth even within the veile, where* CHRIST *the fore-runner is alreadie ſeazed of it in our names and for our behoofes*: For theſe, come we now, to our *Benedictus*.

For, if GOD, *according to His manifold mercy*, have done all this *for us*; we alſo, *according* to our *duty* (as manifold as His *mercy*) are to doe (or *ſay*, at leaſt) ſomewhat againe. It accords well, that, for ſo many *beneficia*, one *Benedictus*, at leaſt. It accords well, that His *riſing* ſhould *raiſe* in us; and our *regenerating* beget, in us, ſome praiſe, thankes, *bleſſing* at leaſt: but, *bleſſing* fits beſt with *Benedictus*.

Firſt then, *dictus*, ſomewhat would be ſaid, by way of *recognition*, This hath GOD done for us, and more alſo: But, this, this very day. Then, *Benè* let it be: to *ſpeake well* of Him, for doing thus well by us; A verball *Benedictus*, for a *reall bleſſing*, is as little as may be. For the *Inheritance*, which is *bleſſing*; for the *hope*, which is *bleſſed*; for the *bleſſed* cauſe of both, GODS *mercy*, and the bleſſed meanes of both CHRISTS *Reſurrection*, this *bleſſed day*, *Bleſſed be* GOD.

Pſal.116.12,13.
1 Cor.10.16.

But, to ſay *Benedictus*, any way, is not to content us; but, to ſay it, *ſolemnely*. How is that? *Benedictus* in our mouth, and the *holy Euchariſt* in our hands. So, to ſay it. To ſeale up, as He (in the old) His *quid retribuam* with *calicem ſalutaris*, the *Cup of ſalvation*: So we (in the new) our *Benedictus*, with *Calix benedictionis*, the *Cup of bleſſing*, which we *bleſſe in His name*. So, ſhall we ſay it, in kinde; ſay it, as it would be ſaid. The rather, ſo to doe; becauſe, by that *Cup of bleſſing*, we ſhall partake the *bloud of* the *New Teſtament*; by which, this *Inheritance*, as it was purchaſed for us, ſo it is paſſed to us. Alwayes making full account, that, from the *Cup of bleſſing*, wee cannot part, but with a *bleſſing*.

And yet, this is not all; We are not to ſtay here, but to aſpire farther; even to ſtrive to be like to GOD: and, be like GOD we ſhall not, unleſſe our *dicere* be *facere* as His is; unleſſe ſomewhat be done withall. In very deed, there is no *bleſſing*, but with *levatâ* and *extenſâ manu*, the hand ſtretched out; So, our SAVIOVR Himſelfe *bleſſed, Luke* 24. The vocall *bleſſing* alone is not full; nor the *Sacramentall* alone, without *Benedictio manus*, that is, the *actuall bleſſing*. To leave a *bleſſing* behinde us, to beſtow ſomewhat, for which the *Church* (the poore, in it, ſo) ſhall *bleſſe us*, and *bleſſe* GOD, *for us*. In which reſpect, the *Apoſtle* ſo calleth it expreſly (2 *Cor*.9.) εὐλογίαν *benedictionem*, and by that name, commends it to the *Corinthians*. And, that is the *bleſſing of bleſſings*, when all is done: That is it, for which *Venite benedicti* ſhall be ſaid

Luke 24.50.
2 Cor.9.5.
Matth.25.33.

to us. Even, for parting with that here, which ſhall *feed, cover,* and *ſet free* the *hungrie, naked,* and *them in priſon.* That, ſhall prove the *bleſsing* reall, and ſticke by us; when all our *verball benedictions* ſhall be vaniſhed into aire.

So, for a treble *bleſsing* from GOD, 1 *Our regenerating,* 2 *Our hope* 3 *Our Inheritance,* we ſhall returne Him the ſame number; even *three* for *three.* 1 *Benedictus* of the *voice and inſtrument,* 2 *Benedictus* of the *Signe* and *Sacrament,* 3 and *Benedictus,* of ſome *bleſſed deed* done, for which, many *bleſsings* upon earth, and the *bleſsing of* GOD *from heaven* ſhall come upon us. So, as we ſay (here) *Benedictus Deus, Bleſſed He : He* ſhall ſay, *Benedicti vos, Bleſſed Yee.* The hearing of which words, in the end, ſhall make us *bleſſed* without end, in *heavens bliſſe.* To which, &c.

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A SER

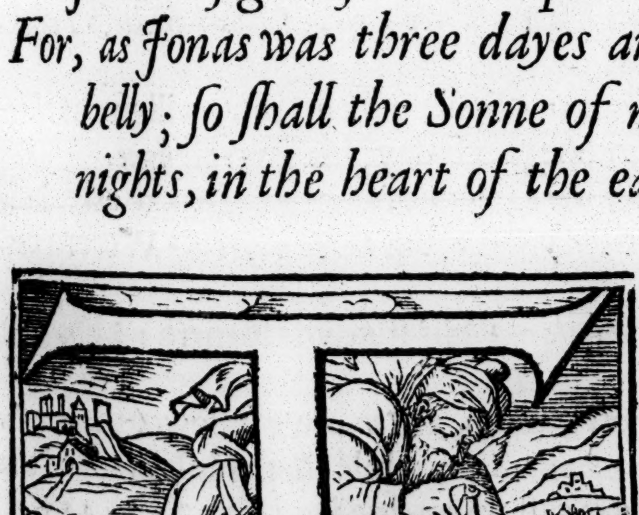
A SERMON PREACHED BEFORE THE KINGS MAIESTIE IN THE CATHEDRALL,

Church at Durham, *on the* XX. of *April,*
Anno Domini MDCXVII,
being EASTER-DAY.

MATTH. Chap. XII. VER. XXXIX. VER. XL.
Qui reſpondens ait illis: Generatio, &c.

But He anſwered and ſaid unto them; An evill and adulterous generation ſeeketh a ſigne, but no ſigne ſhall be given unto it, ſave the ſigne of the Prophet Ionas.

For, as Jonas was three dayes and three nights in the Whales belly; ſo ſhall the Sonne of man be, three dayes and three nights, in the heart of the earth.



THE *ſigne of the Prophet Ionas,* is the *ſigne* of the *Reſurrection:* And, this is the *Feaſt* of the *Reſurrection.* Being then the *ſigne* of this *Feaſt,* at this *Feaſt* to be ſet up; *Signum temporis, in tempore ſigni,* The *ſigne* of the *time,* at the *time* of the *ſigne,* moſt properly, ever.

The Summe.

The words are an anſwer, of CHRIST'S (in this verſe) to a motion of the *Phariſees* (in the laſt) They *would ſee a ſigne.* The anſwer is negative, but qualified. There is in it, a *Non,* and a *Niſi: Non dabitur, none ſhall be given them.* Indeed *none ſhould:* They were worthy of none. Yet ſaith He not, *Non* ſimply. His, *Non,* is with a *Niſi, Non dabitur, niſi;* it is with a limitation, with a *but: None, but,* that. So, that: So, one ſhall be. In the *Non,* is their *deſert:* in the *Niſi,* His *goodneſſe:* that, though they were worthy none, yet gives them one, though.

Gives them one: and one, that is worth the giving. Put *Non* and *Niſi* together; it is a *Non niſi.* If you ſpeake of a *Signe,* None to it: a *Signe, inſtar omnium.*

This Signe, is the *Signe of the Prophet Ionas.* Of him, diverſe other wayes, and namely this: That *as hee was in the Whales belly,* ſo was CHRIST *in the heart of the earth.* There they were either.

And, that which makes up the *Signe, Three dayes apeece: Three dayes,* and no longer.

And then, as *Ionas* caſt up by the *Whale;* ſo CHRIST *roſe againe from the dead:* and both, the *third day.* So that, upon the matter, the *Subſtance* of this *Signe,* is CHRISTS *Reſurrection;* and the *Circumſtance* of it, is this *very day.*

The Diviſion We will divide it no otherwiſe, than already we have: 1 into the *Non, Non dabitur:* 2 the *Niſi, Non dabitur niſi:* 3 and the *Non niſi, Non niſi Signum Ionæ.*

I. The *Non,* the deniall firſt: *Non dabitur eis.* And the reaſon is, in *Eis,* in the parties. For, they 1 an *evill,* and 2 *adulterous,* and a 3 *generation* of ſuch (three brands ſet upon them:) *Eis,* to them, to *ſuch* as them, *no Signe* to be *given:* none at all.

II. Then the *Niſi: Non dabitur, Niſi.* For, though they were ſuch, as little deſerved any, yet CHRIST, of His goodneſſe, will not caſt them quite off. *None* He will give, *but.* So, *one* He will give: A *Signe* they ſhall have.

III. And that, no *triviall,* or *pettie Signe* (to give it His due) but, in very deed, a *Signum non niſi; Non niſi Signum Ionæ,* that is, *inſigne Signum,* a *Signe ſignall:* marke them all, None like it.

And that is, the *ſigne* of the *Prophet Ionas,* comming forth of the *Whales* jawes, halfe out and halfe in. In which *Signe,* there are (upon the point) *three Sicuts.*

1. The *Parties firſt;* as *Ionas,* ſo the SONNE *of man* (that is) *Himſelfe.*

2. Wherein, the *Place.* That as the one was *in the Whales belly;* ſo was the other *in the bowels of the earth.*

3. Laſt, in *time.* Either, *three dayes* and *three nights* juſt, and but *three dayes,* and then forth againe. There they were, and there (both) the ſame time: the Places diverſe; the time, the ſame.

So, *Ionas,* the *ſigne of* CHRIST: and the *Whales belly,* the ſigne of CHRISTS *grave. Iona's three dayes,* the *ſigne of* CHRISTS *three dayes,* 1 *Good-friday,* 2 *Yeſterday,* 3 and to *Day.*

Which *three dayes,* when we ſhall come to calculate them, they will give us *three ſtands,* and make (as it were) *three ſignes* in one; each day, his ſeverall *ſigne.*

The letter of the Text ſaith, *there they were;* 1 we are carried then, to aske, how came they *thither.* The Text ſaith, there they were, but *three dayes:* 2 We are carried then to aske, how came they *thence.*

Iona's ſtate before he came into the *Whale:* 2 His ſtate while there: 3 His ſtate *getting thence.*

Conforme in CHRIST. 1 *Good-friday,* when, as *Ionas* went downe the *Whales throat,* ſo CHRIST laid in His *grave:* 2 *Eaſter-eve,* while there He lay: 3 And this (which is now the *third day*) when, as *Ionas* caſt up on drie land; So CHRIST *riſen from death,* to the life immortall.

So have you (as in a ſigne) ſet forth 1 CHRISTS *death,* by *Iona's drowning:* 2 CHRISTS *buriall,* by *Iona's* abode there: 3 CHRISTS *reſurrection,* by *Iona's emerſion* againe.

As *Chriſtus ſepultus,* by *Ionas abſorptus:* So *Chriſtus reſurgens,* by *Ionas emergens.* 1 *Ionas* going downe the *Whales throat,* of CHRIST put into His *Sepulcher:* 2 *Iona's* appearing againe, out of the *Whales* mouth, of CHRISTS *ariſing* out of His *Sepulcher.* All, in *Ionas,* ſhadowed: And, in CHRIST, fulfilled.

In theſe three *dayes,* theſe three *Signes:* And, in them, *three Keyes* of our *faith,* three *Articles* of our *Creed,* 1 *Mortuus,* 2 *Sepultus,* 3 and *Reſurrexit,* 1 CHRISTS *death,* 2 *buriall,* and 3 *riſing againe.*

And laſt, what this *Signe* portends, or ſignifies. That whatſoever it was, to them; to us, it is *Signum in bonum*, a *Signe boding good* to-us-ward: A ſigne of favour and good hope, which we have by the *reſurrection* of our SAVIOVR. Specially, if we have the true *Signature* of it, which is true repentance.

Pſal.86.16.

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TO *aske a Signe*, is (of it ſelfe) not evill; Good men, holy Saints have done it. *Gedeon* asked one of *God* and had it: He is painted with the *fleece* (that is, the *Signe* given him) in his hand. *Ezechias* asked one and had it too: In the *Sun-diall of Ahaz, the ſhadow went ten degrees backe.* Yet, this ſuit here is denied by CHRIST: and CHRIST denieth nothing that is good: Specially, not with *hard termes* as here (we ſee) He doth.

The deniall of a *Signe. Non dabitur.*
Iud.6.36.
2 King.20 8.

Somewhat is amiſſe ſure: and it is not in the *Signe*, or in the *ſuit*, but in *Eis, the men*: the *ſuit*, was not evill, the *Suitours* were. In *three* words, *three* brands ſet upon them: 1 *Evill*, 2 *adulterous*, 3 a *generation of evill and adulterous.*

The reaſon, in *Eis*, the *men*.

1 *Evill.* There bee markes of evill minded men, even in their very ſuit. They *would ſee a Signe*: If they had never ſeene any before, it had not beene evill: but, they came now, from a *Signe*; they had ſcarce wiped their eyes, ſince they ſaw one (the *Signe* of the *blind* and *dumbe man*, made to ſee and ſpeake) immediately before: It was *Spirans adhuc*, yet warme, as they ſay. That, they ſaw; and ſaw they not a *Signe*? A little before, even in this very *Chapter*, a *withered hand* was reſtored to another: What, could not they ſee a *Signe*, in that, neither? Goe backe to the *Chapters* before, ye ſhall have no leſſe than a *dozen ſignes*, one after another: and, come they now with a *Volumus videre?* They would have that ſhewed them, that, when it is ſhewed, they will not ſee: A bad minde this, certainely.

They were Evill.
Verſe 22.
Verſe 10.
Verſe 38.

2 Nay worſe yet: For yee ſhall note *malice* in them (which is the worſt kinde of evill.) For, if yee marke, this *Volumus* of theirs, is, with a kinde of *ſpite*, with a kinde of *diſgrace*, to thoſe he had ſhewed before. They *would ſee one*: as who ſhould ſay; thoſe were *none*, they had ſeene: that was none they ſaw, even now. Maliciouſly: If He ſhewed none, then He was no bodie; could not indeed ſhew any; and ſo vilifie Him with the people: If He ſhewed one, then carp and cavill at it, as they did at that even now: Say, it was done by the *blacke art*. So, cavill out one; and call for another, to deprave that too.

Nay *maliciouſly evill.*

3 Nay (which is worſt of all) *Evill* and *abſurd men* (ſaith the *Apoſtle.*) When is that? *Vidi iniquitatem & contra dictionem*, ſaith the *Pſalmiſt*. Ye ſhall ſee, how abſurdly they contradict themſelves. But even now, they charged Him, to worke by the *devill*: and here now they come, and would have Him ſhew a *miracle*. The *devill* cannot ſhew a *miracle*; a tricke of *Sorcerie* he can: Such may be done by the claw of the *devill*: *miracles* not, but by the finger of *God*, by *power divine*. Him then, Him, whom they even now had pronounced, to deale with the *devill*; Him come they to now, for a *miracle*. So abſurdly malicious, as they cared not, in their malice, to contradict themſelves. To men, ſo *evill*, ſo *maliciouſly evill*, ſo *abſurdly evill, Signum non dabitur eis.*

And *abſurdly* evill.
2 Tim. 3.13.
Pſal. 55.9

Well: howſoever they might erre that way, the men otherwiſe to be reſpected, they were ſo vertuous men, ſo ſtreight livers. See ye not their *phylacteries*, how *broad* they weare them? Nor that neither (ſaith CHRIST;) but, *evill*, and *adulterous* too. As, of *evill minds*, ſo of *evill lives*, too. Ye ſhall come now, to the uncaſing of a *Phariſee*. For, CHRIST lifts up their *phylacteries*, and ſhewes what lurkes under them.

For, by *adulterous*, I underſtand not, as if He charged them, they were borne of *adulterie*, came into the world the wrong way: the ſeed of *Canaan*, and not of *Iuda*:

As, having nothing in them of the *Patriarchs*; So nothing leſſe, than their *children*, of whom they bare themſelves ſo much. This, is *adulterina* rather than *adultera*: *children* of the *adulterers*, rather than *adulterous* themſelves. And, that was no fault of theirs: And CHRIST upbraideth no man, but with his owne faults.

Nor, I underſtand it not, of *ſpirituall adulterie*; though, that way, they might bee charged, as leaving Him the true *Spouſe*, the true *Meſſias*; taking no notice of Him, paſſing by Him, went after ſuch as had *adulterate* the truth of GOD, by devices of their owne taking up: Not with *Idolatrie* (perhaps) but (which is an evill, and differs but a letter) with *idolatrie*: For, to *worſhip images*, and to worſhip mens owne *imaginations*, comes all to one. That, they were faulty of: (and I pray GOD we be free.) But this, is myſticall *adulterie*, and I would make, as no more *miracles*, ſo no more *myſteries*, than needs I muſt.

For my part, I ſee no harme, to take the word in the native ſenſe, without figure, for men given to commit that *ſin*, the ſin of *adulterie*. For (for all their deepe *fringes*) all was not well that way: as is plaine, by *Iohn* VIII. Where, not one of them durſt take up a *ſtone*, to *caſt* at the *woman taken in adulterie*: but ſlunck away one after another, till *there was not one left*. CHRIST toucheth upon that ſtring: to ſhew, what *heavenly* men theſe were, that would have a ſigne from *heaven*, and none elſe ſerve them. Were not theſe meet men, to ſue for a *ſigne*? Were not a *ſigne* even caſt away upon them?

Ioh.8.1.

A *generation* of ſuch.

But, this is not all. For, this they were (ſaith our SAVIOVR) not here and there a man of them; but the whole bunch was no better: not the *perſons* onely, but the *Generation* ſo: not a good, of them all. And ſuch, you ſhall obſerve, there be: Not onely, ſuch *men*, but ſuch *Generations* of men, and faults (ſuppoſe of *lying*, *ſwearing*, and ſuch like) rooted in a ſtocke; kept even *in traduce* (as it were) and derived downe *ab avis ataviſque*, from the *father* to the *ſonne*, by many deſcents, in a kinde of hereditarie propagation.

Pro.30.11.
11.
13.
14.

Salomon in his time noted foure of them: 1 One, a *generation* unkind to their *parents*, and their *children*, ſo to them for it: 2 Another, *pure in their owne eyes*: 3 A third of *high eyebrowes*: 4 A fourth, *cruel hearted*, whoſe *teeth were as knives* to ſhred the poore of the earth, ſhred them ſmall.

Such were theſe: and *adulterie* made way for ſuch. For, *ubi corrupta ſunt ſemina*, where a generall corruption that way, no good to be hoped for; the Countrie will not laſt long. By this, *Chriſt* had ſaid enough; and ſhewed, that *non dabitur eis*, is a fit anſwer for theſe.

Chap.16.4.
Mar.8.11.
Luc.11.29.

Now, this ye ſhall marke; the *worſe* the men, the more *importune* ever, and the *harder* to ſatisfie. They muſt have *ſignes*, and *ſignes* upon *ſignes*, and nothing will ſerve them: As, no leſſe than foure ſeverall times were they at *Chriſt*. 1 Here: 2 in the XVI. Chapter: 3 *Mar.* VIII. 4 *Luc.* XI. And ſtill to ſee *a ſigne*. As oft as they came, this had been their right anſwere: to diſpatch them, with a *Non dabitur*, and no more adoe. Other anſwere let them have none: even abſolutely none at all: For none they ſhould have had.

II.
The deniall qualified *Non, Niſi*.

Yet ſaith He not, *None* they ſhall have. He wilbe better to them, than they deſerve: *Chriſt wilbe Chriſt*: *Redit ad ingenium*: Forgets now all, He had ſaid erewhile. And, an *evill* and an *adulterous generation* though they be, yet a *ſigne* they ſhall have, for all that. Not *ſimply None* then, but *Non niſi*, *None ſave*; the *Negative* is *qualified*: ſo *qualified*, as upon the matter it proves an *Affirmative*. The *Niſi* deſtroyes the *Non*: *Non dabitur niſi* (that is) *dabitur*. So, one they ſhall have: Though not now preſently, at their *volumus*, at their *whiſtling* (as it were) but after, when He ſaw the time: And, though (perhaps) not ſuch an one, as they would have phanſied, yet ſuch an one, as they rather need, and would doe them more good: (that is) one for their *want*, not for their *wanton deſires*.

And that is the reaſon, why none but it: For, no *Signe* needed, but it. For, without others, well they might be; *without this*, they or we, could not well be. For, *oportuit* CHRISTVM *pati*, *It behooved* CHRIST, CHRIST *ought to dye, and riſe againe.*

Luc.24.26.

None but that? Why afterward, betweene this and His paſſion, He ſhewed diuerſe others: and how then ſaith He, *none* but *it*? *Signes* (indeed) Hee ſhewed: yet, not any of them ſo pregnant for the purpoſe, they ſought, as was this. They ſought a *Signe* of the *ſeaſon*, as by the XVI. *Chapter* is plaine: that this was the time, the *Meſſias* was to come. To put them out of doubt of that; to that point, none ſo forcible, as His *death* and *riſing againe*, figured in that of *Ionas*. That, and none but that. All Hee did elſe, the *Prophets* had done the like: Given *Signes from heaven* (which they here ſought;) yea, even *raiſed the dead*. But *raiſe* himſelfe being dead, get forth of the *heart of the earth*, when once he was in, that paſſed their skill: Never a *Patriarch* or *Prophet* of them all, could doe that: *Non Niſi*, None but Hee. So as, therein He ſhewed Himſelfe indeed, to be the true and undoubted *Meſſias*, and never ſo elſe, in any *ſigne* of them all.

Chap.16.4.

For *Signes* being compounded of *Power* and *Goodneſſe* (not *Power* alone, but *Power* and *Goodneſſe*, that is, the benefit or good of them, they be done for:) Never ſo *generall*, ſo *univerſall*, ſo great a *Good*, as by CHRIST's *death*, (as it might be *Ionas caſting in*:) Nor ever ſo great, ſo incomparably great a *Power*, as by *raiſing* Himſelfe from death to life (ſet forth in *Ionas caſting up againe*:) Thoſe twaine, by theſe twaine, more manifeſt, than by any another. The *Signe* of the greateſt *Love* and *power* (*Love*, to die; *power*, to riſe) that ever was wrought.

This Signe. *Signum non niſi* a ſigne paramount.

This *Niſi* then, is a *Non niſi* in a new ſenſe: A *None ſuch*, a *Signe paramount*. All elſe nothing in compariſon of it. I keepe you too long from it.

The *Signe* is laid in the *Prophet Ionas*, *Sicut Ionas*: and we are much bound to *God*, for laying it in him: they, and we both. And *Ionas* is a *Non niſi*: ſuch a *Signe*, for us, and (beſides) ſo many peculiars of CHRIST, in him, as (in effect) no ſigne but hee.

For them, *Propheta peccator*.

Firſt, for them, for an *evill* and *adulterous generation*, no ſigne ſo meete to be given as hee. For, *Ionas*, and *non niſi Ionas*, was *Propheta peccator*, the treſpaſſer or *Sinning Prophet*, among them all. *Sinners* (I know) they were all: they confeſſe as much themſelves: But, for tranſgreſſing the expreſſe Commandement of GOD, in not obeying *Gods* immediate call; therein, none of the reſt to bee tainted: He onely was *Propheta fugitivus*, fled touch, was in the tranſgreſſion; ſent to *Ninive* and went to *Ioppe*; ſent *Eaſt*, and went flat *Weſt*: and was even taken with the manner (as we ſay) and arreſted in the very *flight*. For an *evill and an adulterous generation*, this was a good ſigne (ſay I:) and ſo might they, if they knew their owne good. For *them*, and for *us*, and (in a word) for all *ſinners*; for he is *Propheta peccator*, and ſo *Propheta peccatorum*. And CHRIST is pleaſed to picke out His fugitive *Prophet*, His *runaway*, and make him (a *Sinner*, and *ſuch a Sinner*) His *Signe*. As to come Himſelfe in the *ſimilitude of ſinfull fleſh*; ſo, to make *ſinfull fleſh His ſimilitude*, to come into a *ſicut* with. All, that *ſinfull fleſh* might have hope in the *Signatum*, in Him, of whom this was the *Signe*. This, *theirs*, and *ours*.

Rom.8.3.

For us *Propheta gentium*.

The next is *ours*, and we highly to bleſſe GOD for it: that being to ſet His *ſigne* in a *Prophet*, He would doe it in *him*; chooſe him out, to make *him* His patterne, who was *Propheta Gentium*, the *Prophet* of the Gentiles, ſent to *propheſie* to *Ninive*, that were Heathen, as we and our fathers were. And in that, a *Non niſi* too: For, none but he was ſo; never a Prophet of them all, ſent to the *Heathen*: the reſt, to the *Iewes*, all. This ſending of his, to the *Gentiles*, was, to us of the *Gentiles*, *a gate of hope*, that in former ages, and long before CHRIST came in the *fleſh*, we *Gentiles* were not forgotten. Even then, ſent GOD a *Prophet* to *Ninive*. And what was *Ninive*? the head Citie of the *Aſſyrians*, the greateſt *Monarchie* then in being, and ſo the principall

Hoſ.2.4,5.

cipall place of all *Paganiſme*. That thus, in *Signo*, we were not forgotten, a *ſigne* it was, no more ſhould we be *in ſignato*; but CHRIST be to us, as *Ionas* to them, a *light to lighten the Gentiles*; and His *ſalvation to the uttermoſt parts of the earth*.

Luk.2.32.
Eſay 49.6.

Let me adde this yet more, to our comfort. This *Ionas*, whom He thus ſent on this errand to the Gentiles, what was he? Of all the *Prophets*, all, whoſe *prophecies* we have remaining on record in the *Bible*, the foure great, the twelve leſſe, of them all, all the ſixteene, He was the firſt in *time*, *Senior* to them all. Plaine by 2 *Kings*. 14. that he propheſied long before any of them. For, it is there ſaid, that his *prophecie* came to paſſe, in the daies of *Ieroboam* the Second, who lived the ſame time with *Vzzia* in *Iuda*. And, in *VzZia's* time, the eldeſt of all the reſt, did but begin to *propheſie*. So, his was done, before theirs was begun. Him, that was thus firſt in the ranke of them all, did GOD ſend to us *Gentiles*; to us firſt, before any, to the Iewes. A *Signe*, we were not laſt; nay firſt in His care: in that, viſited by Him firſt, as to whom He ſent the firſt of all the ſixteene. And, I may ſay to you, this was to them an *Item*, as if GOD were now to turne *Gentile*, as looking that way, having a minde to them then, even in *Ionas* time; they to come in ſhortly, and the *Iewes* to bee ſhut out: and that, as they had then prioritie in *Signo*, ſo ſhould they no leſſe, in *Signato*, *and the fulneſſe of the Gentiles came in before the converſion of the Iewes*. This, to us *Sinners*, to us *Gentiles*, to us *Sinners of the Gentiles*, *was Salutare Signum*, *a healthfull Signe*, every way.

Primus Prophetarum.
2Kings 14.25.
Rom.11.25.

These three are put, on the by. In the maine point of the Text, and of the time, two more.

1
Ionas Signum Non niſi,
As piacularis hoſtia.

Hee, and *non niſi*, none but he, had the honour to be a *piacularis hoſtia* (as it were) for, the caſting him into the ſea, ſerved (in a ſort) as a kind of *expiatorie ſacrifice*, as farre, as to the temporall *ſaving* of the *ſhip*, he *ſailed in*. And therein, as a meet *Signe* he expreſſed *Him*, whoſe death was (after) the full and perfect expiation of the ſinnes of the whole world.

2
As Propheta redivivus.

Then againe *Ionas*, and *non niſi*, onely he was *propheta redivivus*; that, his peculiar, above them all. He the onely *Prophet*, that went downe into the *deepe* into the *Whales bellie*, and came forth againe alive. Dead hee was not, but (*lege viventium*) after the law of the living, one throwen *overboard*, into the *Sea* in a tempeſt, to all intents, may be given for dead; and ſo (I dare ſay) all the mariners in the ſhip gave *Ionas*. That he came out againe alive, it was by ſpeciall *grace*, not by courſe of *nature*. For from the *Whales bellie* he came (for all the world) as if one ſhould have come out of his grave; *riſen againe*.

1 Reg.17.23.

Among the Iewes, it goes for currant, the *Rabbines* take it up one after another, that this *Ionas* was the *Widow of Sarepta's ſonne*; the *child*, whom *Elias* raiſed from *death to life* (1 *Reg*. 17.) If ſo: then well might he be a *Signe*; A *Signe*, dead in his *cradle* once: as good as dead in the *Whales bellie*, now againe: In both, reſembling Him, whoſe *ſigne* hee was, if both be true: But, one is moſt certaine; and, to that, wee hold us. And this is (indeed) the maine *ſicut*, the *ſicut* of the Text, and of the *Day*.

3
As three daies & three nights, in the Whales belly.
a Gen.39 20.
b Dan.6.16.

One more, and I have done; and that is, of the *time*: preciſe *three dayes* and *three nights*. For, in this a *Non niſi*. For, none but hee, ſo: juſt *three*, neither more nor leſſe. For, I aske, why not the ſigne of *Ioſeph*, or of *Daniel*? [a] *Ioſeph* was in the *dungeon*, among condemned perſons to die: [b] *Daniel*, in the *lions den*, as deadly a place, as the *Whales bellie*: yet neither of them, made the ſigne of CHRIST. Why? *Ioſeph* was in his *dungeon* too long: *Daniel*, too ſhort, but a night; not long enough, to repreſent CHRIST being in his *grave*. Onely *onas* time, juſt. And the *time* is it here. Elſe might the others have beene his *ſigne* well enough, for the matter, if that had beene all.

But, the time is ſtill ſtood on, and the *daies numbred*: that His *Diſciples*, that all might know, how long, He would be from them, and not a day longer. And this, not without good cauſe. This *day*, was but the *third day*: and, this *day*, they were at *Sperabamus*, Luke 24.21.

rabamus, did hope; *did*, but (now) doe not; their *hope* was fallen into a *tertian*: that, it was time, He were up againe. This *Signe* ſet, that they might know for a ſurety, by *this day* at the furtheſt, they ſhould heare of Him againe.

Of which *three*. To verifie His being there *three dayes*, it is enough, if He were there but a part of every one of them: for, it is not *three whole dayes*. As, in common phraſe of ſpeech, we ſay, the *Sunne* ſhone, or it rained theſe *three dayes* paſt, though it did not ſo, all day long, but ſome part onely of each. And if it rained at all, in every of them, we ſay true: It is enough. And ſo here, the *firſt day* of the three, *Ionas* was in the *ſhip*, and CHRIST on the *Croſſe*, till *friday*, ſomewhat before the *Sun-ſet*. All the *ſecond day*, *Ionas* was in the *Whale*, CHRIST in His *Sepulcher*. The *third day*, *Ionas* came out of the *Whale*, and CHRIST out of His *grave*, as it might be about the *Sun-riſing*; for, this day, both *Sunnes* roſe together.

Gen.1.5.8,&c.

To verifie the *three nights*: that doe we, reckoning as did the *Iewes* (and that, by warrant out of the *Gen.* 1.) the *evening* and the *morning* but for one; ſo, drawing ſtill the precedent night, and counting it with the ſucceeding day. So doe they ſtill the night paſt, with the day following, as (in *Geneſis*) they are taught; and we doing ſo, it will fall out right.

The *Sicut* of theſe *three dayes*.

To the *Sicut* then, of theſe *three dayes*. There is in each of them, ſet downe a ſeverall ſtate of *Ionas*; and ſo of CHRIST. 1 Their *going thither*: 2 Their *being there*: 3 And their *comming thence*.

1 In their *going thither*. *Good-friday*.

Thus fell it the firſt day: *Ionas* was at ſea, in a *ſhip*: A great tempeſt came; ſo great, as the ſhip was upon caſting away.

Ion. 1.4.

Of tempeſts, ſome are of courſe, have their cauſes in nature; and, in them, art and ſtrength will doe good. With *Ionas* (here) it did not prevaile a whit. Thereby, they knew it to be one out of courſe, of GODS immediate ſending. 5. 7.

GOD ſends not ſuch tempeſts, but He is *angry*. He is not angrie, but with *ſinne*. Some great *Sinner* then, there is in the *ſhip*, and if the ſhip were well rid of him, all would be calme againe.

To *lots* they went: *Ionas* was found to be the partie.

Ion.1. 12.

Being found, rather than all ſhould be caſt away, he bid franckly, *Tollite me, & projicite, Take me, caſt me into the Sea*.

15.

Caſt in he was, and the ſtorme ceaſed ſtraight, the ſhip came ſafe home. *And the Evening and the morning were the firſt day*.

Epheſ.5.32.

Will yee ſee now, what was acted in *Ionas*, actually fulfilled, in CHRIST? But (firſt) will yee note, that what is (in the Old Teſtament) written of *Ionas*, is not onely *hiſtoria vera*, but *Sacramentum magnum*, not a bare *Story* onely, but beſide the ſtory, pregnant alſo with a great *Myſtery*. Not onely, a deed done, but further, a *Signe* of a deed to be done, of a farre higher nature; *Dico autem in* CHRISTO, I ſpeake it as of CHRIST and His *Reſurrection*: Of that *hiſtory*, this the *Myſtery*, this, the *Sacramentum magnum*.

Verſ.41.

Will yee note againe; it is on CHRISTS ſide with advantage. *Sicut Ionas* (ſaith this *verſe*.) But *ecce plus quàm Ionas* (ſaith the next;) and both may ſtand; There may be a *Sicut*, where yet there may be a *plus quàm*; a likeneſſe in *qualitie*, where an exceeding in *degree*, though. Indeed, *Sicut* makes not a *non niſi*; *Plus quàm* doth: and we then, ſo to remember the *Sicut* in this, as we forget not the *plus quàm*, in that. No more will we.

Col 1.18.

And now, weigh them over well, and whither-ſoever yee looke, ye ſhall finde a *plus quàm*. *Plus*, in the *ſhip*, in the *tempeſt*, in the *cauſe*, in the *danger*, in the *caſting in*, in the *comming out* againe: In every one, a *plus quàm*. All that was, in *Ionas*, in CHRIST more conſpicuous, and after a more excellent manner; *in Signato*, than *in Signo*. That ſo, in this, as in all elſe, CHRIST *may have the preeminence*.

To begin then. It is no new thing to reſemble the *Church*, the *Common-wealth*, yea, the *World*, to a *Ship*. A *ſhip* there was, not a ſmall Barke of *Ioppe*, but *plus quàm*, a Great *Arke*, or *Argoſie*, wherein were imbarked all Mankinde, having their courſe through the Maine Ocean of the world, bound for the Port of *Eternall bliſſe*. And, in this great *Carricke*, among the ſonnes of men, the *Sonne of Man* (as He termes Himſelfe) became alſo a *paſſenger*, even as did *Ionas*, in his *ſmall Bottome of Ioppe*.

Chap. 27. 51, 52.

Then roſe there a *tempeſt*. A *tempeſt* it ſelfe, and the cauſe of all *tempeſts* (the heavie wrath of GOD, ready to ſeaze upon ſinners) which made ſuch a foule Sea, as this great *Ship*, and all in it were upon the point to be caſt away. The *plus* (here) is plaine: take it, but as it was indeed litterally. For, what a tempeſt was there at CHRISTS death? It *ſhooke the Temple, rent the veile, cleft the ſtones, opened the graves, put out the Sunnes light*, was ſeene and felt all the world over; as if heaven and earth would have gone together. But, the miſerable ſtorme, then, *who ſhall declare*?

And, no marvell: there was a great *Plus*, in the cauſe. For, if the ſinne of one poore paſſenger (of *Ionas*) made ſuch a foule Sea: the ſinnes of the great *Hulke*, that bore in it all Mankinde together in one bottome, what manner tempeſt (thinke you) were they like to raiſe? In what hazard, the veſſell, that loaden with them all? But one *fugitive*, there: here, all *runne-awayes*, from GOD, *Maſter, Marriners, Paſſengers* and all.

Now, the greater the Veſſell, the more ever the danger. With *Ionas*, but a handfull like to miſcarry: In this, the whole maſſe of *Mankinde* like to periſh. So, in the perill, *Plus* too.

The ſtorme will not be ſtayed neither, till ſome be caſt into the Sea: and, ſome great *Sinner* it would be: And here the *Sicut* ſeemes, as if it would not hold: here, the onely *Non Sicut Ionas*. For, *Ionas* there, was the onely *ſinner*; all beſides, in the ſhip, innocent poore men. Here, CHRIST onely, in the ſhip, *innocent*, no *ſinner*; all the ſhip beſides, full fraught with *ſinners*: Mariners, and Paſſengers, grievous ſinners, all. Here it ſeemes to halt.

2 Cor. 5. 21.
Eſay 53. 6.

And yet, I cannot tell you neither, for all that. For, in ſome ſenſe, CHRIST was not unlike *Ionas*; no, not in this point: but, like *Ionas*, as in all other reſpects, ſo, in this too. Not, as conſidered in *Himſelfe*; for ſo, He *knew no ſinne*: But, *Him that knew no ſinne, for us made He ſinne*: How? by *laying on Him the iniquities of us all*, even of all the ſonnes of men, upon this *Sonne of Man*. And, ſo conſidered, He is not onely *Sicut*, but *Plus quàm Ionas* here. More ſinne on Him, than on *Ionas*: for, on Him, the ſinnes of the whole Ship, yea, *Iona's* ſinne and all.

Luke 23. 41.
Pſal. 69. 4.
1 Pet. 3. 18.

For all that, here is another *Plus*, though. For what *Ionas* ſuffered, it was for his owne ſinne, and *meritò hæc patimur* might he ſay (and we both) with the *Theefe* on the *Croſſe*. But CHRIST, *what had He done?* It was not, for His owne; it was, for other mens ſinnes, He ſuffered, *He payed the things he never tooke*. So much the more likely was Hee, to ſatisfie; the *juſt*, for the *unjuſt*, the LORD, for the *Servant*: Much more, than if one ſinner or ſervant ſhould doe it for another.

Ion. 1. 12.
John 18. 8.
Chap. 8. 26.
Matth. 3. 15.
Eſay 53. 7.

Yet was CHRIST, as was *Ionas*, content to be throwne in. *Tollite me*, (ſaid *Ionas*;) *Sinite hos abire* (ſaid CHRIST) *Let theſe goe*. Take me, my life ſhall anſwer for theirs; as it did. As content (ſaid I?) Nay, *Plus* more. For, with *Ionas*, there was no other way, to ſtay the ſtorme, but over-boord with him. But, CHRIST had other wayes; could have ſtayed it with His word, with His *Obmuteſce*, as He did (the VIII. *Chapter*, before.) Needed not to have beene caſt in: Yet, *to fulfill all righteouſneſſe*, condeſcended to it (though;) and in He was throwne, not of neceſſitie (as *Ionas*) but, *quia voluit*: and *Voluit, quia nos ſalvos voluit*, would have us *ſafe*, and His Fathers *juſtice ſafe*, both.

Now to the effect. Therewith the ſtorme ſtayed, GODS wrath was appeaſed, Mankinde ſaved: Here, the *Plus* is evident. That of *Ionas* was but *Salus phaſeli*, no more: This, was *Salus mundi*, no leſſe. A poore *Boat*, with the whole *World*, what compariſon? And *the evening and the morning were Good-friday*, CHRISTS *firſt day*.

2 Their being there.
Eaſter-eve.

To *Ionas*, now, *ſecundò*: He was drowned by the meanes. Nay, not ſo: GOD (before, angry) was then pacified: Pacified, not only with the ſhip, but pacified with

Ionas too: provided a *Whale*, in ſhew, to devoure him; indeed not to devoure, but to preſerve him; downe he went into her *belly*.

There hee was; but tooke no hurt there. 1. As *ſafe*, nay more *ſafe* there, than in the beſt ſhip of *Tharſis*: no flaw of weather, no foule ſea could trouble him there. 2. As ſafe, and as ſafely carried to land: The ſhip could have done no more. So that upon the matter, he did but change his *vehiculum*; ſhifted but from one veſſell to another; went on his way ſtill. 3. On hee went, as well, nay better than the ſhip would have carried him; went into the ſhip, the ſhip carried him wrong, out of his way cleane, to *Tharſis*-ward: Went into the *Whale*, and the *Whale* carried him right, landed him on the next ſhore to *Ninive*; whither (in truth) hee was bound, and where his errand lay. 4. And all the while, at good eaſe, as in a cell or ſtudie; For, there, hee indited a *Pſalme*, expreſſing in it, his certaine hope of getting forth againe. So as, in effect, where hee ſeemed to be in moſt danger, hee was in greateſt ſafetie. Thus can GOD worke. *And the evening and the morning*, were *Iona's ſecond day*. Ion.2.2.6.

The like now, in CHRIST: but ſtill with a *plus quàm*. Doe but compare the *Whales belly*, with the *heart of the earth*, and you ſhall finde, the Whale that ſwallowed CHRIST (that is, the *grave*) was another manner *Whale*, farre wider throated than that of *Ionas*. That *Whale* caught but one *Prophet*, but *Ionas*; This, hath ſwouped up *Patriarkes*, and *Prophets* and all; yea, and *Ionas* himſelfe too. None hath ſcaped the jawes of it.

And, more hard getting out (I am ſure;) witneſſe *Ionas*. Into the *Whales belly* he went, and thence he gate out againe. After he gate thence, into the *heart of the earth* he went, and thence he gate not: there he is ſtill.

The *Signe* lyes, in this, by the letter of the Text. And, in CHRIST, the *Signe* greater. For, though to ſee a *Whale* tumble with a *Prophet* in the belly, were a ſtrange ſight: yet, more ſtrange, to ſee the SONNE *of* GOD, lye dead *in the earth*: and, as ſtrange againe, to ſee the *Sonne of man*, to riſe from the *grave againe*, alone. A double *ſigne* in it.

The *heart of the earth* (with *Iuſtine Martyr, Chryſoſtome, Auguſtine*) I take for the grave: though (I know) *Origen, Nyſſen, Theodoret* take it for *hell*, for the place, where the *Spirits* are (as, in the body, that is the place of them.) And, thither Hee went *in Spirit, and triumphed over the powers and principalities there, in His owne perſon*. Col 2.15. But for His body, it was the *day* of reſt, the laſt *Sabbath* that ever was: and then *His body did reſt, reſt in hope, hope* of what? that *neither His ſoule ſhould be left in hell, nor His fleſh ſuffered to ſee corruption*. For, CHRIST had His *Pſalme* too, as well as *Ionas*. *David* compoſed it for Him long before (the XVI. *Pſalme, the Pſalme of the Reſurrection*.) Pſal.16.10. And ſo *the evening and the morning were* CHRISTS *ſecond day, Eaſter-eve*.

3 In their comming thence: *Eaſter-day*.

Now to *Iona's ultimò*. *Ionas* his hope failed him not; the *Whales belly*, that ſeemed his *tombe*, proved his *wombe*, or ſecond birth-place. There he was: not, as meat in the ſtomach; but, as an *Embrio*, in the matrice of his mother. Strange! the *Whale* to be as his mother, to be *delivered* of him, and bring him forth into the world againe. Ion.2.10.33. So, forth hee came, and to *Ninive about his buſineſſe*. Thither hee went, to bring them out of the *Whales belly* too. *And the evening and the morning* were *Iona's third day*.

Now the *Whale* could not hold *Ionas*, no more could the *grave* CHRIST, longer than this morning; after breake of day: But, forth came He too. And with a *plus quàm*, in reſpect of *Ionas*. It was in ſtrict ſpeech, with *Ionas*, no *reſurrection*: For, the truth is, he was never *dead*: never he, but *putativè*. But, CHRIST was *dead*, *ſtarke dead* indeed, ſlaine out-right upon the croſſe, His *heart pierced*, His *heart-bloud* ranne out. Iohn 19.34. And, for dead *taken downe, laid in, ſealed up in His grave, a ſtone* Matth.27.66.

rolled on Him, a *watch ſet over Him*. Made ſure (I trow) and yet *roſe* for all that.

Another. *Ionas* riſing, the *Whale* gaped wide, and ſtrained hard, and up came *Ionas*. It was long of the *Whale*, not of him or any power of his. But, CHRIST,

Act.2.24.

by His owne power, *broke the barres of death, and looſed the ſorrowes of hell, of which it is impoſſible He ſhould be holden*.

A third. *Ionas* roſe but to the ſame ſtate, he was in before; but *mortall Ionas* ſtill: When hee ſcaped, hee drew his chaine after him, and by the end of it was plucked backe againe afterward. But, CHRIST left them, and *linnen clothes* and all, in the

Rom.6.9.

grave behinde Him; roſe to a better, to *ultra non morietur*, never *to die more*, He.

And (in a word) the great *plus quàm*. *Ionas* was but *ejectus in aridam*: But, CHRIST was *receptus in gloriam*. And, in ſigne of it, the place whereon *Ionas* was caſt, was drie land, or cliffes, where nothing growes. The place, wherein CHRIST roſe, was a well-watered garden, wherein, the ground was in all her glory, freſh and greene, and full of flowers, at the inſtant of His *riſing*, this time of the yeare. So, as He went lower, ſo He *roſe* higher, than ever did *Ionas*, with a great *Ecce plus quàm*.

And yet, behold a greater than all theſe. For, *Ionas*, when he came forth, came forth, and there was all; left the *Whale*, as he found it. But, *Ecce plus quàm Ionas hic*,

Verſe 41.

plus quàm indeed. CHRIST ſlew the *Whale* that devoured Him, in the comming forth; was *mors mortis*: He left not the grave, as He found it, but altered the propertie, nay, changed the very nature of it, by His *riſing*.

Three *changes* He made in it, very plainly: 1. Of a *pit of perdition*, which it was before, He hath made it now an *harbour of reſt*, *Reſt in hope*. *Hope* of a new; not the ſame, it was before, but a better farre, with a great *Plus quàm*.

Act.2.26.

2. Made it againe (as the *whale*, to *Ionas*, was) a *convoy*, or paſſing boat, to a better Port, than any is in our *Tharſis* here; even, to the *haven* of *happineſſe*, and *heavens bliſſe without end*. This for the *ſoule*.

3. And, for the *body*, made the *grave*, as a wombe for a ſecond birth, to travell with us anew, and bring us forth to life everlaſting; Made *cor terræ ventrem ceti*, *the heart of the earth*, to us, as the *belly* of the *Whale* was to *Ionas*, which did not ſtill retaine him. That, did not him, nor this ſhall not us; ſhall not hold us ſtill, no more than the *Whale* did him, or the *grave* did CHRIST. There ſhall be a comming forth out of both. And, when GOD ſhall ſpeake to the earth (as to the

Apoc.20.13.

Whale He did) the *Sea* and *Grave* both ſhall *yeeld up their dead*, and deliver them up alive againe.

The very terme [of the *heart of the earth*] was well choſen. There is *heart* in it. For, if the *earth* have an *heart*, there is life in it; for, the *heart* is the *fountaine of life*, and the ſeat of the vitall ſpirits, that hold us in it. So, there is (wee ſee:) for, the earth, dead for a time (all the Winter) now, when the waters of heaven fall on it, ſhewes, it hath life, bringing forth herbs and flowers againe. And, even ſo, when the waters above the heavens, and namely the dew of this *day* diſtilling from CHRISTS

Eſay 26.19.

riſing, ſhall in like ſort drop upon it, it ſhall be (ſaith *Eſay*, *Chap*. XXVI.) as the *dew of the herbs, and the earth ſhall give forth her dead*. *Dead men*, as it doth *dead plants* now freſh and greene againe, in the ſpring of the yeare. And ſo, *the evening and the morning were* CHRISTS *third day*, this *day*, *Eaſter-day morning*.

Thus many wayes doth this *ſicut* hold, and hold with a *plus quàm*. Were it not great pitie now, that CHRIST, who is ſo many wayes *plus quàm Ionas*, for all this ſhould come to be *minus quàm Ionas*, in this laſt, the chiefe of all? For, this is the chiefe. *Ionas*, after he came out of the *Whale*, brought to paſſe that famous repen-

Ion.3.5.

tance, the repentance of *Ninive*. At *Iona's* preaching, they repented at *Ninive*; at CHRISTS they did not, in *Ieruſalem*.

We ſhall mend this, if we be as the *Ninivites*; repent as they. As they? *Abſit ut ſic* (ſaith Saint *Auguſtine*; but addes then) *ſed utinam vel ſic*. As they? GOD forbid we ſhould be but, as they: As CHRIST was more than *Ionas*, ſo *Chriſtians* ſhould be more than *Ninivites*. Well, in the meane time, I would we were, but as they; but ſo farre on-ward never plead for a *plus*, but be content with *Sicut*, and never ſeeke more: But, that, we muſt: For, leſſe (ſure) we cannot be. CHRIST to be *plus quàm Ionas*, we to be *minus quàm Ninivitæ*, it will not fit, it holds no proportion.

The *Sicut* (ye ſee) and the *plus quàm*, both. Now, what is the profit of this *ſigne* of the *Prophet?* This *ſigne* being of CHRISTS giving, CHRIST gives no *ſigne*, but it is *ſignum in bonum*, a *ſigne* for good, a good *ſigne*; and a good *ſigne* is a *ſigne* of ſome good. Of what good is this a *ſigne*? Of hope of comming forth (ſure.) Comming forth, whence? From a *Whale*. What is meant by the *Whale?* (the deliverance (moſt-what) is, as the *whale* is.) And, *three whales* wee finde here: 1 *Iona's Whale*: 2 CHRISTS *Whale*: 3 and a *third*: And, hope we have, to come forth of all three. What this *ſigne* portends. Pſal.86.16.

Firſt, *Iona's Whale*; *death* it was not, it was but *danger*; but, *danger* as neare death as could be; never man, in more danger to ſcape it, than he; if not in death, in *Zalmaveth, in the vale of the ſhadow of death*, it was. Pſal.23.4.

Of any, that hath beene in extreme perill, we uſe to ſay; he hath beene where *Ionas* was; By *Iona's* going downe the *Whales throat*, by *Him* againe comming forth of the *Whales mouth*, we expreſſe, we even point out the greateſt extremity, and the greateſt deliverance that can be. From any ſuch danger, a deliverance is a kinde of *reſurrection*, as the *Apoſtle* plainly ſpeakes of *Iſaac*, when the knife was at his throat, he was received from the dead ὡσεὶ ἐν παραβολῇ, though yet he did not. This for the feaſt of the *Reſurrection*. Heb.11.19.

And thus, was *Ionas* a ſigne, to them of *Ninive*. As he eſcaped, ſo they: he his Whale, they theirs (*deſtruction:*) which even gaped for them, as wide as *Iona's Whale*. And, as to them a *ſigne*, this; ſo, to us. And, this uſe we have of it; When at any time, wee are hard beſtead, this *ſigne* then to be ſet up for a token. And there is no danger ſo deadly, but we may hold faſt our hope, if we ſet *this ſigne* before us, and ſay, What, we are not (yet) in the *Whales belly*; why, if wee were there, from thence can GOD bring us though, as *Ionas* He did.

Iona's Whale was but the *ſhadow of death*: CHRISTS was *death*. And, even there, in death, to be ſet up. And we, no not in death it ſelfe, to deſpaire, but (with *Iob*) to ſay, yea, *though He kill me, yet will I truſt in Him*. My breath, I may; my hope, I will not forgoe: *expirare poſſum, deſperare non poſſum*. Here now is our ſecond hope: to come forth, to be delivered, from CHRISTS *Whale*, from death it ſelfe. Iob 13 15.

But, if the Whale be, or betoken the *death* of the body; it doth much more, the *death* of the *ſoule*. So ſhall we finde another Whale yet, a third. And that Whale is the *red Dragon*, that great ſpirituall *Leviathan*, Satan. And ſinne, the very jawes of this Whale, that ſwoupeth downe the ſoule firſt, and then the bodie, and in the end both. *Ionas* had beene deepe downe this Whales throat, before ever he came in the others: The *Land-whale* had devoured him, before ever the *Sea-whale* medled with him. In his *flight*, hee fell into this *Land-whales* jawes, before ever the *Sea-whale* ſwallowed him up. And, when he had got out of the gorge of this ghoſtly *Leviathan*, the other bodily Whale could not long hold him. And, from this third *Whale* was *Ionas* ſent, to deliver the *Ninivites*: which when he had, the other (of their temporall deſtruction) could doe them no hurt. Their repentance rid them of both *Whales*, bodily and ghoſtly, at once. Apoc 12.3.

Here then is a *third Cape of good hope*: that, though one had beene downe as deepe in the entrailes of the ſpirituall great *Leviathan*, as ever was *Ionas* in the *Sea-whales*, yet, even there alſo, not to deſpaire. *He that brought Ionas* from the deepe of the *Sea*, and *David* from the deepe of the *Earth* (his body, ſo:) He alſo *delivered his ſoule* from the *nethermoſt hell*, where *Ionas* and He both were, while they were in the tranſgreſſion. Pſal.71.20. Pſal.86.13.

And now, by this, are we come to the very *Signature* of this ſigne, even to *Repentance,* which followeth in the very next words, *for they repented, at the preaching of* Verſe 41. *Ionas. Ionas* preached it: and (indeed) none ſo fit to preach on that theme (on *repentance)* as he, as one that hath beene in the *Whales belly*; in both the *Whales,* the *ſpirituall Whales* too (for *Ionas* had beene, in both.) One that hath ſtudied his ſermon there, beene in *Satans ſieve, well winnowed (cribratus Theologus)* he will handle the point beſt, as being, not only a Preacher, but a *ſigne of repentance* (as, *Ionas* was both) to the *Ninivites.*

And, as *Ionas,* ſo CHRIST: how ſoone He was riſen, He gave order ſtraight, that *repentance* (as the very vertue, the ſtampe of His *Reſurrection)* and, by it, *remiſsion* Luke 24. 47. *of ſinnes ſhould be preached in His name to all nations.*

But (indeed) if you marke well, there is a neare alliance betweene the *Reſurrection* and *Repentance*; reciprocall, as betweene the *Signe,* and the *Signature. Repentance* is nothing, but the ſoules *reſurrection:* Men are *dead in ſinne* (ſaith the *Apoſtle:*) their Epheſ.2.1. ſoules are. From that death, there is a *riſing:* Elſe were it wrong with us. That *riſing,* is *repenting:* And when one hath lien dead in ſinne long, and doth *eluctari,* wraſtle out of a ſinne, that hath long ſwallowed him up, he hath done as great a maſtery, as if (with *Ionas)* he had got out of the *Whales* belly; Nay, as if (with *Lazarus)* hee had come out of the *heart of the earth.* Ever holding this, that *Mary Magdalen raiſed from ſinne,* was no leſſe a miracle, than her brother *raiſed from the dead.*

And ſure, *Repentance* is the very vertue of CHRISTS *Reſurrectiov.* There, it is firſt ſeene, it firſt ſheweth it ſelfe, hath his firſt operation, in the ſoule, to raiſe it.

This firſt being once wrought on the ſoule, from the *ghoſtly Leviathan,* the like will not faile, but be accompliſhed on the body, from the other of death; of which *Ionas* is here, *Myſterium magnum, dico autem in* CHRISTO. For, in CHRIST, Epheſ.5.32. this *ſigne* is a *ſigne,* not betokening onely, but *exhibiting* alſo what it betokeneth, as the *Sacraments* doe. For, of *ſignes,* ſome *ſhew* onely, and *worke* nothing, ſuch was that of *Ionas,* in it ſelfe; *Sed Ecce plùs quàm Ionas hìc:* For, ſome other there be, that Verſe 42. *ſhew* and *worke* both; *worke* what they *ſhew, preſent* us, with what they *repreſent*; what they *ſet before us, ſet* or graft *in us.* Such is that of CHRIST. For, beſides that, it ſets before us, of His: it is further a ſeale or pledge, to us, of our owne, that, what we ſee in Him this day, ſhall be accompliſhed in our owne ſelves, at His good time.

And even ſo paſſe we to another *Myſterie.* For, one *Myſterie* leads us to another: this in the Text, to the holy *Myſteries* we are providing to partake, which doe worke like, and doe worke to this: Even to the *raiſing* of the *ſoule* with the *firſt reſurrection.* Apoc.20.5. And, as they are a meanes for the raiſing of our ſoule, out of the ſoile of ſinne; (for, they are given us and we take them expreſly *for the remiſsion of ſinnes:)* ſo are they no leſſe a meanes alſo, for the raiſing our bodies out of the *duſt of death.* The ſigne of that Body, which was thus in the *heart of the earth,* to bring us from Iohn 6. 54. thence, at the laſt. Our SAVIOVR ſaith it *totidem verbis, Who ſo eateth My Fleſh and drinketh My Bloud, I will raiſe him up at the laſt day: raiſe* him, whither Hee hath *raiſed* Himſelfe. Not to life onely, but to life and glory, and both without end. To which, &c.

A SERMON PREACHED BEFORE THE Kings Majeſtie at *WHITE-HALL*, on the V. of *April*, *A. D.* MDCXVIII. *being* EASTER-DAY.

I CORINTH. Chap. XI. Ver. XVI.

Siquis autem videtur contentioſus eſſe, nos talem conſuetudinem non habemus, neque Eccleſiæ DEI.

But if any man ſeeme to be contentious, we have no ſuch cuſtome, neither the Churches of GOD.

THIS is no *Eaſter* Text, as we are wont to have: Nothing of the *Reſurrection* in it. It is not for the *day*.

1 How the Text may ſerve for *Eaſter*.

It is not, directly: But if it ſhould happen, there were any *contention* about *Eaſter*, that would bring it within the word [*contentious*] here. Specially, if that *contention* about *Eaſter* were, whether it hath beene ever a *cuſtome* in the *Church of* GOD, for that would bring it within the word [*cuſtome*] heere mentioned: And ſo would it both waies fall within the compaſſe of the Text. The *Cuſtome* of *Eaſter*, made a *contention*, would make it an *Eaſter*-day Text.

The Text two wayes qualified.

1 *Videtur* Seemes.

I ſay not, any ſuch *contention* there is: I deſire to proceed (as the Apoſtle doth) without the leaſt offence. 1 He ſaith not, there be any *contentious*, but *if any ſeeme to be*. That any *be contentious*, it may not be ſaid. They will deeply proteſt, that from their hearts they abhorre all *contentions*, and deſire to walke peaceably. Be not, then: but, *ſeeme to be*.

2 *Si quis* If any.

2 Nay, not *ſeeme to be*, neither: Saint *Paul* ſayes not ſo much: ſayes only, *ſi quis*, *if any*; puts but a caſe (and there is no harme in that.) No more will wee: goe no

further, than the Text: *If any ſuch ſeeme to bee,* this Text tells what to doe: If none be, none *ſeeme to be,* it is but a caſe put. And ſo, by way of *ſuppoſition,* be all ſaid, that ſhall be.

All upon *ſuppoſition.*

The Diviſion

Vpon the view, three points give forth themſelves: 1 Here are *contentions*; and 2 here are *cuſtomes*; and 3 *cuſtomes,* oppoſed to the *contentious.* Theſe the three heads.

I.

Contentions.

To breake them yet further, into certaine *Theſes* or propoſitions; to proceed by. 1 Firſt, it ſhould ſeeme, there were *contentions* in the *Apoſtles* times. 2 *Contentions,* about what? About matter of circumſtance. So was this here, Whether *men* were to *pray uncovered,* and *women veiled,* or no? 3 And that there were, which did not onely *contend,* but (which is more) were even *contentious* about theſe. 4 For thoſe that were ſo, heere is a *Si quis* ſet up, *If any ſeeme to be* ſuch, what to doe to them.

II.

Not to paſſe them in ſilence, and ſay nothing to them: But this to ſay: *Wee have no ſuch cuſtome, nor the Churches of* GOD. And ſo oppoſe the *Churches cuſtome* to *contention.*

The *Church, cuſtomes.*

In which ſaying, there are theſe heads: 1 Firſt, that *the Church* hath her *cuſtomes.* 2 As ſhe hath them, ſo ſhe may, and doth alledge them. 3 And alledge them finally (as the *Apoſtle* here, we ſee, reſolveth the whole matter into them, as into a finall reſolution.) 4 And all this by Scripture confirmed: even by this Scripture: on which, the *cuſtomes* of the *Church* are grounded, and the power that ſhall be ever in them, to over-rule the *contentious.*

Non habemus talem, Matt. 12.39. The Text the laſt yeere. *Negative* in ſhew; *Affirmative,* in effect.

And let not this move you, that it ſeemes to be negative, *Non habemus talem.* As (this time twelve month) *Non dabitur niſi* (a negative in ſhew) proved an affirmative, *Dabitur, ſed non niſi:* So will this *Non habemus talem,* prove to *Habemus, ſed non talem. Cuſtome* we have, but *none ſuch.* To apply it to the *Apoſtles* purpoſe: *None, to ſit covered at prayer, Non talem, None ſuch*; But the contrary rather; To *be un-covered* then, *talem, Such is our cuſtome*; *Such* an one, the *Church hath.*

The Two markes of a right *cuſtome.* 1

Where, becauſe the negative referres not to *habemns,* but to *talem,* And, a *cuſtome* is not therefore good, becauſe we have it, but becauſe it is *talem,* ſo qualified; The *talem* to bee: 1 Firſt, *If we* (that is) the *Apoſtles* have had it, if it were *Apoſtolike:* The *non talem* to be, if our new Maſters have taken it up the other day, and the *Apoſtles* never knew it. 2 The *talem* to be, *if the Churches of* GOD in generall have had it, if it be *Catholike.* The *non talem* to be, if the Church of *Corinth,* or ſome one Church perhaps had it, but the reſt never had any ſuch.

III.

The *Church cuſtome* for keeping *Eaſter*

Then, will we deſcend to ſhew the keeping of *Eaſter,* to be ſuch: Ever in uſe with the *Churches of* GOD, from the time of the *Apoſtles* themſelves. Which, if we can make plaine, here is a plaine Text for it: That if one ſhould aske, What Scripture have you, why *Eaſter* may not be laid downe? It may well be anſwered, *Non habemus talem conſuetudinem, nec Eccleſiæ Dei. Cuſtome* to keepe it wee have; the *Apoſtles,* the *Church* had it: but to aboliſh it, *ſuch cuſtome have we none*; we depart from them both, if we doe.

There wants not Scripture for *Eaſter.* *Epiſt.* 119. *cap.* 14.

Protesting yet, that we have no purpoſe to waive Scripture quite, for the keeping of *Eaſter.* Saint *Auguſtine* is plaine; *Hoc ex authoritate divinarum Scripturarum, per anniverſarium Paſcha celebratur.* Even by authority of divine Scripture it is, that everie yeere, *Eaſter* is kept ſolemnly. We have touched two Scriptures heretofore: *The day, which the* LORD *hath made* (118. *Pſalme*) applied ever to this Feaſt. That Text for the Old. And for the New Teſtament, that verſe in this Epiſtle, CHRIST *our Paſſe-over is offered, let us therefore keepe a Feaſt.*

Pſal. 118.24.

1 Cor. 5.7,8.

But the *Churches cuſtome* is more kindly.

But every thing ſtandeth ſafeſt and ſureſt, upon his owne baſe: And the right baſe of this, I take to be *Cuſtome.* We doe but make our ſelves to be pitied otherwhile, when we ſtand wringing the Scriptures, to ſtraine that out of them, that is not in them, and ſo can never come *liquidè* from them: when yet we have for the ſame point, the *Churches Cuſtome* cleare enough. And that is enough, by vertue of this Text. There is, and ſhall bee enough ever in this Text, to avow any Cuſtome; The Apoſtles, the *Churches of* GOD *had it*: to diſavow any; The Apoſtles, *the Churches of* GOD, *had it not*.

The fruit of our labour will be this (I hope) at leaſt, to confirme us in the keeping of it. We keepe *Eaſter*, many of us, we know not upon what ground. By this, we ſhall ſee, we have a ground for that we doe. We doe no more, than the *Churches of* GOD, than the *Apoſtles* have done before us. So, our eares ſhall heare the voice in *Eſay* behinde us, *Hæc eſt via*, This is the way: *Ambulate in eâ*, Walke in it, as you doe, you are in the right, and there hold you.

The *uſe* of the third point about *Eaſter*.

Eſay 30.21.

* * *

I.

IF any. This (*if*) I take it, is no idle *if*, no vaine ſuppoſition; to ſay, *if there be any*, where there were none. No: *contentions* there were. When? when (*we*:) who be they? Saint *Paul* and his fellow *Apoſtles*, when they lived. And *the Churches*: what *Churches*? the *Churches* under them, of their times. In the very prime of the Primitive Church, then were there *Contentions*.

1 *Contentions* in the *Apoſtles* time.

And thoſe not with an enemie without (Iew or Gentile;) that, were πόλεμος, warre abroad: this is νεῖκος, but a jarre at home, among themſelves. That former (abroad) they repreſent by *Iſmael* and *Iſaac*, and they were of two *venters*. This latter (at home) by the two *Twins* in *Rebecca's* wombe. (I feare the time: elſe could I let you ſee this ſtrife, in every Church of them.)

Gal.4.29.
Gen.25.23.

This I note firſt, that we may not ξενίζεσθαι (to uſe Saint *Peters* terme) *thinke it ſtrange*, if there be *contentions* in our times. They ſhall be no ſtrangers with us, in ours: They were not with them, in theirs. Neither *contentions* (in this verſe:) Nor *ſchiſmes* (in the next, the 18.) Nor *hereſies* (in the 19. next to that.) It is of the *firy triall*, Saint *Peter* ſpeakes it (of *perſecution*:) It is as true, of the waterie triall (of *contention*.) As true it is of the laſt, as of the firſt *Church*: *I proved thee alſo at the waters of ſtrife*. Thoſe waters, the waters of *Meriba*, will hardly be dreined ever.

1 Pet.4.12.

Pſal.81.7.

There were *contentions* then: About what? For, though peace be precious, yet of ſuch moment may the matters be, as they are to be contended for, yea, even to the death. For what then were theſe? for nothing, but a matter of Rite: *Men praying*, whether they ſhould be *uncovered*; *women*, whether *veiled* or no. For a *Hat* and a *Veile*, was all this adoe. It was not about any the high Myſteries, any of the vitall parts of Religion, Preaching, Prayer, the Sacraments: Onely, about the manner, how; the geſture and behaviour, wherewith; in what ſort, to carry themſelves, at Preaching, Prayer, the Sacraments: about matter of circumſtance meerely, and nothing elſe.

2 *Contentions* about matter of circumſtance.
Verſe 4, 5.

And even theſe, even the meaneſt things would be done *for the better*, not *for the worſe* (ſaith the *Apoſtle*, in the next verſe.) And the more order, the better. So the *Apoſtle* had ſet order for them, and *inter alia*, for this too. Other his ordinances (hee ſaith) they remembred well, but not this: This was oppoſed. For, with ſome, all is not worth a ruſh, if they ſee not further than their fellowes, nay their betters, then: If they finde not ſomewhat to finde fault with, if it be but a ceremonie. And to picke a quarrell with a ceremonie, is eaſie. A plauſible theme, not to burthen the Church with ceremonies: the Church to be free: which hath almoſt freed the Church of all decencie.

Verſe 2.

About ſuch points as theſe, were there, that did not only contend, but that grew *contentious*. Νεῖκος is one thing, to contend: φιλονεικεία another, to be *contentious*. The Apoſtle ſaith not, if any contend: but, *ſi quis contentioſus*. And (*oſus*) is full: φιλε is one that loves it, is given to it. Strange, any ſuch ſhould be: But the Apoſtles *if*, proves to be no if. Wee ſee it daily, in perſons but meanely qualified (*God* wot)

3 Yea; *contentiouſneſſe*, which is more than contention.

1 Cor. 14. 26.

yet ſo peremptory, as *if the word of* GOD *had come, if not from them, yet to them only, and none beſides.* Good LORD! Why ſhould any love to be *contentious*? Why? It is the way to be *ſome body*. In time of peace, what reckoning is there of *Wat Tiler*, or *Iacke Straw*? Make a *ſedition*, and they will beare a braine with the beſt. *Primianus* and *Maximianus* were the heads of the two factions of *Donatiſts* in Saint *Auguſtines* time. He ſaith, it was well for them, that faction fell out: Elſe, *Primianus* might have beene *Poſtremianus*, and *Maximianus* be *Minimianus*, well enough. But now, in *ſchiſme*, either of them was a jolly fellow, head of a partie. This makes, we ſhall never want *contentious* perſons, and they will take order, we ſhall never want *contentions*.

4
Such *contention* not to be neglected.

Well, if any ſuch ſhould happen to be, what is to be done in ſuch a caſe? What ſaith the Apoſtle? Saith he thus? Seeing it is no greater matter, it skils not greatly whether they doe it or no, *covered* or *bare*, *ſit* or *kneele*, all's one: ſets it light, and lets it goe. No: but calls them backe to the *cuſtome of the Church*, will not have them ſwerve from that; makes a matter of it. For (wee ſee) hee preſſes the point hard; ſpends many words, many verſes, even halfe the Chapter about it.

Not any *contention*.

Why doth he ſo? For two reaſons: 1. Firſt, he likes not *contention* at all. Why? If it be not taken at the firſt, within a while (within one verſe after) ye ſhall heare of a *ſchiſme* (looke the 18. verſe:) And within a little after that (looke but to the 19.) ye ſhall have a flat *hereſie* of it. The one drawes on the other: if the *contentious* humour be not let out, it will feſter ſtraight, and prove to an *apoſtume*.

No, not in theſe *ſmall matters*.

For, from *Ceremonies* to *Sacraments*.

2. Nor, he likes not the matter, wherefore; (though it ſeeme but *ſmall*.) Saint *Paul* knew Satans method well: hee ſeemes ſomewhat ſhamefaſt at firſt, askes but ſome ſmall trifle: Give him but that, he will be ready for greater points. If he win ground in the *Ceremonies*, then have at the *Sacrament*: If he can diſgrace the one, it will not be long, but ye ſhall heare of him at the other.

Speake I beſide the booke? was it not ſo here? At the very next verſe, there hee falls in hand with an abuſe of the *Sacrament*, and that takes up the reſt of the *Chapter*.

For, when they had *ſit covered* at Prayer awhile, they grew even as unreverent, as homely with the *Sacrament*: Eat and drunke there, as if they had beene at home, *in triclinio*; that the Apoſtle is faine to tell them (at the 22. verſe) They had *homes* to be homely at: the *Church*, the Houſe of GOD, they were to be uſed with greater reverence. *He did not commend them* for this their rude carriage, at the *Sacrament*. *Did not commend them?* you know what that meaneth (*minus dicitur, plus intelligitur*) He blamed them much for it.

Iudg. 16. 19.

Then, are we to make ſtay at theſe leſſe matters at firſt (as the *Apoſtle* doth.) To thinke the Wiſe-mans counſell worth the following, *Ne ſit tibi minimum, non negligere minima,* Count it no ſmall matter, not to neglect ſmall matters. What ſo ſmall as an haire? when theſe ſmall haires were gone from *Samſon*, his ſtrength left him. In it ſelfe, in his owne nature, a *Rite* is not ſo much: This is much; that by it, they learne to breake the Churches orders; and that thereby they are fleſhed, to goe on to greater matters.

II.
To theſe contentions, the *Church cuſtome* oppoſeth.

Oppoſing then to theſe, what courſe takes he? Layes for his ground, this, *Non habemus talem*. The force of his reaſon is, *If we, if the Churches of* GOD, *had any ſuch cuſtome*, it were ſomewhat; that were warrant enough, for a *Rite*. But now, we and they both, have none ſuch; nay, we and they, have the quite contrary; therefore, let us heare no more of it.

1
The *Church* hath her *cuſtomes*.

Pand. 1. *Tit.* 3. *de legib.* 35.

Where, it is plaine, the *Apoſtle* is for the *Church-cuſtomes*. 1 And firſt, that ſhe hath them. Every *Societie*, beſide their Lawes in bookes, have their *cuſtomes* alſo in practice: and thoſe, not to be taken up, or laid downe, at every mans pleaſure. The Civill Law ſaith this of Cuſtome, *Imò magnæ authoritatis hoc jus habetur: quod in tantum probatum eſt, ut non fuerit ſcripto comprehendere neceſſe.* Men (it ſeemes) had a great good liking to their *cuſtomes*, that they remembred them without booke, that they never needed to be put in writing, as their *Lawes* and Statutes did. Now, as every *Society*, ſo the *Church*, beſides her *habemus legem*, hath her *habemus conſuetudinem* There is ſuch a thing, as *mos populi Dei*.

And feare not *traditions* a whit. Thoſe reſpect *credenda*, points of doctrine: Theſe, but *agenda*, matter of practice: And that, not in points of ſubſtance; reach onely to matter of circumſtance, goe no further. Nor doe wee even them with, much leſſe oppoſe them to, that which is *written*. Never any *cuſtome*, againſt that: No *cuſtome*, that comes from the will or wit of man, againſt *Scripture*, which comes from the wiſedome and will of GOD. But, *hæc oportet facere, & illa non omittere*. Onely ſo. Mat 23.23.

The *Church* then, *hath her cuſtomes*. I adde, theſe *(wee)* here (that is) the *Apoſtles* had them; and the *Churches* under them, had theirs. It was but early day then, yet had they their *cuſtomes*, even then. At the writing of this Epiſtle, it was not (at the moſt) thirty yeares from CHRISTS Aſcenſion. If that were time enough, to make a *cuſtome*: Now, after theſe twentie times thirty yeares, and thirty times thirty yeares, and a hundred yeares to ſpare, ſhall it not bee a *cuſtome* now, by much better right? A cuſtome is ſuſceptible of more and leſſe: The further it goeth, the longer it runneth, the more ſtrength it gathereth; the more gray haires it getteth, the more venerable it is: for indeede, the more a *cuſtome* it is. The *Apoſtles* and their *Churches* had their *cuſtomes*.

2 Now then, as the *Church* hath them, ſo ſhe ſtands upon them: feares not (we ſee) to *alledge* them, to ſay *habemus*, or *non habemus*. *Habemus*, to uphold an ancient good one: *Non habemus*, to lay downe an evill one, new taken up. The Church alledgeth her cuſtomes.

Here, *negativè*, *Non habemus talem*. As our SAVIOVR likewiſe, *A principio non fuit ſic*. And yet, by implication, this here is, *One wee have, but not ſuch an one*. And our SAVIOVRS there, A way there was *from the beginning*, but this was not it. In the Negative. Matt.19.8.

But otherwhere, it is *poſitivè* alſo, to affirme, and to maintaine a good: And men poſitively referred, to know, what hath beene the uſe in former times. In the Affirmative.

Higher than *Moſes*, wee cannot goe. *Moſes* as a Law-giver, one would thinke, would be all for Law. He is *poſitivè* full, for *cuſtome* too. *Enquire* (ſaith he) *of the dayes that be paſt, how it hath gone, ſince the day* GOD *created the earth*. (And that, in the ſecond edition, or ſetting forth of the Law.) Hath ever ſo alledged *Moſes*. Deut. 4.12.

Iob is for it too. *Enquire, I pray you, of the former Age, and ſet your ſelves to aske after the Fathers (for we are but of yeſterday) ſhall not they tell you*, thus, and thus it was, in their times? Iob 8.8.

And, ſay not the Prophets the ſame? *Stand upon the wayes* (it is *Ieremie*) *and there looke for the good old way, and that way take, it is the onely way to find reſt for your ſoules*. *The Prophets.* Ier.6.16.

To all which agreeable is that wherewith I will ſhut up this point; which all the Fathers in the firſt *Nicene* Councell tooke up, and which, ever ſince, hath beene the *Churches* crie, τὰ ἀρχαῖα ἔθη κρατείτω, *Mos antiquus obtineat*: Let old *cuſtomes* prevaile, let them carrie it. By this you ſee, *Habemus conſuetudinem*, hath beene counted a ſound allegation, not onely from the *Apoſtles*, but even from MOSES time. *The Fathers.*

3 And now, for the *talem*. *For*, it is not the *habemus* that binds, but the *talem*: Not becauſe *we have* it, but becauſe it is ſo qualified. It is not every *cuſtome*, hand over head, we may ſtand on. Why bindes not this? 1. Becauſe though it may be, it was at *Corinth* (*Eccleſia Dei, a Church of* GOD, one *Church*) yet *Eccleſiæ Dei*, the other *Churches of* GOD, had it not; the word is plurall. 2. Becauſe, though it hath liked ſome, not long ſince to like well of it; yet the *Apoſtles* never knew it: or (the other way) if it have liked them to diſlike it, and lay it downe; yet the *Apoſtles* liked it well enough. The Badges of a right *cuſtome*, two.

Non talem (ſaith the *Apoſtle*) *none ſuch*. *Qualem* then? How ſhall wee doe to know knew the right *talem?* Thus. *Non talem* is here oppoſed, to two: To the *Churches of* GOD: To *nos* (that is) *the Apoſtles.*

If it be *Eccleſiarum Dei.*

If it be but of ſome one Church, but at *Corinth* alone, it is too narrow; not large, not generall enough. If it bee but taken up by ſome of our maſters of late, it is too freſh, it is not ancient enough: *Non talem, No ſuch.*

But by theſe two, wee know our right *qualem.* If it bee *Eccleſiarum* (that is) if it be generall: If *nos* come to it (that is) the *Apoſtles,* if it be ancient: then it is rightly qualified; then it is as it ſhould bee; then it may bee alledged, and ſtood upon, then it will binde: and then, if any oppoſe, *videtur contentioſus eſſe.*

I beginne with the *Church* (in the plurall.) Every *Church* hath power to beginne a *cuſtome:* and that cuſtome, power to binde her owne children, to it. Provided, her private cuſtome affront not the generall, received by all others: for then binds it not. By the Rule in the Mathematiques, Ever *Totum eſt parte majus:* And by the rule in the Morals, Ever *turpis pars omnis, toti non congrua.*

As neither is any particular *Church* bound to the private cuſtome of another, like particular, as it ſelfe is. But if the other *Churches cuſtome,* have alſo beene the generall *cuſtome* of the *Church:* then it binds, and may not be ſet light: For then ſaid it muſt bee, that Saint *Auguſtine* doth ſay, *If the whole Church uſually have obſerved ought: to goe from that, or to queſtion, whether it bee to bee obſerved, inſolentiſſimæ inſaniæ eſt.* It ſavours of a diſtemper comming of a heat, or humor of pride: For, *onely by pride* (ſaith *Salomon*) *commeth contention.* This for the *Churches cuſtome.*

Epiſt.118.ca.5.

Pro.13.10.

If *nos* (that is) the *Apoſtles* had it.

But if to this we adde, or rather, if before this wee ſet, this (*nos*) the *Apoſtles* had it too, that it is *Apoſtolike:* we have then ſaid as much, as in this point can bee ſaid, as much as may content any, that is not *contentious,* that is not more wedded to ſhew his wit, than to ſeeke the truth: and more ſet φυλάττειν τὴν θέσιν, to maintaine his owne poſition, than to regard the Churches peace. For ſure, if a *cuſtome* be to be eſteemed by antiquity; ſuch a cuſtome is *ab heroicis uſque temporibus:* for they be our *Heroës.* 2. If it be to be eſteemed by the author: what authors more worthy in themſelves, more worthy of our imitation, than they? Nothing can be deviſed more reaſonable, than that in the 118 *queſt. ad Orthod,* in *Iuſtin Martyr, That, of and from whom we received* τὸ εὔχεσθαι *to pray: of and from them, we ſhould alſo receive* τὸ πῶς εὔχεσθαι, *how and when, at what time, at what feaſts to doe it.* Their example (that is, the *Apoſtles*) the *Church* commended to her children to practiſe (a better *She* could not:) that practice, in time grew to a *cuſtome.* That cuſtome is *talem,* may ſafely be alledged.

4 The Vſe of this argument from *cuſtome.*

Laſtly, as this ſheweth it may be alledged for a good argument in *Divinitie:* So doth it, [1] what the men are againſt whom; [2] what the matters, wherein: [3] what the penaltie, whereupon it may be alledged.

Againſt what *parties.*

1. Whom againſt. This may be alledged againſt *ſi quis videtur contentioſus eſſe,* ſuch as *are,* or at leaſt *ſeeme contentious. Habemus,* or *Non habemus conſuetudinem,* is their proper anſwer. No reaſoning with ſuch, it will be to ſmall purpoſe, they will be *ſine fine dicentes. Saint Auguſtine* ſaith well, they cannot diſtinguiſh betweene *reſpondere poſſe,* and *tacere nolle:* They take them, for all one. So they crie lowdeſt, and have the laſt word, they take it they have anſwered ſufficiently. Againſt theſe it lieth moſt properly. None ſo ready a way, to ſtop their mouthes: for *cuſtome* is matter of fact, *Habemus* or *Non habemus* may be put to the twelve men, and there's an end. *Saint Paul* then uſing it here againſt theſe, teacheth us to uſe it againſt the like. Againſt ſuch parties; againſt *ſi quis videtur contentioſus eſſe,* to put it upon this; Is there a *cuſtome,* or is there *none?*

In what *matters.*

Specially, if the matter be of the nature of this here in the Text, where the queſtion ſeemed to concerne but matter of *circumſtance,* and outward order; there hath it his right uſe; that, the proper place of it. You will ſay; But had it not beene good though, to have uſed ſome *reaſon* for it? It had: And the *Apoſtle* uſed divers (if that would have ſerved:) from the *ſignification,* at the *third verſe;* from *decencie,* at the *thirteenth*; from *nature*, at the *fourteenth*. But (to ſay the truth) ſuch, as (he ſaw) a wrangling wit would elude. The nature of the queſtion affoorded none other. It was well obſerved, and ſet downe for a rule by the Philoſopher, *That in morall matters, men may not looke for Mathematicall proofes: The nature of the ſubject will not beare them.* If not in *morall*, in *rituall*, much leſſe: they of all other, leaſt ſuſceptible of a demonſtrative reaſon.

The *Apoſtle* ſaw this, and therefore finally reſolves all, into the *Churches* practice by *cuſtome* confirmed in matters of this kinde, enough of it ſelfe, to ſuffice any that will *ſapere ad ſobrietatem*. In ſo doing, as he tooke the right courſe (we are ſure) ſo he taught us by his example; in points of this nature, of *ceremonie* or *circumſtance*, ever to pitch upon *habemus* or *non habemus talem conſuetudinem*. This to bee finall.

Vpon what *penaltie*.

3. And then followes upon what *penalty*. Vpon no other paine, but to be pronounced to be fallen into the Apoſtles *Siquis*; to bee taken and declared, *pro contentioſo*. Then if any, for every point of [illegible] that takes him in the head, will hazzard the *Churches* peace, will not *acquieſcere*, but ſet himſelfe againſt the *Churches cuſtome*; hee knoweth his doome here. For it turnes backe *reciprocè*. As, if any bee *contentious*, the *Churches cuſtome* is againſt him: So, if any turne upon the *Churches cuſtome*, bee againſt it, it is no good ſigne; *videtur* (ſaith *Saint Paul*) to the *Apoſtle* he ſeemes ſo (and he had his eyes in his head.) And what ſuch ſeemed to him, they may well ſeeme to us; and we take them for no leſſe, that are like ſtirring in matters of no more weight. And ſo an end of this matter. For the *Apoſtle*, when he had ſaid this, though he had ſaid enough, needed to ſay no more. The *Churches cuſtome* ſhall ever be of force, to over-rule ſuch as are *contentious*. And when *Saint Paul* had ſaid this, he had ſaid. And ſo have we.

The argument finall.

III.

The keeping *Eaſter* is ſuch a *cuſtome*.

This then being ſet downe; That *Cuſtomes* ſo qualified are to be kept: Shall wee now goe on to the *hypotheſis*, that the keeping of *Eaſter* is ſuch? (And now I would the houre were to begin againe, ſo much is to be ſaid for it.)

The *time* to make this *cuſtome*.

One foot of our compaſſe we fix in the *Apoſtles* times. The other, where? They appoint us *Gelaſius* time, who was faſt upon the five hundredth yeare. Be it ſo.

How long the *Apoſtles*. 100.

How long the *Churches*. 400.

From the *Apoſtles* Age (which ended with *Saint Iohn*, who ſurvived CHRIST ſixtie eight yeares, and dyed the yeare CII. under *Trajan*) to *Gelaſius* Age. Of theſe five hundred, the firſt hundred yeares are for (*Nos*) the *Apoſtles* time. From thence, the foure hundred yeares following, are for the *Churches*. Which foure hundred we may divide againe, into two even moities, two hundred under perſecution: two hundred under peace.

Proofes for the *cuſtome* of the *Churches*.

1 Proofe. From *contentions* about it.

2 The *Church* tooke part with *Eaſter*.

3 Cenſured ever for *Hereticks*, that againſt it.

Tert. de præſcr. c. 53.

Epiphan. Heres. 70.

Syn. Antioch. Can. 1.

To prove (then) our *habemus conſuetudinem*: We cannot better beginne, than with this in the Text, the *contentions*, that from the beginning roſe about it. Thoſe very *contentions* prove it. It muſt *be*, that muſt bee *contended for*: and *then* it muſt be, *when* it is *contended for*. Theſe three things in this one proofe. 1 The *contentions* that were about it, even preſently upon the *Apoſtles* times: 2 The great care had, and continuall paines taken, to lay them downe, that is, the *Churches* contending for the Feaſt: 3 The cenſuring of thoſe that tooke them up, with *Saint Pauls contentioſus* here, and with ſomewhat more: (Of *Blaſtus*, at Rome in *Europe*; Of *Creſcentius* in *Ægypt*, for *Afrike*: Of *Audæus*, in *Syria*, for *Aſia*:) Theſe were the principals, theſe were all written up in the blacke booke, by thoſe that regiſtred the *Hereticks*; by *Tertullian*, *Epiphanius*, *Philaſtrius*, *Auguſtine*, and *Theodoret* (all five.)

The *Contention* not about the *Feaſt*, but the *time* onely.

But as GOD would have it, the queſtion never was of the *Feaſt* it ſelfe, but of the *time* of it onely. All kept *Eaſter*, though not all *at one time*. For the *keeping*, they had the *Churches cuſtome*: for the time of keeping, they had their owne: the *Feaſt* of the *Chriſtians*; the *time* of the *Iewes*.

How the *contention* firſt came.

And I will tell you how this came, firſt. From Saint *Iames* (who was the firſt) there were ſucceſſively one after another, fifteene Biſhops of *Hieruſalem*, all of them of the Circumciſion. Theſe (the ſooner to win their brethren the *Iewes*) condeſcended to keepe their *Eaſter*, XIIII°. *Lunæ*, as they did. That which was by them thus done by way of condeſcenſion, was after, by ſome, urged as a matter of neceſſitie, as if it were not lawfull, but on that day to hold it.

Chap. 53.

Hier. de ſcr. 35. *Epipha. hær.* 50.

The firſt that it tooke thus in the head (*Tertullian* in the end of *De præſcrip.* ſaith) was one *Blaſtus*, about the dayes of *Commodus*. He began a ſchiſme. And *Irenæus* preſently wrote *de ſchiſmate contra Blaſtum*. But after, from ſchiſme *Blaſtus* fell to hereſie, and began that of the *Quartodecimani*: to whoſe manner of keeping it, for the moſt part, other Heretikes did cleave, leaving the *Churches cuſtome* of purpoſe, ſince they were departed from her.

Great pitie, ſome in our dayes had not beene then living, to have adviſed the *Church* to have ſaved her paines, and never have ſtriven ſo about it: the ſhorteſt way was, to have made no more adoe, but kept none at all. But, *non habemus talem conſuetudinem*, would have beene their anſwer. For you will eaſily gheſſe: if theſe, for not keeping it at the right time, were ſcored up for *Heretikes*; what would become of them, that had beene againſt the keeping of it at all.

None againſt Eaſter, but *Aërius*. *Epiphan. Hæreſ.* 75. 1 Cor. 5.7.

All elſe keepe *Eaſter*, the old *Puritans*, the *Novatians*, and all. *Socr. l.*5. *c.*20.

Till now in our dayes, there was never any ſuch, but *Aërius*; he tooke it away cleane, as *Iewiſh*. His reaſon was (ſaith *Epiphanius*, ſcorning it) becauſe CHRIST *our Paſſeover is offered*. CHRIST *our Paſſeover is offered, let us therefore keepe a Feaſt* (ſaith Saint *Paul*:) Let us therefore keepe none (ſaith *Aërius*) holden for ſo ſaying, for little better than crazed. There was never any Councell called about him: but as *Aërius* was his name, ſo was his opinion, and ſo it vaniſhed into *aire*, and was blowen over ſtraight. Otherwiſe, all *Heretikes*, an Eaſter they had: Not ſo much as the *Novatians*, that called themſelves *Cathari* (that is, the *Puritans* of the Primitive Church) but one they had: but like good fellowes (by their *Canon adiaphorus*) they left every one at libertie, ſo he kept one, to keepe it whether way he liſted; but keepe one he muſt. This *contending* about this *cuſtome* from the beginning, ſheweth, from the beginning, ſuch a *cuſtome* there was.

2 Proofe from the *Cycli Paſchales*.

Next we avouch the *Cycli Paſchales* (for the keeping it right) which were indeed the *Churches* yearely Calendar (which to this day the Greeke *Church* call their πασχάλιον) made of purpoſe for the juſt keeping it, at the very time. A pregnant proofe
1 for this cuſtome, if there were none but it. By *Hippolytus* firſt a famous Biſhop and holy Martyr (his was the *ſixteene-yeare Canon*) ſet forth by him ſo timely, as it ended in the firſt yeare of *Alexander Severus*.

2 And after him, that of *eight* yeares, deviſed by *Dionyſius* Biſhop of *Alexandria*, who was a Martyr alſo, and of high account ever in the Church. (And both theſe, under the perſecution.)

3 Then came *Euſebius*, whoſe device the *Golden number* was, or Cycle of *nineteene*
4 yeares. His held, till *Theophilus* of *Alexandria's* began. Now the time of the ſetting his, is recorded to have beene the yeare 380.

5 6 *Proſper* came after him, and he ſet another. And laſt came *Victorinus* of *Aquitaine* about the yeare 460. (not much before *Gelaſius*.) Two more came after theſe, before it was fully ſetled, (but we will not paſſe our bounds.) If no ſuch *cuſtome* were, what needed all theſe paines, all this adoe, in theſe Cycles ſetting, and calculation of times? It ſhewes the great eſteeme, the *Church* had the Feaſt in, that it was ſo carefull of the preciſe time of it, every yeare.

* 1 *Victor. Capuanus.* 2 *Dionyſ. Exiguus.*

The uſe of the *Cycli Paſchales*.

And there was reaſon for it. Other-while they were at an after-deale, about the time. The yeare 454. (within a yeare or two, after the Councell of *Chalcedon*) all were at a ſtand. *Eaſter* fell ſo high in *April*, they were in a doubt, they had beene wrong: Yea, *Leo* himſelfe (that then lived) and all. Preſently fell *Leo* to writing of letters about, to all, reputed any thing ſeene that way. To the Biſhop of [a] *Lilybæum* in *Sicil*. To the Biſhop of the Iſle [b] *Coos*. To the [c] Emperour *Martian* himſelfe (and to the [d] Empreſſe to ſollicite him) that he would not faile, but ſend to *Proterius* Biſhop

[a] *Paſchaſius.*
[b] *Iulianus Ep.* 68.
[c] *Ep.* 64.
[d] *Ep.* 65.

Biſhop of *Alexandria* to helpe them out : As hee did. And the like fell out in Saint *Ambroſe's* time. *Damaſus* and all, were to ſeeke about it, and he then faine to cleare it by his LXXXIII. Epiſtle, to the Biſhops of *Æmylia*.

Now, upon the conſulting of the Biſhop of *Alexandria*, there hangs a third proofe. The *Paſchales epiſtolæ* yearely ſent abroad by that See, to this end. *Leo* confeſſeth to the Emperour, That becauſe, they of *Ægypt* were held for the moſt skilfull in the Mathematikes, beſt at calculations; it was by the firſt Councell at *Nice* laid upon them (this truſt) yearely to calculate the day exactly, and to give notice of it in time to other *Churches*, yea, to *Rome* and all.

3 Proofe. From the *Paſchales Epiſtolæ*, of λόγοι ἑορταστικοὶ of the Biſhop of *Alexandria*.

And it was *antiqua conſuetudo*, ſaith *Caſſian* (who lived with *Chryſoſtome*, and was his Deacon) that every yeare, the morrow after their *Epiphania*, the Biſhop of *Alexandria* ſent abroad his *Paſchales epiſtolæ*, to warne Eaſter, over the world. And, when (after) by reaſon of warres in the ſpring time, in many places they were intercepted, that they came not time enough : Order was taken anew by the great Councell of *Africke*, that letters for warning Eaſter ſhould come forth ſooner, by the one and twentieth of *Auguſt* every yeare, that ſo they might have time to come, whither they were ſent ſoone enough.

Collat. 10. 2.

Concil. Carthag. Can. 74.

Theſe *Paſchales epiſtolæ* were ever famous, and of high account, for other good matter contained in them. Three of them of *Theophilus*, we have extant, ſo highly eſteemed by Saint *Hierom*, as he tooke the paines to turne them into Latine, and to him we owe them. But, though by the *Nicene Councell* this was laid upon the Biſhop of *Alexandria*; I would not have you conceive, it began then. *Ruffin* ſaith, the Councell did but *antiquum Canonem tradere*, deliver the old Canon, that had beene before in uſe. For, long before, *Euſebius* mentioned thoſe *Paſchales epiſtolæ* ſent about, by *Dionyſe* Biſhop there, even under the perſecution.

L. 1. *c.* 6.

L. 7. *c.* 20. *Nic. ph. l. c.* 11.

Now if we will follow * *Iob's* advice, and *ſet our ſelves to aske of the Fathers* : we ſhall finde *habemus talem conſuetudinem*, cleere with them for it. [1] Thoſe firſt, that lived after the Churches *peace* : [2] Then thoſe, that during the *perſecution*. Thoſe in the *Churches* peace, foure wayes : 1. By the *Homilies* or Sermons made purpoſely by them, to be preached on this Day. We have a full Iury, *Greeke* and *Latine*, of them; and that of the moſt chiefe and eminent among them. Saint *Baſil*, *Nazianzen*, *Chryſoſtome*, *Nyſſen*, *Theophilus Alexandrinus*, *Cyril*, *Chryſologus*, *Leo*, *&c*. And yet I deale not with any of thoſe in *Ambroſe*, *Auguſtine*, *Maximus*, now extant; I know, they are queſtioned. I rely onely on the report of Saint *Hierom* and *Gennadius*, who ſaw the right copies, and what they ſaw, have reported.

4 Proofe. * Iob 8. 8. From the *Fathers* in the Churches peace, the latter 200. years. By the *Homilies* upon *Eaſter-day*.

I will give you a taſte of one. It ſhall be *Nazianzen*, ſurnamed the *Divine*, and ſo one that knew what belonged to Divinitie. Thus begins he a Sermon of his upon it. *Eaſter-day is come*, GODS owne *Eaſter*-day : and againe I ſay, *Eaſter-day* is come, in honour of the Trinitie : the Feaſt of Feaſts, the ſolemnitie of all ſolemnities, ſo farre paſſing all other Feaſts, holden not onely by or for men, but even in honour of CHRIST Himſelfe, as the Sunne doth the Starres.

1 *In Paſcha.*

And, in his funerall Sermon for his father, having occaſion but to name it by the way (for that his father once, brought to the laſt caſt, in a ſickneſſe of his, ſuddenly (as it were by a miracle) recovered upon an *Eaſter-day* morning.) It was (ſaith hee) *Eaſter*, the great and famous Feaſt of *Eaſter*, the Queene and the Soveraigne of all the dayes in the yeare. That, in his dayes they had (ſure) ſuch a *cuſtome*.

(And ſo it ſeemes they had in *Ignatius* dayes : for, from him borrowed he that terme of *Lady* and *Queene* of dayes, out of his Epiſtle *ad Magneſianos*.)

2. By the *Hymnes* ſet for this day, to be ſung on it. By *Prudentius* that lived in Saint *Ambroſe's* time. By Saint *Ambroſe* himſelfe. Before him by Saint *Hilary*. But, *Paulinus* I inſiſt on. Hee, in his *Panegyrick* for *Fœlix*, ſets downe in particular all the Feaſts in the yeare, as they were then in uſe among them : *Eaſter* for a chiefe Feaſt. He lived with Saint *Auguſtine*. A pregnant Record, for the *Churches cuſtome* then.

By the *Hymnes* upon *Eaſter-day*.

3. By their *Writings*. [1] Some of them in their Commentaries (as Saint *Hierom*)

By their Writings touching Eaſter.

and namely on the *Galatians*, and on that place (*yee obſerve dayes:*) *If that be a fault* (ſaith he) *we Chriſtians doe incurre that fault, all. For we keepe* (by name) *Eaſter, but not the* Iewes Eaſter, *of unlevened bread* (*which the Apoſtle excepts to*) *but the* Chriſtian Eaſter *of the Reſurrection of* CHRIST. 2 Some, by way of *Epiſtles* and anſwers: as S. *Ambroſe*, LXXXIII. *Epiſtle*, full to it. S. *Auguſt*. CXVIII. CXIX. ſet *Epiſtles* concerning queſtions about it. 3 Some, by their πολεμικὰ: As *Epiphanius* (the Treaſure of antiquity) in his L. LXX. and LXXV. hereſie, *ad oppoſitum*. Poſitively in his *Compendium* of the true Churches orders, at the end of his *Pannarium*, whereof one is πανήγυεις μεγάλη ἐν τῆ ἡμέρᾳ τοῦ πάσχα, *The great ſolemnity upon Eaſter-day*. 2 As S. *Auguſtine* expreſly *contra Adimantum*, the 16. Chap. and the 32. booke againſt *Fauſtus* (that found fault, the Church kept it, yet kept it not, as the *Iewes*:) confeſſeth the one, (the *Churches* keeping:) traverſes the other, that ſhee ought, neither at that time, nor in that manner to keepe it, as they did: and that at large. 4 Some, by ſhort *Treatiſes*, as *Ambroſe de myſterio Paſchæ*. And ſome by full bookes, as *Euſebius*, who wrote a booke of the whole order of the Churches Service then, dedicated it to *Conſtantine*, was by the Emperour highly commended for it.

By matters of fact.
Of *Chryſoſtome.*
*Socrat.lib.c.*18.

4. Laſtly, as by writing, ſo by matter of fact. As *Chryſoſtome*, who when he was depoſed, and ſo injoyned not to come in any Church: yet *Eaſter-day* comming, ſo loth he was not to keepe it, as he got him *in Thermas Conſtantini* (a ſpacious great building, for the publike Bath of the Citie) and there held his *Eaſter*, with a very great company, that would not forſake him. As *Athanaſius*, who being accuſed to *Conſtantius* the Emperour, for keeping the Feaſt of *Eaſter* in the great Church at *Alexandria* (then but newly finiſhed, and as yet not dedicate) he layes the blame from himſelfe upon the people, that would have it kept there, doe what hee could, the other Churches were ſo narrow, and the concourſe to the Feaſt ſo great, as he ſaith, it would have done the Emperours heart good, to have ſeene it.

Of *Athanaſius.*
Apolog. ad Conſtantium.

And in his Epiſtle *ad Africanos*; with open mouth, he cryeth out upon the *Arrians*, that came in military manner to inſtall their new Biſhop, and the many outrages by them done. Above all, that not onely they did thoſe outrages, but did them (of all dayes) upon *Eaſter-day*, *Et ne ipſum quidem Dominicum diem ſanctiſſimi feſti ullâ in reverentiâ habuere*, And had not in any reverence, not the very *Sunday* of that moſt holy Feaſt.

Cuſtome for the *three Holy-dayes* at *Eaſter.*
Cap. 8.
*Hom.*1.*in Paſch.*

Not the *Sunday*: for we are to know, the *cuſtome* that is continued with us ſtill, they then had, to keepe *two dayes* beſide the *Sunday*, three in all: For the *Latine* Church, plaine, by Saint *Auguſtine de Civitate Dei*, 22. *In* 3^{um} *Feſti diem.* For the *Greeke*, by *Nyſſen*, who expreſly termeth it, τριήμερος προθεσμία.

Thus, all theſe wayes, by *ſinging*, by *ſaying*, by *writing*, by *doing*, all beare witneſſe to it: and I may ſafely ſay, there is not one of them, but one of theſe wayes or other, he hath his hand in it, and among them they make up a full proofe, of this *habemus conſuetudinem*.

5 Proofe. From the *Councels.* The *Nicene.*

From the *Fathers*, I paſſe to the *Councels*, and plead it by all the foure. The *Nicene* firſt.

1. Two cauſes there were (ſaith *Athanaſius de Syn. Arim. & Sel.*) of the aſſembling that Councell. *Nam & claudicabant circa Feſtum* (and he makes that the firſt cauſe) *They halted about the Feaſt, kept it not uniformely*: and that was ſet ſtraight, againſt *Creſcentius*. And, *the Deitie of the* SONNE *of* GOD *was queſtioned*, and that was put into the *Nicene* Creed, againſt *Arrius*. You have the Councels Epiſtle for the ſetling it: you have the Emperours *Sacra* for the ratifying it, directed *ad omnes Eccleſias* (in the third booke of his life, by *Euſebius*.)

*Theod.l.*1.*c.*9.
*Socrat.l.*1.*c.*9.

The 2. of *Conſtant.*

2. For the two Generall at *Conſtantinople*. As *Conſtantine* in the firſt; ſo *Theodoſius* at this, was not behinde. His Law remaines, whereby he provided, that for fifteene dayes, from the Sunday before the day, till the Sunday after, no *proceſſe* ſhould goe forth, none ſhould be arreſted; a generall ceſſation of all both proceſſes and proceedings, in honour of the High Feaſt. That you have *Eaſter-day*, and the cuſtome of holding it ſolemnely, in the body of the Law too, in *Theodoſius Code*.

At *Epheſus.*

3. At the third of *Epheſus*, there have you (in the 2. Tom. c.32.) *Rudius, Heſychius*, and *Ruffin*, three *Quartodecimani* heretikes, publikely in the face of the Councell, recanting their errour, ſubſcribing, and promiſing ever after to conforme and keepe their *Eaſter*, after the *cuſtome of the Churches of* GOD.

At *Chalcedon.*

4. And at the fourth of *Chalcedon*, the ſixt Seſſion (the Emperour being there then preſent in perſon) the whole Councell with one voice made this acclamation, *Vnum Paſcha orbi terrarum*: Thankes be to GOD, one *Eaſter* now, and but one, *all the world over*.

Cuſtome in *England.*

But before all theſe (the *Nicene* and all) by a dozen yeares at leaſt, was the Councell of *Arles*, and in it, this cuſtome proclaimed. I mention it, not ſo much for the antiquitie, as that by it appeareth, how the cuſtome of *Eaſter* went here with us in this Realme; for, at it was preſent and ſubſcribed, the Biſhop of *London*, *Reſtitutus*. A plaine argument, We had ſuch a cuſtome then.

Cuſtome in *Scotland.*

And for the other Realme, *Gelaſius* ſhall ſpeake. In a Synod of ſeventy Biſhops, where he and they decreed, what bookes were to be read, what not: they ſay, there was then a Poeme of venerable *Sedulius* (who had the addition of *Scotus* for his nation) which they doe *inſigni laude præferre*, (that is) very highly commend. *Sedulius* intitles it, his *Opus Paſchale*, and begins it, with *Paſchales quicunque dapes*--- as it were inviting his Readers (his countrey-men, I dare ſay, ſpecially, if they will come to it) to a Feaſt, upon *Eaſter-day*.

Sedulius.

Cuſtome in both. *Conſtantine.*

But for both, none ſo worthy a witneſſe, as the Emperour *Conſtantine*, who in his Reſcript about *Eaſter*, directed to all Churches, expreſly nameth this Iſle, the *Iſle* of *Britannie*, among thoſe places, where this *cuſtome* was duly and orderly obſerved.

6. Proofe. From the *Fathers* in the firſt 200. yeares of *perſecution*. Two, between *peace* and *perſecution*.

All this while the *Church* had reſt: during the *perſecution*, how went it? Two we will take in, in the paſſage betweene the times of peace, and perſecution.

Lactantius. *Pierius.* *Hier. de Ser.* 76.

¹ *Lactantius*, the moſt part of his life, lived under the perſecution, but dyed in the Churches peace. ² So did *Pierius* of *Alexandria* (for his excellent learning, called *Origen* the younger.) In *Lactantius* ſeventh booke, and nineteenth Chapter, there is a plaine teſtimony for the ſolemne keeping of *Eaſter-eve*. And *Pierius* (ſaith Saint *Hierom*) hath a long Sermon upon the Prophet *Hoſee*, made by him and preached at the ſolemne aſſembly on *Eaſter-eve*. And if the *Eve* were ſo held, we make no doubt of the *day*.

Vnder the *perſecution*. The fact of *Philip* the Emperour. *L.* 6. *c.* 34.

1. Now in the middeſt of the perſecution, there fell out a ſpeciall caſe of *Philip* the Emperour, (ſuppoſed to have given his owne and his ſonnes name to the Chriſtian profeſſion, as *Euſebius* reporteth:) in ſigne thereof, He, on *Eaſter-eve* offered to joyne himſelfe at the Church-ſervice, as knowing that to be their chiefeſt ſolemnitie: which they failed not to keepe, no not then, when their caſe was at the hardeſt.

Euſeb. l. 7. *c.* 22. *Dionyſ. Al. x.*

2. And even then at *Alexandria*, *Dionyſius* the Biſhop there, held this *cuſtome*. Thus writes hee to *Hierax* (a Biſhop too) and to others: out of priſon, That, though the perſecution then raged much, and the plague more; yet were the Chriſtians, even then, ſo carefull not to breake this *cuſtome*, as they kept their *Eaſter*, ſome in woods, ſome on ſhip-board, ſome in barnes and ſtables; yea, they in the very goale, keepe it they did even then, perſecution and plague both notwithſtanding.

Cyprian. Epiſt. 21. 24. 40.

3. *Cyprian* held this *cuſtome*: Not by his Homily (I wave it, as doubtfull:) but in foure of his Epiſtles I finde it. I name but one, his LIII. Some had conſulted him, in a queſtion of ſome difficultie. Hee writes backe, It was now *Eaſter*, his brethren were from him, every one at his owne charge, ſolemnizing the Feaſt with their people. So ſoone as the Feaſt was over, and they met againe, they ſhould heare from him, he would take their opinions, and returne them a ſound anſwer.

Origen.

4. *Origen* had this *cuſtome*. In his VIII. againſt *Celſus*, frankely he confeſſeth, That other Feaſts, *Eaſter* by name, the Chriſtians held them; and that (as he ſaith) σεμνότερον, in more ſolemne manner, than *Celſus*, or any heathen-men of them all, held theirs.

** Tertullianus de coronâ mil.c. 3. ad uxorem l. 2.c.4. contr. Marc.4.3. 5.4.*

5. *Tertullian* had this *cuſtome*. * Many places in him. Onely one I cite, in the fourteenth chapter, *de Iejunio* : *Quod ſi omnem in totum devotionem dierum eraſit Apoſtolus, cur Paſcha celebramus annuo circulo?* If it were the Apoſtles minde, to race out all devout obſerving of dayes quite, how comes it to paſſe, we celebrate *Eaſter* yearely, at the circle of the yeare turning about?

Irenæus.

Euſeb. l.5.c.26.

6. *Irenæus* had this *cuſtome* : His Epiſtle to *Victor* ſheweth it : to *Victor*, and to many more (ſaith *Euſebius*) about that queſtion, (underſtand ſtill the queſtion of the *time*, not of the *Feaſt*.) A booke alſo (we finde) he wrote *de Paſchate*, in the 115. *quæſt*. in *Iuſtin Martyr*. So, he will be for it, certainly.

Seven *bookes* then written for it.
Euſeb. l.7.c.32.
Hier. de Scrip. 43.
Hieron. de Scriptor. 44.
Ibidem 61.
Ibidem 38.
Ibidem 24.

7. And it is ſtrange, even during the perſecution, how many bookes we finde written, to deduce the *cuſtome* by. [1] Beſide that of *Irenæus*, [2] One by *Anatolius* the great learned Biſhop of *Laodicea* : [3] By *Theophilus* Biſhop of *Cæſarea*, and [4] by *Bacchyllus* Biſhop of *Corinth*, either of them one. [5] Another by *Hyppolitus*, that made up the firſt cycle. Yet, [6] another by *Clemens Alexandrinus*. And laſt, which indeed was firſt in time of all, two bookes, [7] by the holy Martyr and Prophet *Melito* Biſhop of *Sardis*, (in the next Age to the Apoſtles themſelves) ſet forth by him (as he ſaith) at the time of the *Feaſt*, and in the very holy-dayes of it.

7. Proofe. From *Councels* in the *perſecution*.
1 *Paleſtine.*
2 *Pontus.*
3 *Oſ ëena.*
4 *Italy.*
5 *France.*
6 *Græcia.*
7 *Aſia minor.*
Euſeb. l.5.c.23.

Nay, there wanted not *Councels* then neither, and that in ſeven ſeverall parts of the world at once : all in the midſt of the fervour of the firy triall, when the Church (GOD wot) could but evill intend it. It was no time to *contend* then. But it ſhewes, they made a matter of it, and no ſlight reckoning of the retaining it. Elſe might they have ſlipt it, without any more adoe.

Enough (I trow) to ſhew, *ſuch a cuſtome* there was in all the *Churches*, theſe parties lived in, which were all the *Churches* GOD then had. They muſt needs ſeeme *contentious*, that will contend againſt all theſe. I ſee not how they can ſcape the Apoſtles *Si quis*, that doe. And this I ſay, if ſome one example of ſome eminent man of worth, will ſerve to make an authoritie: If, that: Then this *cloud of witneſſes*, and thoſe [1] not perſons, but whole *Councels* and *Churches* : [2] not in ſome one Region, but in divers, all the world over : [3] and that not for one time, but ſo many ages ſucceſſively continued, from generation to generation : what manner of authoritie ought that to be? the greateſt iure, and none greater, but of GOD Himſelfe.

Proofes. That this cuſtome was *Apoſtolike*.
1. Proofe by teſtimony. *Auguſtine.*

Now to (*Nos*) that is, to the *Apoſtles* themſelves. Firſt, that it was a *cuſtome Apoſtolike* and ſo taken, Saint *Auguſtine* is direct in his CXVIII. Epiſtle to *Ianuarius*, who had purpoſely ſent to him, to know his opinion touching certaine queſtions, all of them about *Eaſter*. Thus ſaith he there. *For ſuch things as come to us not by writing, but by practice (and yet ſuch as are obſerved quite thorow the world) we are given to underſtand, they come commended to us, and were inſtituted either by the Apoſtles themſelves; or by generall Councels, whoſe authoritie hath ever beene accounted of, as wholeſome in the Church.* Now what be thoſe things ſo generally obſerved *toto orbe terrarum?* Theſe : that the *Paſſion, the Reſurrection, the Aſcenſion of* CHRIST, *and the comming of the* HOLY GHOST *from heaven*, anniverſariâ ſolennitate celebrantur, *are yearely in ſolemne manner celebrated. And* (ſaith he) *if there be any beſide theſe* : for theſe, are moſt cleere.

Firſt, he is cleere, It was the *cuſtome of the Church*, farre and wide the world thorow. Then, that it muſt either by the *Apoſtles* be inſtitute, or by ſome *Councell*. Not by any *Councell* : Many met about the *time* : about the *Feaſt* never any : that, not queſtioned at all : taken *pro confeſſo* ever, and ſo, *Apoſtolike*. They be his owne words (*lib.4. de Bapt. contra Donat. cap.24.*) *If the whole Church obſerve any thing, not having beene ordained by ſome generall Councell*, rectiſſimè creditur, *we are to beleeve*, rectiſſimè, *by as good right as any can be, right in the ſuperlative, that it came to us*, non niſi ab Apoſtolis, *from the* Apoſtles, *and from none elſe*, nor by any other way. So Saint *Auguſtine* is for *nos habemus talem*. So he held it.

Conſtantine. Euſeb. l.3. vita Conſtantini.

An hundred yeares before him, *Conſtantine* is as direct in his Epiſtle *ad omnes Eccleſias*. Many remarkable things there are in that Epiſtle. [1] *The moſt holy Feaſt of Eaſter*, foure times he calleth it. That is the good Emperours ſtyle, *In ſo great a matter,*

matter, in ſo High a feaſt of our Religion to diſagree ἀθέμιτον *utterly unlawfull.* And 3 τί κάλλιον, τί σεμνότερον, *what more honeſt, what more ſeemely, than that this Feaſt ſhould bee inviolably kept, by which, we hold our hopes of immortalitie?* (Marke that reaſon well.)

But, for *Apoſtolike*: *Be it lawfull for us Christians* (ſaith hee) *rejecting the Iewiſh manner, That day,* ἣν ἀπὸ τῆς τοῦ πάθους ἡμέρας ἄχρι τοῦ παρόντος ἐφυλάξαμεν, *which day ever ſince the very firſt day of His paſsion, we have to this preſent kept; to tranſmit the due obſerving of it, to all ages to come.* Marke the words. 1 *They had kept* Eaſter *from the firſt day of Chriſts paſsion, till that preſent time.* 2 And after that, *We have received it of our Saviour.* 3 And yet againe, *which our* SAVIOVR *delivered to us.* And concludes, that 4 accordingly, *when he came among them, he and they would keepe their* Eaſter *together.* Nothing can bee more full, that in his time this *cuſtome* was, and that it was reputed to have come from the *Apoſtles*, as begun *from the very day of* CHRISTS *Paſsion.* Which, *Leo* ſhortly, but fully expreſſeth, *Legalis quippe feſtivitas dum mutatur, impletur.* The legall Feaſt of the *Paſſeover*, at the *fulfilling* of it, was *changed* both at once. Fulfilled and changed, at one time, both. No diſtance betweene. And fulfilled (I am ſure) it was in the *Apoſtles* time, and ſo changed then alſo.

Leo Hom. 7. de Paſſ in.c.

If you will ſee it deduced in ſtorie, that may you too. Thus, Of himſelfe *Irenæus* writeth, that he was brought up in *Aſia* under *Polycarpus*; and that he (yong though he were) obſerved and remembred well all his courſe of life. And namely, how comming to *Rome* in *Anicetus* time, he kept his *Eaſter* there. Not when *Anicetus* kept it, but keepe it he did though. In the *keeping* they agreed: in the *time* they differed. Either held his owne.

2 Proofe, by ſtorie.
Euſ.b.4 c.14.

Iren. l. 3. c. 3.
Tertul. de præſcript. c. 32.

Polycarpus then kept *Eaſter*. Now *Polycarpus*, had lived and converſed with the *Apoſtles*, was made Biſhop by them, Biſhop of *Smyrna*; (*Irenæus* and *Tertullian* ſay it directly) and he is ſuppoſed to be the *Angel of the Church of Smyrna*, Revel. 2. 8. And *Polycarpus* (as ſaith *Irenæus*) kept *Eaſter with* S. IOHN, *and with the reſt of the* Apoſtles, *totidem verbis. Euſeb. lib. 5. c. 26.*

Polycarpus kept Eaſter with S. Iohn and the reſt of the Apoſtles.
Μετὰ Ἰωάννου τοῦ μαθητοῦ τοῦ κυρίου ἡμῶν, καὶ τῶν λοιπῶν Ἀποστόλων οἷς συνδιέτριψεν ἀεὶ τετηρηκότος.
Euſeb.l.5.14.

Polycrates in his Epiſtle there (in *Euſebius*) expreſly ſaith, that S. *Philip* the Apoſtle kept it. If S. *Philip* and S. *Iohn* (by name) If the reſt of the Apoſtles had it, then *nos habemus* is true; then it is *Apoſtolike.*

S. *Philip* the Apoſtle kept it

But yet we have a more ſure ground than all theſe: The LORDS Day hath teſtimonie in Scripture, I inſiſt upon that; that *Eaſter-day* muſt needs be as ancient as it. For how came it to be the *Lords Day*? but that, as it is in the Pſalme, *the Lord made it?* And why made He it? but becauſe on it, *the Stone caſt aſide* (that is CHRIST) *was made the Head-ſtone of the corner?* that is, becauſe then the LORD roſe, becauſe his *Reſurrection* fell upon it?

3 Proofe from the *Lords Day.*
Apoc. 1. 10.
Pſal. 1. 88.
Aug. Ep. 119. 13.
Dies dominicus Chriſtianis Reſurrectione Domini declaratus eſt, & ex illo habere cœpit feſtivitatem ſuam.

Now what a thing were it, that all the *Sundayes* in the yeere that are but abſtracts (as it were) of this day, (the very day of the *Reſurrection*) that they ſhould be kept: and this day, the day it ſelfe, the prototype and archetype of them all, ſhould not be kept, but laid aſide quite, and be cleane forgotten? That, the day in the weeke we ſhould keepe; and the day in the moneth it ſelfe, and returne of the yeere, we ſhould not keepe? Even of every congruitie, it is to be as they, and ſomewhat more.

Take example by our ſelves. For His Majeſties deliverance the fift of *Auguſt*: for His Majeſties, and ours, the fift of *November* (being *Tueſday* both:) for theſe a kinde of remembrance we keepe, one Tueſday every weeke in the yeare. But when by courſe of the yeere in their ſeverall moneths, the very originall dayes themſelves come about; ſhall we not, do we not celebrate them in much more ſolemne manner? what queſtion is there? weigh them well you will finde the caſe alike. One cannot be, but the other alſo muſt be *Apoſtolike.*

4 Proofe of the *Churches cuſtome* for *Eaſter.*

1 For the laſt proofe I have yet reſerved, one: or rather, three in one. 1 The *cuſtome* of *Baptiſme*, knowne to have beene miniſtred as upon that day, all the Primitive Church through. A thing ſo knowne, as their Homilies *de Baptiſmo* were moſt upon that day. Saint *Baſils* I name. In his upon *Eaſter-day*, he ſhewes the *cuſtome* of *baptizing* then, and the reaſon for it.

1 The *cuſtome* of *Baptiſme.*

2 The uſe of the *keyes*, at that time ſpecially. Then, were the *cenſures* inflicted: then

2 The *cuſtome* of the *cenſures* then determining.

1 Cor.5.7,8.
Can.5.
Can.5.

then were they releaſed. 1 Inflicted. Againſt that time, did Saint *Paul* cut off the inceſtuous perſon, that a little *leven* might not *ſowre* them all. Even againſt the time that CHRIST *our Paſſeover was offered, and they therefore to hold this Feaſt.* 2 Releaſed. So you ſhall finde the Councell of *Ancyra* (elder than that of *Nice*) order, the *cenſures* ſhould determine all, endure no longer than the *Great Day* (ſo, in their common ſpeech they termed *Eaſter*) and then, all to be reſtored. 3 To which purpoſe the Councell of *Nice* tooke order, there ſhould be in Lent, a *Synode* yearely to this end: that by it, all quarrels being taken up, and all things ſet ſtraight, they might be in better caſe, to come with their oblation at *Eaſter* to the Sacrament.

3
The *cuſtome* of a *Communion.*
Iohn 6.50, 58.

And laſt, by the never broken *cuſtome* of a ſolemne *Euchariſt*, ever upon this day. *Origen* in his ſeventh upon *Exodus*, he ſaith, Our *Eaſter-day* farre paſſeth the Iewiſh *Eaſter*. They had no *Manna* on theirs: (The *Paſſeover* was eaten in *Ægypt*: *Manna*, came not till they were in the wilderneſſe:) But we (ſaith hee) we never keepe our *Paſſeover*, but we are ſure of *Manna* upon it, the *true Manna, the Bread of life that came downe from Heaven.* For they had no *Eaſter* then, without a *Communion.*

Hom.6. de Quadrag.

Leo joynes both; (he might well all three.) *Paſchalis quippe ſolennitatis hoc eſt proprium*, This is a peculiar that *Eaſter-day* hath, *ut in eâ tota Eccleſia, remiſſione gaudeat peccatorum*: That on it, all the whole Church obtaineth remiſſion of their ſinnes. One part, *qui ſacro* Baptiſmate *renaſcuntur*, by vertue of the ſolemne *Baptiſme* then miniſtred: The reſt, by benefit of the *Euchariſt* they then receive; *ad rubiginem mortalitatis* (it is his terme) *to the ſcouring off the ruſt, which our mortality gathereth by the ſinnes and errours of the whole yeare.*

I will conclude all, with the words which S. *Ambroſe* concludes his LXXXIII. (his Paſchall Epiſtle, with) to the Biſhops of *Æmilia*: *Ergo, cum tot veritatis indicia concurrant, juxta majorum exemplum, Feſtum hoc publicæ ſalutis, læti exultanteſque celebremus.* Since then there be ſo many proofes for this truth that thus meet: according to the example of our fore-fathers, let us with joy and gladneſſe keepe this *Feaſt of our common ſalvation.* How? *Sumamus ſpiritu ferventi Sacramentum in azymis ſinceritatis.*
Let us receive the holy *Sacrament*, with the *ſweet-bread* of *ſincerity*. *Poſtes noſtros,*
ubi eſt oſtium verbi, ſanguine CHRISTI, *in fide paſſionis, coloremus.* The poſtes
of the doore of our mouth (that is, *our lips*) let us dye them with the
Bloud of CHRIST, in the faith of His bleſſed *Paſſion*. Enſuing
the ſteps of the *Apoſtles* and the *Churches* of GOD (*all*:)
with whom joyning in both, let us expect
the bleſſing of GOD upon us, &c.

⁂

A SERMON PREACHED BEFORE THE Kings Majeſtie at *WHITE-HALL*, on the XVI. of *April, A. D.* MDCXX. *being* EASTER-DAY.

IOHN Chap. XX.

VERSE 11 *But Mary, ſtood by the Sepulcher, weeping: and as ſhee wept, ſhee ſtooped, and looked into the Sepulcher.*

12. *And ſaw two Angels, in white, ſitting, the one at the head, the other at the feet, where the Body of* IESVS *had lyen.*

13. *And they ſaid to her, Woman, why weepeſt thou? Shee ſaid to them, They have taken away my* LORD, *and I know not where they have laid Him.*

14. *When ſhee had thus ſaid, ſhee turned her ſelfe about, and ſaw* IESVS *ſtanding, and knew not, that it was* IESVS.

15. IESVS *ſaith to her, Woman, why weepeſt thou? Whom ſeekeſt thou? She (ſuppoſing He had beene the gardiner) ſaid to Him, Sir, if thou have borne Him hence, tell me where thou haſt laid Him, and I will take Him thence.*

16. IESVS *ſaith to her, Mary: She turned her ſelfe, and ſaid to Him, Rabboni; that is to ſay, Maſter.*

17. IESVS *ſaid to her, Touch Me not, for I am not yet aſcended to my Father: But, goe to my brethren, and ſay to them, I aſcend to my Father and to your Father, and to my* GOD *and your* GOD.

This laſt verſe was not touched.

IT is Eaſter-day abroad: And it is ſo in the Text. We keepe *Salomons* rule, *Verbum diei in die ſuo:* For, all this (I have read) is nothing elſe, but a report of CHRISTS riſing, and of His appearing this Eaſter-day morning, His very firſt appearing of all. Saint *Marke* is expreſſe for it, that CHRIST was no ſooner riſen this day, but, *He appeared firſt of all to Mary Magdalen:* which firſt appearing of His, is here by Saint *Iohn* extended, and ſet downe at large. 1 Reg.8.59. Mark.16.9.

The ſumme of it is, 1. The ſeeking CHRIST dead; 2. The finding *Him* alive.

The manner of it is, That *Mary Magdalen* ſtaying ſtill by the Sepulcher, firſt ſhe ſaw a viſion of Angels: and after, ſhee ſaw CHRIST Himſelfe. Saw *Him*, and was her ſelfe made an Angell by *Him*; a good Angell, to carry the Evangell, the firſt good and joyfull tidings of *His riſing* againe from the dead. And this was a great honour (all conſidered) to ſerve in an Angels place. To doe that at *His* Reſurrection Act.13.33. (*His* ſecond birth) that, at *His* firſt birth an Angell did. An Angell firſt publiſhed that; *Mary Magdalen* brought firſt notice of this. As he, to the Shepherds; ſo ſhe, to the Apoſtles, the Paſtours of CHRISTS flocke; by them to be ſpread abroad to the ends of the world.

To looke a little into it. 1. *Mary* is the name of a woman: 2. *Mary Magdalen*, of a ſinfull woman.

That, to a woman firſt; it agreeth well, to make even with *Eve*; that as by a woman came the firſt newes of death; ſo, by a woman alſo might come the firſt notice of the Reſurrection from the dead. And the place fits well: for, in a garden, they came, both.

That, to a ſinfull woman firſt; that alſo agrees well. To her firſt that moſt needed it: moſt needed it, and ſo firſt ſought it. And it agrees well, He be firſt found of her, that firſt ſought Him: Even in that reſpect ſhe was to be reſpected.

Hoſ.2.15. In which two, there is opened unto us *a gate of hope*, two great leaves (as it were:) one, that no infirmitie of ſex (for a woman we ſee:) the other, that no enormitie of ſinne (for a ſinfull woman, one that had the blemiſh, that ſhe went under the common name of *peccatrix*, as notorious and famous in that kinde:) Luke 7.37. That, neither of theſe, ſhall debarre any to have their part in CHRIST, and in His Reſurrection; any, that ſhall ſeeke Him in ſuch ſort, as ſhe did. For, either of theſe *non obſtante*, nay notwithſtanding both theſe, ſhe had the happineſſe; To ſee His Angels (and that was no ſmall favour:) to ſee CHRIST Himſelfe: And that, firſt of all, before all others, to ſee and ſalute Him: And, to receive a commiſſion from Him of *Vade & dic*, to goe and tell (that is, as it were) to be an Apoſtle, and that to the Apoſtles themſelves, to bring them the firſt good newes of CHRISTS riſing againe.

There are three Parties that take up the whole Text: and if I ſhould divide it, I would make thoſe three Parties the three parts; 1 *Mary Magdalen*, 2 the *Angels*, 3 and CHRIST our SAVIOVR.

I. *Mary Magdalen* begins her part in the firſt verſe, but ſhee goes along thorow them all.

II. Then the *Angels* part in the two verſes next: 1 Their *appearing*, 2 and their *ſpeech* to her: *Appearing*, in the twelth; *Speech*, in the thirteenth.

III. And laſt, CHRISTS part in all the reſt. 1 *His appearing*, 2 and *Speech* likewiſe. *Appearing*, firſt, *unknowne*, in the fourteenth, and *His ſpeech* then, in the fifteenth.

After, *His appearing*, and *ſpeech* againe, being *knowne*, in the ſixteenth and ſeventeenth. 1 Forbidding her, *mane & tange*, to *ſtay* and to *touch*; 2 and bidding her, *Vade & dic*, to get her quickly to *His* brethren, and tell them, *His* Reſurrection was paſt, for (*aſcendo*) He was taking thought for His Aſcenſion, and preparing for that. Thus lieth the order, and the parts.

The uſe will be, that we, in our ſeeking, carry our ſelves as ſhee did: and ſo may we have the happineſſe, that ſhe had, to finde CHRIST, as He is now to be found in the vertue of *His Reſurrection*.

* * *

VER. XI.

But Marie ſtood by the Sepulcher, weeping: and as ſhe wept, ſhe ſtooped, and looked into the Sepulcher.

OF the favours vouchſafed this ſame *felix peccatrix* (as the Fathers terme her) this day, 1 To *ſee* but CHRISTS Angells, 2 To *ſee* CHRIST at all, 3 To *ſee him* firſt of all, 4 But, more than all theſe, to be imployed by *him* in ſo heavenly an errand; reaſon we can render none, that helped her to theſe, but that, which in a place *Chriſt* Himſelfe renders, *Quià dilexit multùm*, becauſe ſhe loved much. Luc.7.47.

She loved much: we cannot ſay, She beleeved much. For, by her *ſuſtulerunt* thrice repeated (the ſecond, thirteenth, fifteenth verſes) it ſeemes, ſhe beleeved no more, than juſt as much as the High Prieſts would have had the world beleeve, that *he was taken away by night*.

Defectus fidei non eſt negandus, affectus amoris non eſt vituperandus: It is *Origen*. Wee cannot commend her faith; her love, we cannot but commend; and ſo doe: Commend it in her, commend it to you. Much it was, and much good proofe gave ſhe of it. Before, to *him* living: now, to *Him* dead. To Him dead, there are diverſe: 1 She was laſt at His croſſe, and firſt at His grave: 2 Staied longeſt there, was ſooneſt here: 3 Could not reſt, till ſhe were up to ſeeke Him: 4 Sought Him, while it was yet darke, before ſhe had light to ſeeke Him by. Matt.28.13.

But, to take her as we finde her in the Text, and to looke no whither elſe. There are, in the Text, no leſſe than ten, all arguments of her great love: all, as it were a commentarie upon *dilexit multùm*. And even in this firſt verſe, there are five of them.

1 The firſt in theſe words; *ſtabat juxta monumentum*, that ſhe ſtood by the grave. A place, where faint love loves not to ſtand. Bring Him to the grave, and lay Him in the grave, and there leave Him: but come no more at it, nor ſtand not long by it. Stand by Him, while He is alive, ſo did many; ſtand, and goe, and ſit by Him. But, *ſtans juxta monumentum*, ſtand by Him dead; *Marie Magdalen*, ſhe did it, and ſhe onely did it, and none but ſhe. *Amor ſtans juxta mouumentum.*

2 The next in theſe, *Maria autem ſtabat. But Marie ſtood.* In the *autem*, the *but* (that helpes us to another.) *But Marie ſtood* (that is as much to ſay, as) others did not, *But*, ſhe did. *Peter* and *Iohn* were there but even now. Thither they came, but not finding *Him*, away they went. They went: *But Marie* went not, ſhe *ſtood ſtill*. Their *going away* commends her *ſtaying behinde*. To the grave *ſhee came* before them, from the grave *ſhe went* to tell them, to the grave *ſhe returnes* with them, at the grave *ſhe ſtayes* behinde them. *Fortior eam figebat affectus*, ſaith *Auguſtine* a ſtronger affection fixed her; ſo fixed her, that ſhe had not the power to remove thence. Goe who would, ſhe would not, but *ſtay ſtill*. *To ſtay*, while others doe ſo, while companie ſtayes, that is the worlds love: But *Peter* is gone, and *Iohn* too: all are gone, and wee left alone; then to *ſtay*, is love, and conſtant Love. *Amor manens, aliis recedentibus*, Love, that when others ſhrinke and give over, holds out ſtill. Verſe 8.

3 The third in theſe, *ſhee ſtood, and ſhe wept:* and, not a teare or two; but *ſhe wept* a good (as we ſay;) that the Angells, that CHRIST Himſelfe pitie her, and both of them, the firſt thing they doe, they aske her, *why ſhe wept ſo?* Both of them begin with that queſtion. And, in this, is love. For, if, when CHRIST *ſtood at Lazarus's graves ſide and wept*, the Iewes ſaid, *See how He loved him:* may not we ſay the very ſame, Ioh.11.36.

ſame, when *Marie ſtood at Chriſts grave and wept : See, how ſhe loved Him ?* Whoſe preſence ſhe wiſhed for, *His* miſſe ſhe wept for ; whom ſhe dearely loved, while ſhe had *Him*, ſhe bitterly bewailed, when ſhe loſt *Him*. *Amor amarè flens*, Love running downe the cheekes.

4 The fourth in theſe, *And as ſhe wept, ſhee ſtooped, and looked in*, ever and anon. That is, ſhe did ſo *weepe*, as, ſhe did *ſeeke* withall. *Weeping* without *ſeeking*, is but to ſmall purpoſe. But, her *weeping* hindred not her *ſeeking* ; Her ſorrow dulled not her diligence. And, diligence is a character of love, comes from the ſame roote, *dilectio* and *diligentia* from *diligo*, both. *Amor diligentiam diligens*.

5 To *ſeeke*, is one thing : not to give over *ſeeking*, is another. For, I aske, why ſhould ſhee now looke in ? *Peter* and *Iohn* had looked there before ; nay, had beene in the grave (they.) It makes no matter : ſhe will not truſt *Peters* eyes, nor *Iohns*, neither. Ver.8. But, ſhe her ſelfe had before this, looked in (too.) No force, ſhe will not truſt her ſelfe, ſhe will ſuſpect her owne eyes, ſhe will rather thinke, *ſhe looked* not well before, than leave off her *looking*. It is not enough for love, to *looke* in once. Thus we uſe, this is our manner when we ſeeke a thing ſeriouſly ; where we have ſought already, there to ſeeke againe, thinking we did it not well, but, if we now looke againe, better we ſhall ſurely finde it, then. *Amor quærens ubi quæſivit :* Love, that never thinkes, it hath looked enough. Theſe five.

And, by theſe five, we may take meaſure of our love, and of the true *multum* of it. *Vt proſit nobis ejus ſtare, ejus plorare, & quærere* (ſaith *Origen*) that her *ſtanding*, her *weeping*, and *ſeeking*, we may take ſome good by them.

I doubt, ours will fall ſhort. *Stay* by Him alive, that we can, *juxta menſam :* but *juxta monumentum*, who takes up His ſtanding there ? And our love it is dry-eyed, it cannot *weepe* : it is ſtiffe-joynted, it cannot ſtoope to *ſeeke*. If it doe, and we hit not on Him at firſt, away we goe, with *Peter* and *Iohn* ; we ſtay it not out with *Mary Magdalen*. A ſigne, our love is little, and light, and our *ſeeking* ſutable, and ſo, it is without ſucceſſe. We finde not *Chriſt*, no mervaile : but, *ſeeke Him* as ſhe ſought *Him*, and we ſhall ſpeede, as ſhe ſped.

VER. 16.

And ſaw two Angells, in white, ſitting, the one at the head, the other at the feet, where the bodie of Ieſus had lien.

For what came of this ? Thus *ſtaying* by it, and thus *looking in*, againe and again, though ſhe ſaw not *Chriſt* at firſt, ſhe *ſees His Angells*. For ſo it pleaſed *Chriſt* to come by degrees : *His Angells*, before *Him*. And, it is no vulgar honour, this, to *ſee* but *an Angell :* what would one of us give to ſee but the like ſight ?

We are now at the *Angells* Part. Their *appearing*, in this verſe. There are foure points in it : 1 Their *place*, 2 Their *habit*, 3 Their *ſite*, 4 and their *order*. 1 *Place*, in the grave, 2 *Habit*, in white, 3 *ſite*, they were ſitting, 4 and their *order in ſitting*, one at the *head*, the other at the *feet*.

1 The Place, *In the grave* ſhe ſaw them : and *Angells* in a *grave*, is a ſtrange ſight, a ſight never ſeene before ; not till *Chriſts* body had beene there, never, till this day ; this the firſt newes of *Angells* in that place. For, a *grave*, is no place for *Angells* (one would thinke ;) for wormes rather : Bleſſed *Angells*, not but in a bleſſed place. But ſince CHRIST lay there, that place is bleſſed. There was a voice heard from Rev.14.13. Pſal.116.15. heaven, *Bleſſed be the dead : Precious the death, Glorious the memorie* now, *of them that die in the Lord*. And, even this, that the *Angells* diſdained not now to come thither, and to ſit there, is an *auſpicium* of a great change to enſue in the ſtate of that place. *Quid glorioſius Angelo ? quid vilius vermiculo ?* ſaith *Auguſtine*. *Qui fuit vermiculorum locus, eſt & Angelorum*. That which was the place for wormes, is become a place for *Angells*.

2 Their *Habit*, *In white*. So were there diverſe of them, diverſe times, this day, ſeene, *in white*, all; in that colour. It ſeemes to be their *Eaſter-day* colour, for at this Feaſt, they all doe their ſervice in it. Their *Eaſter-day* colour, for it is the colour of the *Reſurrection*. The ſtate whereof when *Chriſt* would repreſent upon the Mount, *His raiment was all white, no Fuller in the earth could come neere it*. And our colour it ſhall be, when riſing againe, we *ſhall walke in white robes, and follow the Lambe whitherſoever He goeth*. Revel. 7.9.

Heaven mourned on *Good-friday*; the Eclipſe made all then in blacke. *Eaſter-day*, it rejoyceth, *Heaven and Angells, all in white*. *Salomon* tells us, it is the colour of joy. And that is the ſtate of joy, and this the day of the firſt joyfull tydings of it, with joy ever celebrated, even *in albis*, eight dayes together, by them that found CHRIST. Eccleſ. 9.8.

3 *In white*, and *ſitting*: As the colour, of joy; ſo, the ſituation, of reſt. So wee ſay, *Sit downe*, and *reſt*. And ſo, is the grave made by this mornings worke, a place of *reſt*. *Reſt*, not from our labours onely, ſo doe the beaſts reſt when they die: But as it is in the XVI. *Pſalme* (a *Pſalme* of the *reſurrection*) a *reſt in hope*; hope, of riſing againe, the members in the vertue of their head, who this day is riſen. So, to enter into the reſt, which yet *remaineth for the people of* GOD, even the Sabbath eternall. Pſal. 16.9. Heb. 4.9.

4 *Sitting*, and in this order *ſitting*, *at the head, one*; *at the feet, another, where His bodie had lien*.

1 Which order may well referre to CHRIST Himſelfe, whoſe body was the true Arke indeed, *In which it pleaſed the* GOD*-head to dwell bodily*; and is therefore here betweene two *Angells*, as was the *Arke* (the type of it) *betweene the two Cherubims*. Col. 2.9. Exod. 25.19.

2 May alſo referre to *Marie Magdalen*. She had *annointed His head*, She had *annointed His feete*: at theſe two places, *ſit the two Angells*, as it were to acknowledge ſo much for her ſake. Mat. 26.7. Ioh. 11.3.

3 In myſterie, they referre it thus. Becauſe *Caput Chriſti Deus*, the God-head is the head of CHRIST, and *His feete* (which the Serpent did bruiſe) *His manhood*; that either of theſe hath his Angell. That, to CHRIST *man*, no leſſe than to CHRIST *God*, the Angels doe now their ſervice. *In principio erat verbum*, *His God-head*; there, an Angell: *Verbum caro factum*, *His man-hood*; there, another. And *let all the Angells of* GOD *worſhip Him* in both. Even in *His* man-hood, at *His* cradle (the head of it) a queere of Angells; at *His* grave (the feete of it) Angells likewiſe. 1 Cor. 11.3. Gen. 3.15. Heb. 1.6. Luc. 2.13.

4. And laſtly, for our comfort (thus.) That, henceforth even ſuch ſhall our graves be, if we be ſo happy as to *have our parts in the firſt reſurrection*, which is of the ſoule from ſinne. We ſhall goe to our graves *in white* (in the comfort, and colour of *hope*) lie betweene *two Angels*, there: they guard our bodies dead, and preſent them alive againe at the *Reſurrection*. Revel. 20.6.

1. Yet before we leave them, to learne ſomewhat of the *Angels*: ſpecially, of the *Angell that ſate at the feete*. That, betweene them there was no ſtriving for places. He that *ſate at the feete*, as well content with his place, as he that *at the head*. We, to be ſo, by their example. For, with us, both the *Angels* would have beene *at the head*, never an one *at the feet*: with us, none would be at the *feet* by his good will; *Head-Angels* all.

2. Againe, from them both. That, inaſmuch, as the *head* ever ſtands for the beginning, and the *feet* for the end, that we be carefull, that our beginnings only be not glorious (O an *Angel* at the head in any wiſe;) but that we looke to the *feet*, there be another there, too. *Ne turpiter atrum Deſinat*, that it end not in a blacke *Angel*, that began in a white. And this for the *Angels appearing*.

VER.

VER. 13

And they ſaid to her, Woman, why weepeſt thou? She ſaid to them, They have taken away my Lord, and I know not where they have laid Him.

Their queſtion. Now to their *ſpeech.* It was not a dumbe ſhew, this, a bare apparition, and ſo vaniſhed away. It was *viſio & vox,* a vocall viſion. Here is a dialogue, too: *The Angells ſpeake to her.*

Gregorie. And they aske her, *Quid ploras?* Why ſhee wept? what cauſe ſhee had to *weepe.* They meane, ſhe had none (as indeed, no more ſhe had.) All was in error, *piæ lachrymæ, ſed cæca,* teares of griefe, but falſe griefe, imagining that to be, that was not, *Him* to be dead, that was alive. She *weepes,* becauſe ſhe found the grave empty, which GOD forbid ſhe ſhould have found full, for then CHRIST muſt have beene dead ſtill, and ſo, no Reſurrection.

And this caſe of *Mary Magdalen* is our caſe oftentimes. In the error of our conceit to weepe, where wee have no cauſe; to joy, where wee have as little. Where we ſhould, where we have cauſe to joy, we weepe: and, where to weepe, we joy. Our *ploras* hath never a *quid.* Falſe joyes, and falſe ſorrowes, falſe hopes, and falſe feares this life of ours is full of, GOD helpe us.

Now becauſe ſhe erred, they aske her the cauſe, that ſhe alledging it, they may take it away, and ſhew it [illegible] bee no cauſe. As the *elench, à non causâ pro causâ* makes foule rule among us, beguiles us, all our life long.

Her anſwer. Will yee heare her anſwer to, *Why weepe you?* Why? *ſuſtulerunt,* that was the cauſe, *Her Lord* was gone, *was taken away.*

1 And a good cauſe it had beene, if it had beene true. Any have cauſe to grieve, that have loſt, loſt a good Lord, ſo good and gracious a Lord, as *Hee* had beene to her.

2 But that is not all: a worſe matter, a greater griefe than that. When one dieth, we reckon him *taken away,* that is one kind of *taking away.* But His dead body is left; ſo, all is not taken from us; That was not her caſe. For, in ſaying *(her Lord)* ſhe means not, *Her Lord* alive, that is not it: ſhe meanes not, they had ſlaine *Him,* they had *taken away* His life (ſhe had wept her fill for that, already.) But, *her Lord,* that is, His dead body. For, though *His* life was gone, yet *His* body was left. And, that was all, ſhe now had left of *Him* (that, ſhe cals *Her Lord*) and, that, they *had taken away* from her, too. A poore one it was, yet ſome comfort it was to her, to have even that left her, to viſite, to annoint, to doe other offices of love, even to that. Ambroſ. *Etiam viſo cadavere recaleſcit amor,* at the ſight, even of that, will love revive, it will fetch life of love againe. But now, here is her caſe; that, is gone, and all, and nothing, but an empty grave, now left to ſtand by. That S. *Auguſtine* ſaith well, *ſublatus de monumento,* grieved her more, than *occiſus in ligno,* for, then ſomething yet was left, now, nothing at all. Right *ſuſtulerunt,* taken away quite and cleane.

3 And thirdly, her *neſcio ubi.* For though *He* be *taken away,* it is ſome comfort yet, if we know where to fetch *Him* againe. But here, *He* is gone without all hope of recovery, or getting againe. For *they* (but ſhe knew not who) *had carryed Him* (ſhe knew not whither) *laide Him* (ſhe knew not where) there to do to *Him* (ſhe knew not what.) So that now ſhe knew not, whither to goe, to finde any comfort. It was *neſcio ubi,* with her right. Put all theſe together, *His life taken away, His body taken away,* and *carried no man knowes whither;* and doe they aske, *why ſhee wept?* or, can any blame her for it?

Her errour. The truth is, none had *taken away Her Lord,* for all this: for, all this while *Her Lord* was well, was, as ſhe would have had *Him,* alive and ſafe. *He* went away of

Himſelfe, none carried Him thence. What of that? *Non credens ſuſcitatum, credidit ſublatum,* for want of beleefe *He was riſen,* ſhee beleeved, *He was carried away.* Shee erred in ſo beleeving, there was errour in her love, but there was love in her errour too.

Yet, her love

And, give me leave to lay out three more arguments of her love, out of this verſe (to make up eight, towards the making up of her *multùm.*)

1 The very title ſhe gives *Him,* of *Dominum meum,* is one, *My* LORD, that ſhee gives *Him* that terme. For, it ſhewes, her love and reſpect was no whit abated, by the ſcandall of His death. It was a moſt opprobrious, ignominious, ſhamefull death He ſuffered; ſuch, as in the eyes of the world, any would have beene aſhamed to owne *Him* (or ſay of *Him, Meum:*) but, any would have beene afraid to honour Him with that title, to ſtile Him, *Dominum.* She was neither. *Meum,* for hers; *Dominum meum,* for her LORD ſhe acknowledgeth Him, is neither aſhamed, nor afraid to continue that title ſtill. *Amor ſcandalo non ſcandalizatus.*

2 Another (which I take to be farre beyond this) That, ſhe having looked into the grave a little before, and ſeene never an *Angell* there; and of a ſudden looking in now, and ſeeing *two,* (a ſight, able to have amazed any; any, but her) It moves not her at all. The ſuddenneſſe, the ſtrangeneſſe, the gloriousneſſe of the ſight, yea, even of *Angels,* move her not at all. Shee ſeemes to have no ſenſe of it, and ſo to be in a kinde of extaſie all the while. *Domine, propter te eſt extra ſe,* ſaith *Bernard. Amor extaſin patiens.*

3 And thirdly, as that ſtrange ſight affected her not a whit: ſo neither did their comfortable ſpeech worke with her at all. Comfortable, I call it, for they that aske the cauſe, why, (*why weepe you?*) ſhew, they would remove it, if it lay in them. Neither of theſe did, or could move her, or make her once leave her weeping: ſhee wept on, ſtill (CHRIST will aske her, *quid ploras?* by and by againe.) If ſhee finde an *Angell,* if ſhe finde not *her* LORD, it will not ſerve. Shee had rather finde His dead body, than them in all their glory. No man in earth, no *Angell* in heaven can comfort her, none but *He* that is *taken away,* CHRIST, and none but CHRIST; and, till ſhe finde *Him* againe, her ſoule refuſeth all manner comfort: yea, even from Heaven, even from the *Angels* themſelves: Theſe three. *Amor ſuper amiſſum renuens conſolari.*

Thus ſhee, in her love, for her ſuppoſed loſſe, or *taking away.* And what ſhall become of us, in ours then? That loſe *Him* 1 not once, but oft; 2 And not in ſuppoſe, as ſhe did, but in very deed; 3 And that, by ſinne (the worſt loſſe of all;) 4 And that, not by any others *taking away,* but by our owne act, and wilfull default; and are not grieved, nay not moved a whit, breake none of our wonted ſports for it, as if we reckoned *Him,* as good loſt, as found. Yea, when CHRIST and the HOLY GHOST, and the favour of GOD, and all is gone, how ſoone, how eaſily are we comforted againe for all this? that, none ſhall need to ſay, *quid ploras?* to us, rather, *quid non ploras?* aske us, why we weepe not, having ſo good cauſe to doe it, as we then have? This for the *Angels* part.

VER. 14.

When ſhee had thus ſaid, ſhee turned her ſelfe about, and ſaw IESVS *ſtanding, and knew not that it was* IESVS.

Alwayes the Angels, (we ſee) touched the right ſtring, and ſhee tells them the wrong cauſe, but yet the right, if it had beene right.

Now, to this anſwer of hers, they would have replyed, and taken away her errour touching her LORDS *taking away;* that if ſhee knew all, ſhee would have left her *ſeeking,* and *ſet* her downe by them: and left her *weeping,* and beene *in white* as well as they.

But, here is a *Superſedeas* to them: The LORD Himſelfe comes in place. (Now come we from the *ſeeking Him* dead, to the finding *Him* alive.) For, when *He* ſaw, no *Angels*, no *ſight*, no *ſpeech* of theirs would ſerve, none but her LORD could give her any comfort; *Her* LORD comes. CHRISTVS *adeſt*.

Adeſt CHRISTVS, *nec ab eis unquam abeſt, à quibus quæritur*, ſaith *Auguſtine*, CHRIST is found, found by her; And this caſe of hers, ſhall be the caſe of all that ſeriouſly ſeeke *Him*. This woman here, for one, ſhe ſought *Him* (we ſee.) They that went to *Emmaus* to day, they but talked of *Him* ſadly, and they both found *Him*. Why, *Hee is found of them that ſeeke Him not*, Eſay 65.1. but, of them that *ſeeke Him*, never but found. *For, Thou* LORD *never faileſt them that ſeeke Thee*, Pſalme 9.10. GOD *is not unrighteous, to forget the worke and labour of their love that ſeeke Him*, Heb.6.10.

So, finde *Him* they ſhall, but happily not all ſo fully at firſt, no more than ſhee did. For, firſt (to try her yet a little further) He comes unknowne, ſtands by her, and ſhe little thought it had beene *He*.

A caſe that likewiſe falls out full oft. *Doubtleſſe, He is not farre from every one of*
Act.17.27. *us*, ſaith the Apoſtle to the *Athenians*. But *He is neerer us many times than wee thinke*;
Iob 9.11. *even hard by us, and we not aware of it*, ſaith *Iob*. And, *O ſi cognoviſſes & tu*, O if we
Luke 19.42. did know (and it ſtandeth us in hand to pray that we may know) when He is ſo, for,
Luke 19.44. that is *the time of our viſitation*.

Saint *Iohn* ſaith here, *the Angels were ſitting*: Saint *Luke* ſaith, *they ſtood*, Luke 24.4. They are thus reconciled. That, CHRIST comming in preſence, the *Angels* which before *were ſitting, ſtood up*. Their *ſtanding up*, made *Mary Magdalen* turne her to ſee who it was they roſe to. And ſo, CHRIST ſhe ſaw, but knew *Him* not.

Not onely not knew *Him*, but mis-knew *Him, tooke Him for the Gardiner*. Teares will dimme the ſight, and it was yet ſcarce day, and ſhe, ſeeing one, and not knowing what any one ſhould make in the ground ſo early, but hee that dreſſed it, ſhee might
Luke 24.16. well miſtake. But it was more than ſo: *Her eyes were not holden* only, *that ſhe did not*
Marke 16.12. *know Him*, but over and beſide, *He did appeare* ἑτέρᾳ μορφῇ, in ſome ſuch ſhape, as might reſemble the *Gardiner*, whom ſhee tooke *Him* for.

Proper enough it was, it fitted well the time and place (this perſon.) The time, It was the Spring: the place, It was a garden (that place is moſt in requeſt at that time) for that place and time, a *Gardiner* doth well.

Of which her ſo taking *Him*, Saint *Gregory* ſaith well, *Profectò errando non erravit*. She did not miſtake in taking *Him* for a *Gardiner*: though ſhee might ſeeme to erre in ſome ſenſe, yet in ſome other ſhe was in the right. For, in a ſenſe, and a good ſenſe, CHRIST may well be ſaid to be a *Gardiner*, and indeed is one. For, our rule is, CHRIST, as *He* appeares, ſo *He* is, ever: No falſe ſemblant in *Him*.

1. A *Gardiner* He is then. The firſt, the faireſt garden that ever was (Paradiſe) He was the *Gardiner*, it was of His planting. So, a *Gardiner*.

2. And ever ſince it is He that (as GOD) makes all our gardens greene, ſends us yearely the Spring, and all the herbs and flowers we then gather; and neither *Paul* with his planting, nor *Apollo* with his watering, could doe any good without Him. So a *Gardiner* in that ſenſe.

3. But not in that alone; but Hee it is that gardens our ſoules too, and makes
Ieren.31.11: them, as the Prophet ſaith, *Like a well-watered Garden*, weeds out of them whatſoever is noyſome or unſavoury, ſowes and plants them with true roots and ſeeds of righteouſneſſe, waters them with the dew of His grace, and makes them bring forth fruit to eternall life.

But it is none of all theſe, but beſides all theſe, nay over and above all theſe, this day (if ever) moſt properly He was a *Gardiner*. Was one, and ſo after a more peculiar manner, might take this likeneſſe on Him. CHRIST riſing was indeed a *Gardiner*, and that a ſtrange one, who made ſuch an herbe grow out of the ground this day, as the like was never ſeene before, a dead body, to ſhoot forth alive out of the grave.

I aske, was He ſo this day alone? No, but this profeſſion of His, this day begun, He will follow to the end. For, He it is, that by vertue of this mornings act, ſhall garden our bodies, too: turne all our graves into garden-plots: Yea, ſhall one day turne land and ſea and all into a great garden, and ſo husband them, as they ſhall in due time bring forth live bodies, even all our bodies alive againe.

Long before did *Eſay* ſee this and ſing of it, in his ſong *Eſay* 26. 19. reſembling the reſurrection to a Spring-garden. *Awake and ſing* (ſaith he) *ye that dwell for a time are as it were ſowen in the duſt, for His dew ſhall be as the dew of herbs, and the earth ſhall ſhoot forth her dead.* So then: He appeared no other, than Hee was: A *Gardiner* Hee was, not in ſhew alone, but *opere & veritate,* and ſo came in His owne likeneſſe. This for CHRISTS *appearing.* Now to His *ſpeech* (but, as *unknowne* ſtill.)

VER. 15.

IESVS ſaith to her, Woman, why weepeſt thou? whom ſeekeſt thou? She (ſuppoſing He had been the Gardiner) ſaid to Him; Sir, if thou have borne Him hence, tell me where thou haſt laid Him, and I will take Him thence.

CHRISTS queſtion unknowne.

Still *ſhe weepes:* So He begins with *quid ploras?* askes the ſame queſtion the *Angels* had before; onely quickens it a little with *Quem quæris, Whom ſeeke you?* So, *quem quæris, quærit à te quem quæris,* whom ſhe ſought, He askes her *whom ſhe ſought? Si quæris, cur non cognoſcis? ſi cognoſcis, cur quæris?* ſaith *Auguſtine.* If ſhe *ſeeke* Him, why knowes ſhe Him not? If ſhe know Him, why ſeekes ſhe Him ſtill? A common thing with us (this alſo.) To ſeeke a thing, and when we have found it, not to know, we have ſo; but even CHRISTVM *à* CHRISTO *quærere,* to aske CHRIST for CHRIST. Which how-ever it fall in other matters, in this ſeeking of CHRIST, it is ſafe. Even when we ſeeke CHRIST, to pray to CHRIST, to helpe us to finde CHRIST; we ſhall doe it full evill without Him.

Auguſtine.

This *quid ploras?* it comes now twice. The Angels asked it, we ſtood not on it then. Now, ſeeing CHRIST askes it againe, the ſecond time, we will thinke there is ſomething in it, and ſtay a little at it. The rather, for that it is the very opening of His mouth, the very firſt words that ever came from Him, that he ſpake firſt of all, after His riſing againe from death. There is ſure ſome more than ordinary matter in this *quid ploras?* if it be, but even for that.

Thus ſay the Fathers; [1] *That Mary Magdalen ſtanding by the graves ſide,* and there *weeping,* is thus brought in, to repreſent unto us, the ſtate of all mankinde before this day, the day of CHRISTS riſing againe, *Weeping over the dead, as doe the heathen that have no hope:* comes CHRIST with His *quid ploras, Why doe you weepe?* As much to ſay, as *ne plores; Weepe not, why ſhould you weepe?* There is no cauſe of *weeping* now. Hence-forth none ſhall need to *ſtand by the grave to weepe* there any more. A queſtion very proper for *Eaſter-day,* for the day of the *Reſurrection.* For, if there be a riſing againe, *quid ploras?* is right, *why* ſhould ſhe, *why* ſhould any *weepe* then?

1 Theſſ. 4. 13.

So that this *quid ploras* of CHRISTS, wipes away teares from all eyes, and as we ſing in the thirtieth *Pſalme* (whoſe title is, the *Pſalme of the Reſurrection*) *puts off our ſackcloth,* that is our mourning weeds, *girds us with gladneſſe,* puts us all *in white* with the *Angels.*

Ploras then, leave that for *Good-friday,* for His Paſſion: *Weepe* then, and ſpare not. But, *quid ploras?* for *Eaſter-day,* is in kinde (the Feaſt of the *Reſurrection*) why ſhould there be any *weeping* upon it? Is not CHRIST riſen? Shall not He raiſe us with Him? Is He not a *Gardiner,* to make our bodies ſowne, to grow againe? *Ploras,* leave that to the *heathen, that are without all hope;* but to the Chriſtian man, *quid ploras? Why ſhould he weepe?* he *hath hopes;* the Head is already riſen, the members ſhall, in their due time follow Him.

I obſerve, that foure times this day, at foure ſeverall appearings, [1] at the firſt (at this here) He asked her, *quid ploras? Why ſhe wept?* 2 Of them that went to *Emmaus*, Luke 24.17. *quid triſtes eſtis? Why are ye ſad?* 3 Within a verſe following (the 19.) He ſaith to the Eleven, *Pax vobis, Peace be to them:* 4 And to the women that met Him on the Matth. 28.9. way, χαίρετε, that is, *Rejoyce, be glad*. So, no *weeping*, no *being ſad*: now; nothing this day, but *peace* and *joy*: they doe properly belong to this Feaſt.

And, this I note the more willingly, now, this yeare; becauſe the laſt *Eaſter* we could not ſo well have noted it. Some *wept* then; all were *ſad*, little *joy* there was, and there was a *quid*, a good cauſe for it. But bleſſed be GOD that hath now ſent us a more kindly *Eaſter*, of this, by taking away the cauſe of our ſorrow then, that we may preach of *Quid ploras?* and be far from it. So much for *quid ploras?* CHRISTS queſtion. Now to her anſwer.

Her anſwer. She is ſtill where ſhe was; at *ſuſtulerunt* before, at *ſuſtuliſti*, now: *ſi tu ſuſtuliſti*: we ſhall never get that word from her.

But, to CHRIST ſhe ſeemes ſomewhat more harſh, than to the *Angels*. To them ſhe complaines of others, *They have taken*. CHRIST ſhe ſeemes to charge, at leaſt to ſuſpect of the fact, as if Hee looked like one that had beene a breaker up of graves, a carrier away of Corſes out of their place of reſt. Her *(if)* implies as much. But pardon love: as it feares where it needs not, ſo it ſuſpects oft, where it hath no cauſe. Hee, or any that comes in our way, hath done it, *hath taken Him away*, when love is at a loſſe. But *Bernard* ſpeakes to CHRIST for her; *Domine, amor quem habebat in Te, & dolor quem habebat de Te, excuſet eam apud Te, ſi fortè erravit circa Te*: That the love ſhee bare to Him, the ſorrow ſhee had for Him, may excuſe her with Him, if ſhe were in any errour concerning Him, in her ſaying, *Si Tu ſuſtuliſti*.

Origen. And yet, ſee how GOD ſhall direct the tongue! In thus charging Him, *Prophetat & neſcit*, She ſayes truer than ſhe was aware. For indeed, if any *tooke Him away*, it was He did it. So, ſhee was not much amiſſe. Her *ſi tu*, was true, though not in her ſenſe. For, *quod de ipſo factum eſt, ipſe fecit*. All that was done to Him, He did Chryſologus. it Himſelfe. *His taking away, virtus fuit, non facinus*, was by His owne power, not by the act of any other: *Et gloria, non injuria*, No other mans injury it was, but His owne glory, that ſhe found Him not there. This was true, but this was no part of her meaning.

I cannot here paſſe over two more Characters of her love, that ſo you may have the full ten I promiſed.

1 One, in *ſi tu ſuſtuliſti Eum*, in her *Eum*, in her [*Him.*] *Him?* Which *Him?* Her affections ſeeme ſo to tranſport her, as ſhe ſayes no man knows what. To one, a meere ſtranger to her, and ſhe to him, ſhe talkes of one thrice under the terme of *Him, If thou haſt taken Him away, tell me where thou haſt laid Him, and I will fetch Him*; *Him, Him*, and *Him*, and never names Him, or tells who He is. This is *Solœciſmus amoris*, an irregular ſpeech, but love's owne dialect. *Him*, is enough with love, who knowes not who that is? It ſuppoſes every body, all the world bound to take notice of Him whom we looke for, onely by ſaying, *Him*; though we never tell His name, nor ſay a word more. *Amor, quem ipſe cogitat, neminem putans ignorare*.

2 The other is in her *ego tollam*; If He would tell her where He had laid Him, ſhe would goe fetch Him (that ſhe would.) Alaſſe poore woman, ſhe was not able to lift Him. There are more than one, or two either, allowed to the carrying of a corps.

John 9.39. As for *His*, it had more than *an hundred pound weight of myrrhe and other odours* upon it, beſide the poiſe of a dead body. She could not doe it. Well, yet ſhe would doe it, though. *O mulier, non mulier* (ſaith *Origen*) for *ego tollam* ſeemes rather the ſpeech of a Porter, or of ſome luſty ſtrong fellow at leaſt, than of a ſilly weake woman. But love makes women more than women, at leaſt it makes them have νοῦν ὑπὲρ ἰσχὺν the courage above the ſtrength, farre. Never meaſures her owne forces, no burden too heavie, no aſſay too hard for love, *& nihil erubeſcit niſi nomen difficultatis*; and is not aſhamed of any thing, but that any thing ſhould be too hard or too heavie for it. *Affectus ſine menſurâ virium propriarum*. Both theſe argue *dilexit multùm*. And ſo now, you have the full number of ten.

VER. 16.

IESVS *ſaith to her, Mary: She turned her ſelfe, and ſaid to Him, Rabboni; that is to ſay, Maſter.*

CHRISTS ſecond ſpeech.

Now *magnes amoris amor*. Nothing ſo allures, ſo drawes love to it, as doth love it ſelfe. In CHRIST ſpecially, and in ſuch, in whom the ſame minde is. For, when *her* LORD *ſaw*, there was no taking away *His taking away* from her, all was in vaine, neither men, nor *Angels*, nor Himſelfe (ſo long as He kept *Himſelfe Gardiner*) could get any thing of her, but *her* LORD was gone, *He was taken away*; and that for the want of IESVS, nothing but IESVS could yeeld her any comfort: *He* is no longer able to containe, but even diſcloſes *Himſelfe*; And diſcloſes *Himſelfe* by *His* voice.

For, it ſhould ſeeme, before, with His ſhape, He had changed that alſo. But now, He ſpeakes to her in His knowne voice, in the wonted accent of it, does but name her name, *Mary*, no more, and that was enough. That was as much to ſay, *Recognoſce à quo recognoſceris*; ſhe would at leaſt take notice of Him, that ſhewed He was no ſtranger, by calling her by her name. For, whom we call by their names, we take particular notice of. So GOD ſayes to *Moſes*, *Te autem cognovi de nomine*, *Thou, haſt ſound grace in My ſight, and I know thee by thy name.* As GOD, *Moſes*; So CHRIST *Mary Magdalen*.

Auguſtine. *Exod.* 33. 17.

And this indeed is the right way to know CHRIST; to be knowne of Him firſt. *Gal.* 4. 9. the *Apoſtle* ſaith, *Now we have knowne* GOD (and then correcteth himſelfe) *or rather have beene knowne of* GOD. For, till he know us, we ſhall never know Him aright.

And now, loe, CHRIST is found, found alive that was ſought dead. A cloud may be ſo thicke, we ſhall not ſee the Sunne thorow it. The Sunne muſt ſcatter that cloud, and then we may. Here is an example of it. It is ſtrange, a thicke cloud of heavineſſe had ſo covered her, as, ſee Him ſhe could not, thorow it: this one word, theſe two ſyllables [*Mary*] from His mouth, ſcatters it, all. No ſooner had His voice ſounded in her eares, but it drives away all the miſt, dries up her teares, lightens her eyes, that ſhe knew Him ſtraight, and anſwers Him with her wonted ſalutation, *Rabboni*. If it had lien in her power to have raiſed Him from the dead, ſhe would not have failed, but done it (I dare ſay.) Now, it is done to her hands.

Her anſwer.

And with this, all is turned out and in. A new world, now. Away with *ſuſtulerunt*; *His taking away*, is taken away quite. For, if *His taking away* were her ſorrow; *Contrariorum contraria conſequentia. Si de ſublato ploravit, de ſuſcitato exultavit*, wee may be ſure: If ſad for His death, for *His taking away*; then glad for His riſing, for His reſtoring againe. Surely, if ſhe would have beene glad but to have found but His dead body; now ſhe findes it, and Him, alive, what was her joy, how great may we thinke? So that, by this ſhe ſaw, *Quid ploras* was not asked her for nought, that it was no impertinent queſtion, as it fell out. Well now, He that was thought loſt, is found againe: and found, not, as He was ſought for, not a dead body, but a living ſoule; nay, *a quickening Spirit*, then. And that might *Mary Magdalen* well ſay. He ſhewed it, for He quickned her and her Spirits, that were as good as dead. You thought you ſhould have come to CHRISTS Reſurrection to day, and ſo you doe. But not to His alone, but even to *Mary Magdalens* reſurrection, too. For, in very deed, a kinde of reſurrection it was, was wrought in her; revived, as it were, and raiſed from a dead and drooping, to a lively and cheerefull eſtate. The *Gardiner* had done his part, made her all greene on the ſudden.

Auguſtine. 1 *Cor.* 15 45.

And all this, by a word of His mouth. Such power is there in every word of His; ſo eaſily are they called, whom CHRIST will but ſpeake to.

But, by this we ſee, when He would be made knowne to her after His riſing, He did chooſe to be made knowne by the eare rather than by the eye. By hearing rather than

Luc. 24 16. than by appearing. Opens her eares firſt, and her eyes after. *Her eyes were holden*, till Pſal. 40.6. her eares were opened; comes *aures autem aperuiſti mihi*, and that opens them.

With the Philoſophers, *hearing* is the ſenſe of wiſdome. With us, in divinitie, it is the ſenſe of faith. So, moſt meet. CHRIST is the *Word*, hearing then (that ſenſe) is CHRISTS ſenſe; *voce quàm viſu*, more proper to the *Word*. So, *ſicut* Pſal. 48.8. *audivimus* goes before, and then, *ſic vidimus* comes after. In matters of faith the eare goes firſt, ever, and is of more uſe, and to be truſted before the eye. For, in many caſes faith holdeth, where ſight faileth.

Pſal. 95.7. This then is a good way to come to the knowledge of CHRIST, by *Hodiè ſi vocem*, to *heare His voice*. Howbeit, it is not the onely way. There is another way to take notice of Him by, beſides, and we to take notice of it. On this very day we have them both.

For, twice this day came CHRIST; unknowne firſt, and then knowne, after. To *Mary Magdalen*, here; and to them at *Emmaus*. *Luc. Chap.* 24. To *Mary Magdalen* unknowne, in the *ſhape* of a *Gardiner*. To thoſe that went to *Emmaus* unknowne, in the likeneſſe of a *Traveller* by the way ſide. Come to be knowne to her by His voice, by the word of His mouth. Not ſo, to them. For, many words He ſpake to them, and they felt them *warme at their hearts*, but, knew Him not for all Luc 24.32. that. But, *He was knowne to them in the breaking of the bread*. Her eyes opened by 35. ſpeaking a word: their eyes opened by the breaking of bread. There is the one and the other way, and ſo now you have both. And now you have them, I pray you make uſe of them. (I ſee, I ſhall not be able to goe further than this verſe.)

It were a folly to fall to compariſons, *committere inter ſe*, to ſet them at oddes together, theſe two wayes: as the fond faſhion now adayes is, whether is better, Prayer or Preaching: the *Word*, or the *Sacraments*. What needs this? Seeing wee have both, both are ready for us; the one now, the other by and by. We may end this queſtion, ſoone. And this is the beſt and ſureſt way to end it, to eſteeme of them both, to thanke Him for both, to make uſe of both, having now done with one, to make triall of the other. It may be (who knowes) if the one will not worke, the other may. And if by the one or by the other, by either, if it be wrought, what harme have we? In caſe it be not; yet have wee offered to GOD our ſervice in both, and committed the ſucceſſe of both to Him. He will ſee they ſhall have ſucceſſe, and in His good time (as ſhall be expedient for us) vouchſafe every one of us, Philp. 3.10. as He did *Mary Magdalen* in the Text, to *know Him and the vertue of His Reſurrection*; and make us partakers of both, by both the meanes before remembred, by His bleſſed Word, by His holy Myſteries; the meanes to raiſe our ſoules here, the pledges of the raiſing up of our bodies hereafter. Of both which *Hee* make us partakers, who is the Author of both, IESVS CHRIST the *Righteous*, &c.

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A SER-

A SERMON PREACHED BEFORE THE Kings Majeſtie at *WHITE-HALL*, on the I. of *April*, *A. D.* MDCXXI. *being* EASTER-DAY.

IOHN XX. VER. XVII.

Dicit ei IESVS, Noli me tangere.

IESVS *ſaith unto her, Touch me not.*

M*Ary Magdalen,* becauſe *ſhee loved much, and*
gave divers good proofes of it, had this mor-
ning divers favours vouchſafed her: To ſee a vi- Verſe 12.
ſion of *Angells*: To ſee CHRIST Himſelfe: Verſe 14.
To ſee Him before any other, firſt of all: Hee Verſe 16.
ſpake to her, *Mary*; ſhee ſpake to Him, *Rabbo-*
ni: Hitherto all was well. Now, here, after all
this love, after all theſe favours, even in the
necke of them (as it were) comes an unkind
word or two, a *Noli me tangere*, and marres all;
turnes all out and in. Make the beſt of it, a *re-*
pulſe it is: but a cold ſalutation for an *Eaſter-day*
morning.

A little before Hee asked, *Why ſhee wept?* Verſe 15.
This is enough to ſet her on weeping afreſh. For if ſhe wept for *ſuſtulerunt Dominum*, that others had taken away her LORD: Much more, now, when her LORD takes away Himſelfe from her, that ſhee may not ſo much as *touch* Him.

We obſerved, that (this morning) CHRIST came in two ſhapes; and at either of them ſpake a ſpeech. At firſt, He came unknowne, taken for a *Gardiner*: the latter He ſpake in His owne voyce, and became knowne to her. I know not how; but, unknowne, CHRIST proves better to her, than when He came to be knowne: better for her, He had kept Himſelfe unknown ſtill. For, then unknown, He asked her kindly, *Why ſhe wept?* as much to ſay as, *weepe not, Noli te angere, noli me plangere:* there is ſome comfort in that. But knowne, He growes ſomewhat ſtrange on the ſodaine, and askes her, what ſhe meanes to come ſo neere Him, or offer to *touch* Him; which muſt needs be much to her diſcomfort, to be forbidden, once to come neere or touch her SAVIOVR: and to be forbidden by His owne mouth.

Pſal.2.11. But there is a good uſe of *noli me plangere,* and *noli me tangere,* both. One, we have touched already: of the other, now. One would little thinke it, but they ſort well: *Quid ploras?* and *Noli me tangere.* *Quid ploras?* To rejoyce at his riſing: *Noli me tangere,* to doe it with reverence. They amount to *exultate in tremore.*

The Diviſion The verſe of it ſelfe, falls into two parts. We may divide it (as the *Iewes* do the Law) into *Doe not,* and *Doe:* ſomewhat *forbidden* there is, and ſomewhat *bidden.* *Forbidden,* doe not, *not touch me:* *Bidden,* but doe, *Goe your wayes and tell.* The *forbidding* part ſtands of two points: [1] a *Reſtraint*; and [2] a *Reaſon,* I. 1. The *Reſtraint* in theſe: *Noli me tangere, &c.* II. 2. The *Reaſon* in theſe: *Nondum enim,* &c. *for I am not yet aſcended, &c.*

The *Bidding* part, of three, 1. a Miſſion or *Commiſſion,* to goe doe a meſſage, *Vade & dic.* 2. The *Parties* to whom: *to my Brethren,* that is, to His *Diſciples.* 3. The *Meſſage* it ſelfe; *I aſcend to my Father, &c.* And this latter is as it were an amends for the former: That the *text* is like the *time* of the yeare: the morning ſomewhat freſh, but a faire day after: *Noli me tangere,* the *Repulſe,* is the *ſharpe morning:* *Vade & dic,* the welcome Meſſage, the *faire day* (we ſpake of) that makes all well againe.

Either of theſe will ſerve for a ſermon, the former *Noli me tangere, &c.* it is ſo full of *difficulties:* but withall, of good and needfull caution. The latter of the *Meſſage,* it is ſo fraught with high *Myſteries,* and beſide, with much heavenly comfort. They call it *Marie Magdalens Goſpell:* (for, glad tydings it containes; and what is the *Goſpell* elſe?) The firſt *Goſpell* or *glad tydings* after *Chriſts Reſurrection.* The very *Goſpell* of the *Goſpell* it ſelfe, and a *Compendium* of all the foure. Of which (if GOD will) at ſome other time. Now, I will trouble you no further, but with *Touch me not, for I am not yet aſcended to the Father.*

* * *

I. The *Reſtraint.* *Noli me tangere*

No ſooner had CHRISTS voyce ſounded in her eares, but ſhee knew ſtraight *Rabboni,* it was He; and withall (as it may be gathered by this *Noli me, &c.*) ſhe did that which amounted to a *Nolo te tangere:* that is, ſhe made toward Him, ſtretched forth her hand, and offered, would have *touched Him,* but for this *Touch me not.* *Touch* not? why *not?* What harme hath there beene, if He had ſuffered her to *touch* Him? The ſpeech is ſtrange to be ſpoken either by *Him,* or to *her:* the reaſon, the *For,* yet more ſtrange: Many difficulties in both, GOD ſend us well through them. There be but three words, [1] *Noli,* [2] *me,* and [3] *tangere*; touch, at which of theſe three you will, *tangere* the thing; *noli* and *me,* the two Parties: *Me,* Him, CHRIST; *Noli,* her, *Mary Magdalen:* you will finde ſomewhat ſtrange this ſpeech of *His.*

1 *Tangere* the thing forbidden. Matt.9.21.

Tangere, the thing. *Not touch?* Why, it is nothing, to *touch*; and becauſe it is nothing, might have beene yeelded to. And yet to *touch* CHRIST, is not nothing. *Many deſired,* yea *ſtrove,* to *touch Him:* there *went vertue from Him,* even while He was mortall: But, now He is immortall, by all likelihood, much more. That was not her caſe; to draw ought from Him: it was for pure love, and nothing elſe, ſhe deſired it. To love, it is not enough, to *heare,* or *ſee*; it is carried farther, to *touch* and take hold: It is *affectus unionis*; and the neereſt union is *per contactum.*

2 The parties.

Secondly the Parties. *Me:* not *Me,* not CHRIST. Why not *Him?* CHRIST was not wont to be ſo dainty of it. Diverſe times, and in diverſe places, He ſuffered the rude *multitude* to *throng* and to thruſt Him. What ſpeake we of that? when, not three daies ſince, He ſuffered other manner of *touches* and *twitches* both. Then, *Noli me tangere* would have come in good time; would have done well on *Good-friday*. Why ſuffered He them then? why ſuffered He not her, now? She (I dare ſay for her) would have done Him no hurt, ſhe. *Noli*, is to her: Not ſhe: Not *Mary Magdalen*. She had touched Him before now; touched His *head*, touched His *feet*; *anoynted* them both: what was done, ſhe might not, now? She hath even now, this morning, *brought odors* in her hand to *embalme* Him: and with theſe, and with no other hands, doth ſhe offer to *touch Him* at this time: ſhe might have beene borne with. It was *early*: as early as it was, ſhe had this morning given many good proofes of her love. 1 That ſhe was ſo *early up*; 2 came to the *Grave* firſt: 3 ſtayed there *laſt*. 4 had beene at ſuch *coſt*: 5 had taken ſuch *paines*: 6 had *wept* ſo many teares: 7 would *not be comforted*, no not by *Angells*, till ſhee had found Him; And, now ſhe hath found Him, *not* to *touch* Him? All theſe might have pleaded for as much as this comes to. For all theſe, one poore *touch* had beene but an eaſie recompenſe. Of all other, this prohibition lay not againſt her: of all times, not at this. The more we looke into it, the further off we finde it, to be ſpoken either *by Him*, or *to her*.

Marke 14.3.
Luke 7.46.
Marke 16.1.

II.
The *Reaſon*.

But if we goe further, and looke the Reaſon, we ſhall finde it yet more ſtrange: it will increaſe the doubt. Touch me not, *for I am not yet aſcended*: What a reaſon is this? As who ſhould ſay: when He was *aſcended*, ſhe ſhould, then. But, then when He was *aſcended*, one would thinke, ſhe ſhould be further off, then now. *Si ſtans in terrâ tam propè non tangitur, receptus in cælum quomodo tangetur?* If ſtanding on earth by Him, He is not to be *touched*, when He is taken up into heaven, no arme will then reach Him: paſt *touching*, then. That if not till then, never. The *reaſon* makes it yet further from reaſon. No remedie, but we muſt pray a *conſultation* (as they call it) upon this *Prohibition*.

It cannot be denied, but for *Noli me*, there is a time and place. It is worth the noting: the world began with a *Noli me tangere*; both the worlds. The old world: the firſt words (in a manner) GOD ſpake then, were a kind of a *Noli me tangere*; *Touch not the Forbidden fruit*. And as in the old, ſo here at the beginning this new, (for, with CHRISTS *riſing*, began the *New creature*) it is CHRISTS firſt ſpeech, wee ſee. CHRIST riſing, it is His firſt precept: His firſt *Law* is *negative*: it is the firſt thing He *forbiddeth* us: the firſt, He thought good to warne us of. Of His firſt words, we will have ſpeciall care, I truſt. The rule is: Things that will hurt us, beſt *not touch*. Beſt, not touch? nay, ſound and good was *Arſenius* the *Eremite* his advice touching thoſe: *Impera Evæ & cave Serpentem, & tutus eris: Tutior autem, ſi arborem non aſpexeris*. Can you command *Eve*, can you ſo; and can you beware the *Serpent*? well: doe ſo then, and you ſhall be ſafe: But (heare you) *Tutior*, you ſhall be yet more ſafe, if you *ſee* not, *looke* not *upon*, come not within the reach; nay, not within the ſight of the *forbidden tree*. But CHRIST is not the forbidden tree: the *tree of life* rather; to be *touched* and taſted, *that wee may live* by Him. No place in CHRIST for a *Noli me tangere*.

Ioh.11.25.

Of thoſe that hurt us, ſome we have no ſenſe of at the firſt. Such are all things unlawfull and forbidden: which, though for the time they ſeeme pleaſant, yet they have their ſtings in their *taile*: ſooner, or latter, we ſhall finde, they will hurt us; any fruit of the forbidden tree.

Verſe 27.

Other things we feele hurt us, we forbeare eaſily. An angry *inflammation* there is, the name of it is a *Noli me tangere*; and not that onely, but any *bile* or ſore indures not the *touching*. What? had CHRIST any ſore place about Him, ſince His paſſion? No: for S. THOMAS put his *finger*, nay, his whole *hand* into the place of His wounds, and put Him to no paine at all. No place in CHRIST for this *Noli me tangere*, neither.

I.
Not on *Chriſts* part.

Not to hold you long: *Noli me tangere* can riſe but one of theſe wayes: Either out of *Noli*; or 2 out of *Me: ex parte tacti*, or *Ex parte tangentis*; His that was touched; or hers, that did touch him. 1 *Touch me not*, you will hurt me, I am ſore; *Ex parte tacti*: 2 or, *Touch me not*, I ſhall hurt you; I am hot or ſharpe; *Ex parte tangentis*: *Fire*, I ſhall *ſcorch* you: an *edge toole*, I ſhall *wound* you: *Pitch*, I ſhall defile you: ſome *contagious thing*, I ſhall *infect* you. Every one of theſe cryes, *Noli me tangere*. But neither of theſe hath place in CHRIST. CHRIST riſing, was not now in ſtate, to receive any hurt; and neither now, nor ever in caſe to doe any; to pricke or to burne the fingers of any that touch Him.

2 But on *Mary Magdalens*.

We reſolve then; it was not on CHRISTS part, this *Touch me not*. It ſhould then more properly have beene *Nolo me tangi*: But, it is, *Noli me tangere*, and ſo on hers. No let in Him, but He might be touched: the let, in her; ſhe might not *touch* Him. That it was never CHRISTS meaning, after He was riſen, He would not be touched of any at all, it is evident. This very day, at even, appearing to the XI, He not onely ſuffered, but invited them to *touch* Him; nay more, *Palpate me*, which is, *touch me throughly*. This very CHAP. at the XXVII. verſe, He calls to S. *Thomas*, *Infer digitum*, put in your finger: Nay, *affer manum*, hand and all: which is to *touch*, and touch home (I am ſure.)

Luke 24.39.

How then? would He have *Men* touch Him, and not *Women*? nor that, neither. This is His firſt appearing: at His ſecond, and next to this, certaine *Women* met Him on the way: Hee ſuffered them to *touch Him*, and *take Him by the feet*. Some vertuous woman it may be: But, *Mary Magdalen* had beene a notorious *ſinner*, and ſo unworthy of it. No, nor that: for that, of the woman that ſo *met* Him, and ſo *touched* Him, ſhe was one. See *Matth.28. Mary Magdalen touch*, and *Mary Magdalen not touch*? the difficulties grow ſtill. For I aske: if at the *ſecond* appearing, why not at the firſt? Why after, and not now? Why, there, *touch* and ſpare not; and here, *Noli me tangere*, not come thither.

Matt. 28.9.
Luke 7.47.

Let me tell you what we have gained yet: Theſe three things. 1 The *Prohibition* is not *reall*: the *touch*, the thing is not forbidden: it is but *perſonall*. 2 Nay, not perſonall neither abſolutely; not ſhe ſimply, but not ſhe, as now at this time. She might *touch* (it ſeemes) for ſhe did, not long after. *Marie Magdalen* might: but not this *Mary Magdalen*. 3 And laſt, that it is not *finall*; there is life, there is hope in it. Not, *never* to *touch*; but not, *Stando in his terminis*, ſtanding in the termes, ſhee doth. What termes are thoſe? And now (lo) wee are come to the point, to that we ſearch for.

Three ſenſes I will give you, and they have great *Authors*, all three, *Chryſoſtome*, *Gregorie*, *Auguſtine*. I will touch them all three; and you may take your choice of them; or, if you pleaſe, take them all: for, they will ſtand well together.

To correct her want of *due reverence*: S. *Chryſoſtomes* ſenſes.

One is (it is *Chryſoſtomes*) That, all was not well; ſomewhat amiſſe; ſhe ſomething to blame in the manner of her offer, which was not all, as it ſhould. The moſt we can make ſhe failed in ſomewhat. Not, that ſhe did it in any immodeſt or undecent manner: GOD forbid: never thinke of that. But onely a little too forward, it may be: not with that due reſpect that was meet.

We ſee by that is paſt, how the world went. CHRIST ſaid, *Marie*: She anſwers Him, with her wonted terme, with a *Rabboni*. And as ſhe ſaluted Him with her wonted terme, ſo after her wonted faſhion, ſhe made toward Him, to have *touched* Him: not in ſuch manner, as was fit to have beene obſerved; nor with that regard, which His new glorified eſtate after His *reſurrection*, might ſeeme juſtly to require. It is in *Me*: not the ſame *Me*, He was. That that was enough to CHRIST, a few dayes ago, was nothing neere enough, to day, for Him. He that three dayes ſince endured ſo much, the day is now come, He willbe *touched* after another faſhion: *Propter hoc exaltavit Eum* DEVS, For, *to this end* GOD *ſo highly exalted Him*. I tell you plainely, I did not like her *Rabboni*: it was no EASTER-*day*-ſalutation,

Phil.2.9.

It would have beene ſome better terme expreſſing more reverence. So, her offer would have beene in ſome more reſpective manner: her *touch* no *Eaſter-day* touch: her *tangere* had a *tang* in it (as we ſay.) The touch-ſtone of our *touching* CHRIST, is, with all regard and reverence that may be: Bring hers to this, and her touch was not the right touch; and all, for want of expreſſing more regard; not, for want of *toto* but *tanto*: not, of reverence at all; but of reverence enough.

Two cauſes they give of this faile. One, a defect in her *judgement*: The other, an exceſſe in her *affection*. Her amiſſe in the manner grew, out of her amiſſe in the mind; a miſconceipt, He had beene but even *Rabboni* ſtill. As it ſhould ſeeme, it ſeemeth to her, it was with Him no otherwiſe, than with her brother *Lazarus*: that CHRIST had riſen *idem qui prius*, neither more nor leſſe, but juſt the ſame, He was before. To be ſaluted, approched, *touched*, as formerly He had beene. Formerly, He might have beene touched: She thought, He might have beene even ſo ſtill. Whereas, with Him, the caſe was quite altered: He riſen, in a farre other condition than ſo. His *corruptible* had now *put on incorruption*; and His *mortall immortalitie*. He died in *weakeneſſe* and diſhonour: Roſe againe, *in power and glory*. And, as in another ſtate, ſo to another end: Not to ſtay upon earth or converſe here any longer, but to *aſcend* up into heaven. There was no *aſcendi* in her minde.

1 Cor. 15.53. 43.

His reaſon imports as much. You *touch* me, not as if I were upon *aſcending*; but, as if to ſtay here ſtill. For, in ſaying *I am not yet*; His meaning is, ere long, He ſhould. *Nondum aſcendi*; yet, I am not: but *aſcendo*, preſently I am to doe it: to leave this world and all here beneath, and to goe up and take poſſeſſion of my Kingdome of glorie. To this new glorious condition of His, there belonged more than *Rabboni*; another manner approach than *more ſolito*. He being ſo very highly exalted, and farre otherwiſe than He was, her acceſſe to have beene according: Not being ſo, it made her unmeet to *touch* Him, now. Nay, if you be but at *Rabboni*, and make toward me in no other ſort than thus, *Noli me tangere, Touch me not.*

Hence we learne, that when He ſees, we forget our ſelves, CHRIST will take a little ſtate upon Him; will not be ſaluted with *Rabboni*, but with ſome more ſeemly terme. Saint *Thomas* his, *My Lord, and my* GOD, a better farre than *Rabboni*. Nor be approached to, after the old accuſtomed faſhion, but with ſome more ſeemly reſpect, *ſicut decet ſanctos*. They that ſo preaſe to *touch Him*, and be ſomewhat too homely with Him, they are in *Marie Magdalen's* caſe. Her *noli me tangere*, touches them home. And their puniſhment ſhall bee, that *touch Him* they ſhall not.

Ver. 28.

Epheſ. 5.3.

It is no excuſe to ſay, all was out of *love*: Never lay it upon that. Love, CHRIST loves well: but, love, if it be right, οὐ περπερεύεται, *nihil facit perperam* (ſayth the *Apoſtle*) οὐκ ἀσχημονεῖ, *doth nothing uncomely*, keeps *decorum*; forgets not, what belongs to duty and decency; carries it ſelfe accordingly. And, ſuch *love* CHRIST loves. Otherwiſe, Love may, and doth forget it ſelfe otherwhile: and then, in that caſe, the heathen mans ſaying is true, *Importunus amor parùm diſtat à ſimultate*: ſuch love is not love. A ſtrange kinde of love, when, for very love to CHRIST, we care not how we uſe Him, or carry our ſelves towards Him. Which being her caſe, ſhee heard, and heard juſtly, *Noli me tangere*: you are not now in caſe, till you ſhall have learned to *touch* after a more regardfull faſhion.

This may truly be ſaid: ſhe was not, before, ſo carried away, with *ſorrow* (that *Paſſion*;) but ſhe was now as farre gone in the other of *joy*: and ſo like enough to forget her ſelfe, in offering to touch Him no otherwiſe than *heri* and *nudius tertius*, as two or three daies agoe ſhe might have done. Saint *Peters* caſe in the *Mount*, was juſt her caſe here: *He knew not what he ſaid*, nor ſhe, *what ſhe did*: ſo ſurpriſed with the ſodaine joy, as ſhe had no leaſure to recollect her ſelfe, and to weigh the wonderfull great change, this day wrought in Him.

Mar. 9.6.

Out of which, our leſſon is, that in the ſodaine ſurpriſe of any paſſion, *Chriſtus non eſt tangibilis*, no *touching* CHRIST then. But, when the *paſſion* is over, and we come to our ſelves, it will be with us, as with her: her affection calmed; her judgement ſetled better, than now on the ſudden it was (as it ſeemed) ſhe will be then fit, and then ſhee may bee admitted: and ſo, ſhee was, and did *touch* Him: but, that time, Matth. 28.9. when ſhe did ſo touch Him, ſhe was upon her *knees*, downe *at His feet*, another manner of geſture, than here ſhe offered.

Say, ſhe were unfit, yet hangs there a clowd ſtill: all is not cleere. For, why then did others *touch*, to our ſeeming as unfit as ſhe? *Thomas* with his faith in his *fingers ends?* The reſt, in *whoſe teeth*, He caſt their *unbeleefe* and *hardneſſe of heart*, they *touched* Him at firſt: why not ſhee, as well as they? They were unfit, I grant; but their unfitneſſe grew *ex alio capite*, another way, than did hers. They *beleeved not*, Luke 24.38. were *in doubt*; thought, He had beene but a *ghoſt*. To rid them of that doubt, 37. that they might be ſure it was Hee, and bee able to ſay another day, *which our hands* 1 Iohn 1.1. *have handled of the Word of life*; they were ſuffered to *touch* Him. *Touching* was the proper cure for their diſeaſe. So, was it not, for hers. She never *doubted* a whit; was ſure, He whoſe voice ſhe heard, was *Rabboni*. She had no need to be confirmed in that. Her diſeaſe grew another way. Not from want of *faith*; of *feare*, rather: from want of *due regard*. To *touch* would not have cured her diſeaſe, but made it worſe. So, they *touched*, becauſe they *beleeved not*: ſhee *touched not*, becauſe ſhee *miſ-beleeved*; beleeved not of Him aright. They *touched*, that they might know, He was *riſen*: She *touched not*, that ſhe might know, He was not ſo riſen, as ſhe wrongly imagined, that is, as in former times, ſhe had knowen Him.

Out of that hath beene ſpoken, we learne: That they be not ſo well adviſed, who, if they heare one ſpeake of *Noli me tangere*, imagine ſtraight, it muſt needs be meant of a *bile*, ulcer, or ſome dangerous ſore. Every *noli me tangere* is not ſo: CHRISTS here is not ſo. Learne here, there doth to *Excellencie* belong a *Noli me tangere*, inducing *reverence*; no leſſe than to *biles* or ſores procuring indolencie. *Touch me not*, Levit. 13.45. come not neere me, I *am uncleane* (ſaith the Leper.) Stand backe, *touch not my skirts*, Eſay 95.5. *I am holier than you*, (ſaith one, *Eſay 65.*) that is, *Touch me* not, I am ſo *pure* and *cleane*; as if to His excellent holineſſe there belongeth this priviledge, *not to be touched*.

The truth is, in the *Naturall body*, the *eye* is a moſt excellent part; but withall, ſo tender, ſo delicate, it may not indure to be *touched*; no, though it aile nothing, be not ſore at all. In the *Civill body* the like is: There are in it, both *Perſons* and *Matters*, whoſe excellencie is ſuch, they are not familiarly to be dealt with by hand, tongue, or penne, or any other way. The *Perſons*, they are, as the *apple of* GODS owne *eye*: Pſal.105.15. CHRISTI DOMINI. They have a peculiar *Nolite tangere*, by themſelves. Wrong is offered them, when after this, or in familiar or homely manner, any touch them. The *Matters* likewiſe, *Princes affaires*, Secrets of State, *David* calleth them Pſal.131.1. *magna & mirabilia ſuper ſe*, and ſo *ſuper nos*: points too high, too wonderfull for us to deale with. To theſe alſo, belongs this *Touch not*.

And, if of *Kings ſecrets* this may truely be ſaid, may it not as truely, of GOD, of His *ſecret Decrees?* May not they, for their *height* and *depth*, claime to this *Noli*, too? Yes ſure: and I pray GOD, He be well pleaſed with this licentious touching, nay toſſing His *Decrees* of late; this ſounding the depth of His *Iudgements* with our line, and lead; too much preſumed upon by ſome, in theſe dayes of ours. Pſal.36.7. *Iudicia Ejus abyſſus multa* (ſaith the Pſalmiſt) *His judgements are the great deepe.* Rom.11.33. *Saint Paul*, looking downe into it, ranne backe, and cried, *O the depth!* the profound depth! not to be ſearched, paſt our fadoming or finding out. Yet are there in the world, that make but a *ſhallow* of this great deepe: they have ſounded it to the bottome. GODS ſecret *Decrees*, they have them at their fingers ends, can tell you the number and the order of them juſt, with 1, 2, 3, 4, 5. Men, that (ſure) muſt *2 Cor. 12. 2. have beene in GODS *cabbinet*, above the * *third heaven*, where *Saint Paul* never came. *Marie Magdalens touch* was nothing to theſe.

1 This was but upon the by. The maine of the Text, that it beareth full againſt, *ex totâ ſubſtantiâ*, is *undue* and *undutifull cariage*: and againſt them that uſe it. Not, that *Marie Magdalens* was ſuch: Hers, was but *Tekel*, certaine graines too light, *minus habens*:

habens: Not altogether without regard, but not altogether ſo full of regard as it might and ought to have been. Make it as little as you will, CHRIST ſaith *Noli* to it: and *Noli* is a word of unwillingneſſe. CHRIST is not unwilling with ought that is good: what he ſaith *Noli* to, is *eo ipſo*, not good, would be forborne: would not be offered Him, be it no more than hers was. She (it may be) ſhewed more regard than we: Yet, if we ſhew not more regard than ſhee, we ſhall hardly eſcape this *Noli me tangere*.

2 But, from this we riſe. If CHRIST ſaid *Noli* to her, that failed but in *tanto*; what ſhall He ſay to them that faile both *in tanto* and *in toto?* The *Noli* to her given, reacheth them in an higher degree. Greater muſt their fault be, now, than hers was, then. Shee had no *Noli* to warne her: they have hers to warne them, and will take no warning by it. CHRIST, as He ſaw, ſhe was; ſo, He foreſaw, others would be as (yea, more) defective this way. The *Noli* that was given to her, was (in her) given to them all. Even to this day, CHRIST crieth ſtill, *Noli me tangere*: Even to this day, there is uſe of it, to call upon us for a better *touch*.

3 If the Text be *againſt rudeneſſe*, to reſtraine it; then, is it *for reverence*, to injoyne it. If He ſay *Noli*, to the want of regard; we know, what he will ſay *Volo* to: that the more reſpectively, the better we carry our ſelves, the better He will like us. This is ſure: He will be approched to, in all dutifull and decent ſort; and He will not have us offer Him any other. Whatſoever is moſt or beſt in that kinde, if there be any one better than other, be that it. The beſt, wee have (I am ſure) is not too good for CHRIST. It is better to render accompt to Him of *a little too much*, than of *a good deale too little*.

4 Take this with you: CHRIST can ſay *Noli*, then. For (I know not how) our cariage, a many of us, is ſo looſe; covered we ſit; ſitting, we pray; ſtanding, or walking (or as it takes us in the head) we receive; as if CHRIST were ſo gentle a perſon, we might *touch* Him, doe to Him, what we liſt, He would take all well: He hath not the power, to ſay *Noli* to any thing. But, He hath, we ſee; and ſaith it; and ſaith it to one highly in His favour: and ſaith it, but for a *touch* a little awry, otherwiſe than it ſhould.

5 As the Heathen ſaid, *vultu*; ſo the Text ſaith, *tactu ledi pietatem*. One may offend, CHRIST, only by *touching* Him; ſuch the *touch* may be. We will allow Him greater than the Arke: That, would not endure *Vzza's touch*; He died for it. 2 Sam. 6. 7. We will hold us to our Text: if we touch Him unduly, we ſhall doe it *nolenti*; it ſhall be much againſt His will; He likes it not: Witneſſe this *noli* here.

6 Which, though it goe but to the *touch*, yet, *à paritate rationis*, it reacheth to all the body, and to every member of it. To our very *feet* (ſaith *Salomon*:) We to *looke to them* when we draw neere to Him. Eccleſ. 4. 17. To our very *fingers* (ſaith a *Greater than Salomon*) Luke 11. 31. we to looke to them, when we *touch* Him. And, as not with the foot of pride, nor the hand of preſumption; ſo, along thorow the reſt: neither with a ſcornefull eye, nor a ſtiffe knee: All are equally forbidden, under one; all to be farre from us.

7 It reacheth to all: but yet for all that, the native word of the Text (the *touch*) is to have a kinde of pre-eminence. Moſt kindly, to that. To CHRIST it is every way; but moſt of all, to CHRIST as He is *tangibilis*; comes under our *touch*. To all parts of His worſhip; but, other parts will not come under *tangere* ſo fitly, as the *Sacrament*. So as, the uſe may ſeeme properly to have relation to that: and we, there, to ſhew our higheſt reverence. If we doe ſo, *Dicite juſto quia benè*, we doe well. Eſay 3. 10. But, divers have too much of *Mary Magdalen* in them. I know not, how they would *touch* CHRIST, if they had Him: that, which on earth doth moſt neerely repreſent Him, His higheſt memoriall, I know not how many both *touch* and *take*, otherwiſe than were to be wiſhed.

But, thus are we now come to the day, the very day, it was given on. CHRIST gave this *Noli me tangere*, that it might be *verbum Diei*, a watch-word for this day. Take heed, how you *touch*: for, He eaſily foreſaw, this would be *tempus tangendi*, the

Iohn 6.56. time whereon, *touch* wee muſt: Nay, more than *touch* Him, we muſt; for, *eat* His *fleſh*, and *drinke His bloud* wee muſt; and, that can we not doe, but wee muſt *touch*
Matth.26.26. Him. And this wee muſt doe by vertue of another precept, *Accipite & manducate*.

How will *Accipite & manducate*, and *noli me tangere* cleave together? *Take, eat*, and yet *touch not*? If we take we muſt needs *touch*, one would thinke: If we eat, *guſtus eſt ſub tactu* (ſaith the *Philoſopher*:) ſo, that comes under *touching* too.

It ſeemes the Text was not ſo well choſen, theſe points conſidered. Nay, ſet the day aſide we have no need (GOD wot) to be preached to of not *touching*: wee are
Verſe 27. not ſo forward that way. It would rather have beene that of Saint *Thomas*, *Affer manum*. This, is now out of ſeaſon.

But, you will remember ſtill, I told you, this *Noli* was not generall. It was but to *Mary Magdalen*: And, to her, but till ſhe had learned a little better manners. Not to any, but ſuch as ſhee, or worſe than ſhee, that in unbeſeeming manner preaſe and proffer to *touch* Him (the onely cauſe of her repulſe.) But, at another time, when ſhe
Matth.28.9. was *on her knees*, fell downe *at His feet*, then did ſhe *touch* Him, without any checke at all. Be you now, but as ſhee was then, and this *noli me tangere* will not *touch* you at all.

It is the caſe of the *Sacrament* right. There is place in the taking it, for *Noli me tangere*: So is there, for *Affer manum*. To them, that with Saint *Thomas*, in a feeling of the defect of their *faith*, or of any other ſpirituall grace, caſt themſelves downe,
Verſe 27. and crie, *My* LORD, *and My* GOD, *Affer manum* to them: I ſet them free; I give them a diſcharge from this *Noli me tangere*. But, for them that are but at *Rabboni*, and ſcarce ſo farre; bold gueſts with Him; baſe in conceit, and homely in behaviour: to them, and to them properly, belongs this *Noli me tangere*: More properly, than ever it did to her. And ſo, that point reconciled. Thus farre for Saint *Chryſoſtome*, and his taking.

2
To haſten the Meſſage.
Saint *Gregories ſenſe*.

There is a ſecond, and it is Saint *Gregories*: That the *Vade & dic*, was the cauſe of *Noli me, &c.* and that all was but to ſave time, that ſhee was not permitted it. CHRIST was not willing to ſpend time in theſe complements (it was no other;) but, to diſpatch her away, upon an errand, better pleaſing to Him, that required more haſte. As if Hee ſhould have ſaid: Let us have no *touching* now; there is a matter in hand, would be done out of hand; and therefore for this time hands of, *Touch me not*.

And the reaſon will follow well, ſo: *Nondum enim aſcendi*. You need not be ſo haſtie, or eager to *touch mee*; *I am not yet aſcended*: though I be upon going, yet I am not gone. You may doe this, at ſome other time, at ſome other meeting: & *quod differtur non aufertur*, at better leaſure, you may have your deſire: forbeare it, now.

Why, what haſte was there of doing this errand? Might ſhee not have *touched* Him, and done it time enough? Peradventure, ſhe might thinke ſo: Shee, knew CHRIST was *riſen*; She, was well. But, they that *ſate in feare and ſorrow*, that knew not ſo much; they would not thinke ſo: Not, to them. To them *Nihil ſatis feſtinatur*, No haſte was too much; all delay too long.

Nor to CHRIST neither. Who was (we ſee) ſo deſirous to have notice given with all ſpeed, that He would not take ſo much time from it, as wherein *Mary Magdalen* might have had but a *touch* at Him. So carefull, they might receive comfort with the firſt, that He ſaith, *Goe your wayes* with all ſpeed; Get you to them, the firſt thing you doe: It will doe them more good to heare of my riſing, than it will doe you, to ſtand and *touch me*.

Yet, a *touch* and away would not have taken up ſo much time. True: but Hee eaſily fore-ſaw, in the termes ſhee ſtood, if Hee ſuffered her to *touch*, that would not ſerve the turne; Shee would have *taken hold* too. And, if ſhee had taken hold once, nor that neither: Shee would have come to a *Non dimittam*, with her in the *Canticles, Tenui Eum & non dimittam*: Shee would not have let Him goe; or beene long, yer ſhee had: So, much time ſpent in impertinencies, which neither Hee nor ſhee the better for. So, ſhee to let her *touching* alone, and put it off till another time, being to bee imployed in a buſineſſe of more haſte, and importance.

Cant.3.4.

3

To weane her from ſenſuall *touching*: Saint *Auguſtines ſenſe*.

The third place is Saint *Auguſtine*: That, CHRIST in theſe words, had a further meaning; to weane her from all ſenſuall and *fleſhly touching*, and teach her, a new and a true *touch*; truer than that, ſhee was about. This ſenſe groweth out of CHRISTS reaſon: *Touch me not, for I am not yet aſcended*; as if, till He were *aſcended*, Hee would not bee *touched*; and, then, Hee would. As much to ſay: Care not to *touch* mee, here. Stand not upon it: *Touch mee not till I be aſcended*; Stay till then, and then, doe. That, is the true *touch*; that, is it, will doe you all the good.

And, there is reaſon for this ſenſe. For the *touch* of His body, which ſhee ſo much deſired; that, could laſt but *fortie dayes* in all, while Hee in His body were among them. And, what ſhould all, ſince, and we now, have beene the better? He was to take her out a leſſon, and to teach her another *touch*, that might ſerve for all, to the worlds end: that might ſerve, when the body and bodily *touch* were taken from us.

Act.1.3.

CHRIST Himſelfe touched upon this point (in the ſixth *Chapter*, at the 62. *Verſe*) when at *Capernaum* they ſtumbled at the ſpeech of *eating His fleſh*: What (ſaith He) finde you this ſtrange, now? How will you finde it, then, when you ſhall ſee the *Sonne of man aſcend up where He was before*? How, then? And yet, then you muſt eat, or elſe, there is no life in you.

So, it is a plaine *Item* to her, that there may be a ſenſuall *touching* of Him, here; but that is not it; not the right; it availes little. It was her errour, this; She was all for the *corporall preſence*; for the *touch* with the fingers. So, were His *Diſciples*, all of them, too much addicted to it. From which they were now to be weaned: That if they had, before, knowne CHRIST, or *touched* Him after the fleſh; yet now from hence-forth, they were to doe ſo no more, but to learne a new *touch*; to *touch* Him, being now *aſcended*. Such a *touching* there is; or elſe His reaſon holds not: And, beſt *touching* Him, ſo; Better farre than this of hers, ſhe was ſo eager on.

Doe but aske the Church of *Rome*; Even, with them, it is not the *bodily touch*, in the *Sacrament*, that doth the good. Wicked men, very reprobates, have that touch, and remaine reprobates, as before. Nay, I will goe further: It is not that, that *toucheth* CHRIST at all. Example, *the multitude that thronged and thruſt Him*; yet, for all that, as if none of them all had *touched* Him, He askes, *Quis me tetigit?* So that, one may rudely thruſt Him, and yet not *touch* Him, though: Not, to any purpoſe, ſo.

Marke 5.31.

CHRIST reſolves the point, in that very place. The *fleſh*, the *touching*, the eating it, *profits nothing*. *The words He ſpake, were ſpirit*: So, the *touching*, the eating, to be ſpirituall. And Saint *Thomas*, and *Mary Magdalen* or whoſoever touched Him here on earth, *niſi fælicius fide quàm manu tetigiſſent*, if they had not been more happy to *touch* Him with their *faith*, than with their *fingers end*, they had had no part in Him; no good by it at all. It was found better with it, to *touch the hemme of His garment*; than, without it, to *touch* any part of His body.

Ioh 6.63.

Matth.9.20.

Now, if faith be to *touch*, that will *touch* Him no leſſe in Heaven than here: One, that is in Heaven, may be *touched* ſo. No *aſcending* can hinder that *touch*. *Faith* will elevate it ſelfe, that *aſcending in ſpirit*, wee ſhall *touch* Him, and take hold of Him. *Mitte fidem & tenuiſti*: It is Saint *Auguſtine*. It is a *touch*, to which there is never a *Noli*: feare it not.

So, doe we then: Send up our *faith*, and that ſhall *touch* Him, and there will *vertue come from Him*: and it ſhall take ſuch hold on Him, as it ſhall raiſe us up, to where He is; bring us to the end of the *verſe*, and to the end of all our deſires; to *Aſcendo ad Patrem*, a joyfull *aſcenſion to our Father and His*, and to Himſelfe, and to the Vnitie of the Bleſſed SPIRIT. To whom, in the Trinitie of Perſons, &c.

⁂

A SER-

A SERMON PREACHED BEFORE THE Kings Majeſtie at *WHITE-HALL*, on the XXI. of *April*, *A.D.* MDCXXII. *being* EASTER-DAY.

IOHN XX. VER. XVII

Dicit ei IESVS, &c.

IESVS *ſaith unto her, Touch me not: For, I am not yet aſcended to my Father: But, goe to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my* GOD *and your* GOD.

Of *noli me tangere* the former part, you have formerly heard. *Mary Magdalen* might not *touch*: at leaſt-wiſe, not, as thus; not, as now.

The reaſon: 1. *On her part*, ſhe forgate her ſelfe a little in her *touch*, as in her *terme*, toward Him, who, though *nondum* He were *not yet*, was preſently to *aſcend*, and be *taken up into heaven*, and would be *touched* in ſome better manner. And, till ſhe had learned, ſo to *touch*, *Noli me tangere*.

2. On CHRISTS part. She need not be ſo eager; *Nondum enim Aſcendi*: that is, though Hee were *going*, yet Hee was not *gone*. Some other time might ſerve her, to *touch* Him in. Now, He had matter of more haſte, to ſend her about, and would have no time taken from it. And ſo, for ſaving of time, *Noli me tangere*.

3. On the *touch* it ſelfe. *He was not yet aſcended*: And, to touch Him before He

were ſo, was not the true *touch*; not the *touch* that would doe her, or us, any good. For theſe all, or ſome of theſe, *Noli me tangere,* no *touching,* now.

But what, ſhall ſhee be quite caſt off in the meane time? Denied *touching*; denied it, granted nothing for it? That were hard. Nothing to comfort her, in liew of it? Yes: CHRIST *is not unrighteous, that He ſhould forget the worke and labour of her love,* which ſhe, this day, made, ſo many wayes to appeare. Somewhat Hee deviſeth to comfort her, ſomewhat: in that He will have her doe ſomewhat for *Him.* So, the old rule was: *quem non honoro, non onero.* He will imploy her in a meſſage; and ſuch a meſſage, as was to the preſent *joy* of them, it was ſent to, and ſhould be to the generall *joy* and good, not of them onely, but of us all.

Hebr.6.10.

Now then, this muſt needs be reckoned as a ſpeciall favour ſhewed her by our bleſſed SAVIOVR. For, otherwiſe, He could as eaſily, Himſelfe, have appeared to them, He ſent her; as, to her, He did: but that, His will was, to vouchſafe her the honour of the firſt bearing of theſe ſo joyfull tidings, to them, and in and by them, to the whole world. When time was, *ſhe brake her box of pretious ointment,* and the *ſent of it filled the whole houſe:* The breaking of this box now, of the tydings of CHRIST, and His *riſing,* with the ſweet *ſavour of life unto life* hath filled, and ſtill filleth the whole world, from one end to the other.

John 12.3.
2 Cor.2.16.

The Summe.

The Summe of the Text is; *A diſpatch of Mary Magdalen* by CHRIST, to deliver a meſſage to His *Diſciples.* It is in effect, as if He ſhould have ſaid: You know, I am *riſen,* now; you are well for your part: There be others, that know not ſo much; and, becauſe they know it not, ſit in ſorrow, heavie and halfe dead at home. It would comfort them much, revive them, put life into them againe, to know what you know. Now you are well, thinke upon them that are not. Remember what was your owne caſe but even now. You cannot doe a better deed, than carry comfort to the comfortleſſe. I would they knew of it; I wiſh them well: *They be my brethren,* how ever they forgate themſelves when time was.

But, this is not all; that they might know of it: but, they muſt know of it with all *ſpeed.* For, that ſhe may the ſooner *goe tell them,* ſhe muſt not *touch.* For, if you marke it, It is not *vade & dic*; but, *Sed vade & dic:* It is not, barely, *Goe and tell them*; It is, *Touch me not, But; goe and tell them,* That is, in ſtead of *touching,* ſhe muſt be gone in all haſte to *tell them.* As if He ſhould ſay; Goe to, let us have no *touching* now: *Get you to them,* the firſt thing you doe, and *tell them* of it. It will doe them more good to be told of this, than it will doe you to ſtay here and *touch me* never ſo oft.

This ſo great haſte of the carrying it, is much for the credit of the meſſage: Much for it; I cannot but note it. That CHRIST thought the notice of it ſo neceſſary, the bearing of it ſo every way important, as (we ſee) He is carefull, no time be taken from it: but with all poſſible ſpeed, with the very firſt, they acquainted with it. So carefull, as He would not take ſo much (or rather, ſo little) time from it, as wherein *Mary Magdalen* might have had but a *touch* at Him; but takes her off, and ſends her away in all haſte. As if, ſome matter had lien in it, if they ſhould not have heard of His *riſing,* before the *Sun-riſing.*

Much for the honour of the *Feaſt,* on which it was done. That He would for ever have a *Feaſt* celebrated in memorie of this *Day,* whereon theſe tydings came to the world firſt.

Moſt of all, for His owne *honour*; Who ſheweth Himſelfe ſo deſirous, that they that are in heavineſſe may receive comfort, as He thinketh no haſte too much, no haſte enough, till they heare of it, till they *heare of his loving kindneſſe betimes in the morning.*

Pſal.143.8.

The Diviſion

To take the Text in ſunder. The parts be *two:* 1 A *Commiſſion* to carry a meſſage, 2 And the *Meſſage* it ſelfe.

1 The *Commiſſion: Vade ad fratres meos & dic eis,* 2 The *Meſſage: Aſcendo ad patrem meum, &c.*

In the *Commiſſion* againe, there are two, 1 the *Parties* first: 2 and then, the *Charge:* 1 the *Prrties, Fratres meos:* 2 The *Charge Vade & dic eis.*

In the *Meſſage,* two likewiſe: 1 Firſt, that *He is upon aſcending:* 2 Then, the Party, to whom. That Party, to whom, is but one; yet repreſented here, under two names, 1 *Father* and 2 GOD. And (that which, to us, is the capitall point of all, and which wee to lay hold of ſpecially) *His Father,* but *ours,* withall: and *His* GOD; but, *ours,* as well as His. The laſt and beſt part of the meſſage: For, in it lyeth the joy that commeth to us this morning.

On which foure, 1 *My Father,* and 2 *your Father,* and 3 *my God,* and 4 *your God,* as it were ſo many *wheeles,* is His *aſcendo drawen:* Vpon the ſame, is *ours* likewiſe to be, and is therefore the *Conſummatum eſt* of the Text, and of the *Feaſt,* and of this, yea (I dare adde) of the whole *Goſpell.*

And, let not this move you a whit, that *His Father and our Father, His God and our God* (who are the end to which we *aſcend*) are made the *chariot* by which we *aſcend.* This is no ſtrange thing in Divinitie. *Ad* CHRISTVM *non itur, niſi per* CHRISTVM (ſaith *Saint Auguſtine*) and ſo, neither *ad* DEVM, *niſi per* DEVM. With us nothing is more certaine, than that the *end* of our way, which we come unto, is alſo the *way* it ſelfe whereby we come thither. One and the ſame *ad quem* and *per quem aſcenditur.*

We ſhall make foure ſtands. 1 One, at *fratres meos,* the *Parties.* 2 Another, at *Dic eis,* the *Commiſſion..* 3 The third, at *Aſcendo,* the *Motion.* 4 And the laſt, at *My Father your Father, My God* and *your God,* the *Terminus ad quem,* which giveth the perfection to all our motions, and ſo, to this, the laſt end of all our motions; For, after *aſcendo,* we ſhall move no more, but reſt for ever.

* * *

I.
Fratres meos.
The Parties.

V*Ade ad fratres meos, Goe to my bretheren.* Our firſt ſtand is to be at *fratres meos, my bretbren,* the Parties He ſent to.

Who be they? They ſhe went to. To whom went ſhe? *To His Diſciples* (in the next verſe:) They then the Parties, *He* meant: They, *His brethren.* Verſe 18.

A ſtrange terme to begin with, conſidering how they had dealt with Him, ſcarce like *brethren,* not long before. Wee ſhall therein doe the worke of the *Sabboth,* which is *to tell of His loving kindneſſe betimes in the morning;* and this morning, more than ever any. Pſal. 59. 16.

Yet then we goe any further, let us *touch* a little at this terme, He gives them. It is no *noli me tangere* (this) It is a word to be *touched* and taked hold of: It was ſo, when time was, by *Benhadads* ſervants, this very word. 1 King. 20. 32, 33. Is *Benhadad alive* (ſaith the *King* of *Iſrael*) *Frater meus eſt, He is my brother:* which they preſently caught hold of, *yea; thy brother Benhadad is yet living.* So they.

And ſo we, *Fratres meos.* Let us not let this word fall to the ground, but ſay (with *Bernard*) *Salvum ſit verbum Domini mei,* GOD ſave this word; *bleſſed* be the lipps that ſpoke it. *Yea thy brethren, Good* LORD, if ſo thou wilt vouchſafe to call them.

Out of it firſt I note, here is nothing that ſavours of any *diſpleaſure*, of remembring any old grudge. Not ſo much as an harſh terme in all the meſſage; no mention they had *fled* from Him, *forſooke* Him, *forſwore* Him (full *un-brotherly*.) He hath forgotten it all, all is out of His minde: Caſts not them off, as they did Him, but ſends to them; and, by the name of *brethren*, ſends to them: *They be my brethren*, and I theirs, and by that name commend me to them. Nothing, here, that ſavours of any *anger*.

Nor nothing, that ſavours of any *pride*. But, even as *Ioſeph* in the top of his honor; So He, in this, the *day* of His *glorious exalting* from the dead, claimes kindred of them, a ſort of poore forlorne men: and (as the *Apoſtle* expreſſeth it) *non eſt confuſus vocare*, is not a whit *aſhamed* of them that were *aſhamed* of Him. Diſdaines not, poore as they were, unkinde as they were, but vouchſafes to call them *brethren* for all that. Heb.2.11.

Which word [*brethren*] implyes two things: 1. Firſt, *Identitie of nature*. His nature is not changed by death. The nature He died in, in the ſame He riſes againe. Thereby lies a matter. For, If He roſe, as *man*, then *man* alſo *may riſe*: If one be *riſen*, there is hope for others: If the *nature* bee *riſen*, the *perſons*, in it, may. So it was with the firſt *Adam*. In his perſon was our nature; and, in him, it died; and we, in it. So is it in the ſecond. In His *perſon* our *nature* is *riſen*; In our *nature*, we all. This firſt: Riſen in the ſame nature, He had before: Not changed it.

2. And ſecond, *Riſen* with the ſame *love* and *affection*, He had before: Not *changed* it, neither. Yes, *changed* it: (I ſaid not well in that:) but, *changed* it for the better. Before this, when He ſaid moſt, He ſaid but, *I will call you my friends*: The higheſt terme He came to, before. But here, being riſen, He *riſeth* (we ſee) higher, as high as Love can riſe, to count them and ſtyle them *fratres meos*. And ſo much for that, *Goe to my bretheren*. Ioh.15.15.

II. *Dic eis.* The Commiſſion.

Well, when ſhe comes to His *Bretheren*, what then? *Et dic eis*, and ſay to them, or *tell them*. By which words, He gives her a *Commiſſion*. *Vade*, is her *Miſſion*: *Dic eis*, her *Commiſſion*. A *Commiſſion*, to publiſh the firſt newes of His *riſing*, and (as it falls out) of His *aſcending* too.

The *Fathers* ſay, that by this word, ſhe was, by CHRIST, made an *Apoſtle*. Nay *Apoſtolorum Apoſtola, an Apoſtle* to the *Apoſtles* themſelves.

An *Apoſtle*: For, what lackes ſhe? 1. *Sent* firſt, immediately from CHRIST Himſelfe: And what is an *Apoſtle* but ſo? 2. Secondly, *Sent* to *declare* and make knowne: and what difference betweene *Ite prædicate*, and *Vade & dic*, but onely the number? the thing is the ſame. 3. And laſt, what was ſhee to make knowne? CHRISTS *riſing* and *aſcending*: And what are they but *Evangelium*, the *Goſpell*, yea the very *Goſpell* of the *Goſpell*? Matt.28.19.

This day, with CHRISTS *riſing*, beginnes the *Goſpell*: Not, before. *Crucified, dead and buried*, no good newes, no *Goſpell* they, in themſelves. And them, the *Iewes* beleeve as well as we. The firſt *Goſpell* of all, is the *Goſpell* of this *day*, and the *Goſpell* of this *day* is this *Marie Magdalens Goſpell*, πρωτευαγγέλιον, the prime *Goſpell* of all, before any of the other foure. That CHRIST *is riſen*, and upon His *aſcending*? and ſhe the firſt, that ever brought theſe glad tydings. At her hands the *Apoſtles* themſelves received it firſt: And, from them, we all.

Matt.26.13. Which, as it was a ſpeciall honour (and *whereſoever this Goſpell is preached, ſhall bee told for a memoriall of her*:) ſo was it withall, not without ſome kinde of *enthwiting* to them (to the *Apoſtles*) for ſitting at home, ſo drooping in a corner, that CHRIST not finding any of them, is faine to ſeeke Him a new *Apoſtle*: And, finding her, where He ſhould have found them, and did not, to ſend by the hand of *her*, that He firſt found at the *Sepulchers ſide*, and to make Himſelfe a new *Apoſtle*. And ſend her to them, to enter them (as it were) and *catechize* them, in the two Articles of the *Chriſtian faith*, the *Reſurrection*, and *Aſcenſion* of CHRIST. To her, they and we (both) owe them, the firſt notice of them.

And, by this (lo) the amends (we ſpake of) is made her for her *Noli me tangere:* Full amends. For, to be thus *ſent*, to be the meſſenger of theſe ſo *bleſſed tydings*, is a higher honour, a more ſpeciall favour done here, a better good turne, every way better, than if ſhe had beene let alone, had her deſire, *touched Chriſt*, which ſhe ſo longed for, and ſo eagerly reached at. Better (ſure:) for I reaſon thus. *Chriſt* (we may be ſure) would never have injoyned her to leave the better, to take the worſe: To leave to *touch* Him, to goe to *tell them*, if to *goe to tell them* had not beene the better.

So that, hence we inferre, that to goe and carry comfort to them that need it, to tell them of *Chriſts riſing*, that doe not know it; is better than to carry and doe nothing but ſtand *touching Chriſt*. *Touching Chriſt* gives place to *teaching Chriſt*. *Vade & dic* better than *mane & tange*. *Chriſt* (we ſee) is for *Vade & dic*. That, if we were in caſe where we might *touch Chriſt*, we were to leave *Chriſt untouched*, and even to give our ſelves a *noli me tangere*, to goe and doe this: And to thinke our ſelves better imployed in *telling them*, than in *touching Him*.

Will you obſerve withall how well this agrees with her offer (a little before) of *Ego tollam Eum?* Verſe 15. She muſt needs know of the *Gardiner*, *Tell me where you have layd Him, Et ego tollam*, and *ſhe would take Him* and *carry Him*, that ſhe would. Why, you that would ſo faine take and *carry* me being dead, goe take and carry me now alive: that is; *carry newes*, that I am alive: And you ſhall better pleaſe me with this *ego tollam* a great deale: It ſhall bee a better *carrying*, *Ego tollam* in a better ſenſe, than ever was that. Stand not here then *touching mee*: *Goe* and *touch* them; and, with the very *touch* of this report, you ſhall worke, in them, a kinde of (that you ſee in me, a kinde of) a *reſurrection* from a dolefull and dead, to a cheerfull and lively eſtate.

III. *Aſcendo.* **The Motion.**

Tell them: What? *Tell them, that I aſcend*; that is, am *about to aſcend*, am upon the point of it, am very ſhortly to doe it. *Quod prope abeſt ut fiat, habetur pro facto,* that that is neere done, we reckon as good as done.

Tell them that I aſcend. Why how now, What *day* is to *day*? It is not *Aſcenſion day*: It is *Eaſter*, and but early *Eaſter* yet. *His aſcenſion* is *fourty daies* off. This were a Text for *that day*. Why ſpeakes He of that now? Why not rather, *Tell them I am riſen* (more proper for this day?) Why, Hee needs not tell her that: 1 She could tell that of her ſelfe, ſhe ſaw it. And beſides, in ſaying, *I aſcend*, He implyes fully as much. Till He be *riſen*, *aſcend* He cannot: He muſt *aſcend* out of the *grave*, yer He can *aſcend* up to *heaven*. *Reſurrexit* muſt be paſt, yer *Aſcendo* can come. *Aſcendo* then puts His *reſurrection* paſt all peradventure: He needs ſay no more of that, of His *riſing*. But, as ſhe ſaw by His *riſing* that *He had the keyes of hell and death*, had unlocked thoſe doores and come out from thence; So, by *aſcendo*, He tells Apoc. 1.18. her farther, that He hath the *Keyes of heaven-gates* alſo, which He would now unlock, and ſo *ſet* open *the Kingdome of heaven to all beleevers*.

And yet, there is a further matter in *aſcendo*, to ſhew us, what was the end of His *riſing*. 2 CHRIST did not *riſe*, to *riſe*; no more muſt we. The *reſurrection* it ſelfe is *for an end*; it is not *the end*: is is but a ſtate yet unperfect, but an entry to a greater good, which unleſſe it lead us and bring us to, *non habetur propoſitum*, it is ſhort, ſhort of that it ſhould be. We muſt not then ſet up our reſt upon our *riſing*. There is ſomewhat more required than barely to *riſe*. What is that? *Aſcendo: Chriſt roſe* to *aſcend*; ſo are we to doe. And *riſing* is no *riſing*, no *right riſing*, we *riſe* not on our *right ſides* (as wee ſay) if that follow not upon it; if we *aſcend* not withall. For, to *riſe* from the bottome of the grave to the brinke of it, to ſtand up upon our feete againe and tread on the grave-ſtone, and no more, is but *halfe a riſing*; is but *Lazarus's riſing*. To *riſe* up, up as high as *heaven*, that is to *riſe* indeed; that is *Chriſts riſing*: and that to be ours. As,to *riſe*,is nothing but to *aſcend* out of the grave: So, to *aſcend*, is nothing but to *riſe* as *high as heaven:* And,then we are truely *riſen*,when ſo *riſen*. Before,I ſaid, there was no *Goſpell* till the *reſurrection:* I now ſay, the *reſurrection* it ſelfe is no *Goſpell*; (not, of it ſelfe) unleſſe *aſcendo* follow it. *Reſurrexit*, tell that to all the world: All that *die* in *Adam*, ſhall *riſe* in *Chriſt*, Miſcreants, Iewes, Turkes and all: No *Goſpell* that, properly. Tell the *Chriſtian* of more than ſo: tell him of *aſcendo* too, that goes withall, that pertaines to it. You muſt take that with you too, if it be *Chriſts*, if it be the right *riſing*, the *Reſurrection to life* and *not to condemnation*.

Marke this well: it is a materiall point. Better lye ſtill in our graves,better never *riſe*, than *riſe* and *riſing* not to *aſcend*. Of them that ſhall *riſe*, they that ſee they ſhall not *aſcend*, ſhall wiſh themſelves in their coffins againe: Nay, they ſhall *pray*
Luc. 23.30. *the mountaines to fall on them,and the hills to cover them*,and bury them quick. So much doth this concerne us, that theſe two part not; that *aſcendo* attend us at our *riſing*. And therefore,this you ſhall obſerve,that,in all this ſpeech or Text, CHRIST doth not ſo much as mention, as once name the word *riſing* or *reſurrection*, as if He made no great reckoning of it: But, in this one ſhort *verſe* here, in theſe few words, He is, at *aſcendo*, *twiſe*; ſpeakes of that, mentions that, over and over againe. All to teach us, *aſcendo*, is all in all. That *reſurrexit* is nothing, if it be nothing but *reſurrexit*; nor any accompt to be made of it, if *aſcendo* goe not with it,but, if *aſcendo* goe with it then it is. And, that it may goe with it, that to be all our care. Never take care for *reſurrexit*; that will come of it ſelfe without any thought taking. Never trouble your ſelves with that. Take thought for *aſcendo*, ſet your mindes there. *Aſcendo*, looke well to that: *Reſurrexit* let that goe.

3 A third reaſon their is of *aſcendo*. For, He ſaw upon theſe tydings, as ſhe did thinke, ſo they would ſay; O is He *riſen*, then ſhall we have His companie againe, as heretofore we had. But,by ſending them word of *His aſcending*,He gives them warning betimes; He *roſe* not, to make any abode with them, or to converſe with them on earth, as formerly He had; that ſo, they might have timely notice of it and know what they were to looke for. For, this, He knew, would be a hard leſſon. *His riſing* they would like well, but His *aſcending* be againſt: would not abide to heare of that, to loſe His companie at any hand. It was a conceit,that troubled them much: they were ſtill and ever addicted to His *bodily* being with them. Here, they would have
Matt. 17.4. kept Him, *built Him a tabernacle*, here; and by their good will never have let Him
Luc. 24.29. gone from hence. All for *mane nobiſcum*, and for *Domine ſi tu fuiſſes hic*; all in
Ioh. 11.32. *Marie Magdalens* caſe, had Him here to *ſee Him* and to *touch Him*; and then, all had beene well, as they thought.

This was their error: And to rid them of it, of this earthly minde of theirs,thus ſtriving to affixe and keepe Him here on earth, and that then all ſhould bee well, He ſhewes them, that they were quite wrong, and ſets them right. That for Him to be here below on earth; that is not it: But for them to be with Him there above in *heaven*, that is it: There it is right. And, never ſhall they, or we, be well, till there wee bee with Him. And thither would Hee *raiſe* them and us, with this His *aſcendo*.

4 Yet, one more. For,this very point,that *Chriſt riſeth* with *aſcendo* in His mouth; that no ſooner *riſen*, but makes ready for His *aſcending* ſtreight; this (I ſay) if there were nothing but this (the ſo immediate joyning it,ſo cloſe upon His *riſing*, one hard to the other, no meane betweene) were of it ſelfe, enough to make the idle dreame of the old and new *Chiliaſts* to vaniſh quite; that phanſie to themſelves I wote not what earthly *kingdome* here upon earth, ſomewhat like *Mahomets Paradiſe*, and will not heare of *aſcendo*, after they be *riſen*, till a *thouſand yeares* at leaſt. This is none of *Chriſts riſing*, I am ſure: So, to be none of ours. As with *Him*, So, with us, *riſing* and *aſcending* are to follow ſtreight one upon the other.

CHRIST then doth *aſcend*. And out of what CHRIST did,we learne what we to doe. Seeing, *Chriſt* ſtayed not here, we not to ſet up our ſtay here neither, not to make earth our *heaven*, not to place our felicitie here below.

The *Goſpell* is (we ſee) when *Chriſt* was *riſen*, His minde was upon *aſcendo* preſently. The *Epiſtle* is framed fit for it, That *if we be riſen with* CHRIST, *we would ſet our mindes and ſeeke the things above where* CHRIST *is:* that is, if we be *riſen* with Him, make no more adoe but *aſcend* with Him alſo.

Col.3.1.

All things in heaven and earth do ſo; *riſing*, they *aſcend* preſently. In heaven the *ſtarres* they be no ſooner *riſen* above the *horizon*, but they are in their *aſcendent*, *eo ipſo*, and never leave *aſcending*, till they be in the higheſt point, over our heads, in the very top of the skie. In earth, the little *ſpires* that peepe out of the ground, now at this time (*natures* time of her yearely *reſurrection*) they bee no ſooner out, but up they ſhoot, and never leave to aſpire, till they have attained the full pitch of their higheſt growth, they can *aſcend* to. In our ſelves, though (I know) for earthly men to have earthly minds it is not ſtrange, πηλὸν ἔχοντες πατέρα having *clay* to our *father*, and προπάτορα χοῦν *duſt* to our *Sire*, we ſhould have χαμερπῆ νοῦν our ſoules ſhould cleave to the duſt, as *Nazianzen* excellently ſaith. Not ſtrange (I ſay) that, ſo it is with us; yet, ſo it ſhould not be. The very Heathen ſaw, that, though we be made *of the earth*, yet we are not made *for the earth:* That the *heavenly ſoule* was not put into the *earthly body*, to the end the earthly body, ſhould draw it downe to the earth; but rather, to the end, the ſoule ſhould lift it up to *heaven*. And ſo much they gathered out of our *Os ſublime*, and *vultus ad ſidera*, the very frame of our *body* that bares up thitherward, and bodes (as it were) a kinde of *aſcending* whither it lookes, and gives naturally. *Nature* doth teach this.

But, *grace* by *Chriſts* example much better. If *Chriſt riſe*, that we *riſe* with *Chriſt*, Not, in body yet; but to *compt our ſelves dead to ſinne, and riſe from that, and live to* GOD (the firſt *reſurrection.*) And, if *Chriſt aſcend*, we likewiſe to *aſcend*. not to part with Him, but to follow Him as we may. Not yet in *body*; it cannot be *ſurſum corpora* yet; it may bee *ſurſum corda*, wee may lift up our *hearts* thither, though. There *our treaſure is, if Chriſt* bee our *treaſure:* there, *our hearts* to bee; there we in heart to bee at leaſt, which is the *firſt aſcenſion*, the προπαίδευμα of it, the *præludium*, ſo.

Apoc.20.5.

There are two words in the Text, [1] *Nondum aſcendi*, I am not yet *aſcended*; and, [2] *aſcendo*, yet I *aſcend* though: which will very well fit us, if, while wee are not at *aſcendi*, yet (that is, in body *aſcended*) we be, for all that, at *aſcendo*, (that is, *aſcend* in minde) even as *Chriſt* here did. And *Bleſſed* is the man (ſaith the Pſalme) *cui in corde aſcenſiones*, that *hath the aſcenſion in his heart*, or his *heart* on it; That, while it is *nondum aſcendi* with Him, yet at times it is *aſcendo*, lifts up his *eyes*, ſends up his *ſighs*, exalts his *thoughts* otherwhile, repreſents (as *Chriſt* doth) anticipates the *aſcenſion*, *Voto & deſiderio* in will and deſire, before the time it ſelfe come of the laſt and finall *aſcenſion*. Thus much for *aſcendo*.

Pſal.84.5.

IIII.

Ad Patrem meum:
The *Ad quem*.

Aſcendo is a *motion*. Every motion hath an *Vnde*, and a *quò*; a *whence* and a *whither*; a *terminus à quo*, and a *terminus ad quem*. The *ad quem* is (here) *ad patrem*.

To *aſcend* is, to CHRIST, His naturall motion: *Heaven* is His naturall place. Thence He came, Thither He is to goe againe. Specially, His worke being done, He came for. That was *conſummatum eſt*, with us, three dayes ſince. But, till He bee in *heaven* againe, it is not *conſummatum eſt*, with Him. So, the motion is *naturall*.

Chap.19.30.

And the *Ad quem*, *ad patrem*, no leſſe. Seeing, for the *Sonne*, to goe to the *Father*, is very kindly too, we may not be againſt it. *Chriſt* ſaid, *If you loved me, you would verily rejoyce, becauſe I ſaid, I goe to the Father*. For very love to *Chriſt*, we cannot but rejoyce with Him. In the *ad quem*, all is well, if we conſider that. But, ſo, is not, in the *à quo*. For, when all is ſaid, make the beſt of it we can, *aſcendo* is *diſcedo*, to *goe up* is to *goe from*; from them: And this is no good newes. For Him, no ſooner to come, but gone againe, and leave them to the wide world, it might trouble them,

Chap.14.28.

them, for all *Tell my brethren.* For, by *Brethren* Hee might meane *falſe brethren,* that had left Him; and ſo would He them, now: and peradventure doe their errand in heaven to His *father,* and make them have but little thankes for it, at His hands. So that, this *aſcendo* implying a *nolo manere* (in a manner) was as evill to them, as *noli me tangere* was to her.

Et Partem veſtrum. What is then become of the *Goſpell* we ſpake of? where, or what is their comfort or ours, in theſe tydings: To deale plainely: when wee ſeeke it in *aſcendo,* we finde it not: Nor, in *ad Patrem:* Nor, in *ad Patrem meum.* None of theſe is it. But, in His *&* *ad Patrem veſtrum,* there, we finde it; there it is. There was (you will ſay) as much as this comes to, in *fratres meos.* It is true; it implied no leſſe. But, CHRIST would not deliver this *implicitè,* by way of implying, but *explicitè,* as explicate and plainely, as He could. And not once but twice. And it is a happy turne for us, He did ſo: For, this point can never be too plainely ſpoken to, too often repeated, too much ſtood upon. All the *joy* of the morning is in this *veſtrum. Tell them, I goe to the Father,* that is not all: *Tell them* this too, As *I goe to the Father,* ſo the *Father* I goe to, is *their father,* as well as *mine;* Not *mine* alone, but *theirs* alſo. And tell them againe, that, if *Patrem meum* be the cauſe of my *aſcending* (as here is none other ſet downe;) If *I goe to Him* thus, becauſe *He is my Father;* becauſe *He is theirs* alſo, they alſo ſhall come after me, the ſame way, to the ſame place, upon the ſame reaſon.

And He doth expreſſe here the *terminus ad quem* by the *Party* to whom, rather than by the *Place* to which, becauſe the *Party* will ſoone bring us to the *Place,* and to ſomewhat beſides. To the *Place:* For, you ſhall ſee, what will follow of this: that His houſe, that heaven is now become *Paterna domus* to us, as our *fathers houſe;* And who ſhall keepe us from our *fathers houſe?* No more *ſtrangers* now, but of *the houſhold of* GOD. And, in the *houſhold,* not *ſervants* but *children;* and have thereto as good right and title, ſhall be as welcome thither every way, as any *child* to his owne *fathers houſe* here uſeth to be. GOD, through Him, ſtanding no otherwiſe affected
Matt.3.17. to us, than as a *father* to his *child;* as well diſpoſed, as willing, as ready to receive us. CHRIST *His beloved Son, in whom He is ſo abſolutely well pleaſed* as He alwaies heares
Chap.14.3. Him, hath prayed to *Him* and obtained of *Him,* that *where He is, we may be alſo,* and,
Mic.2.13. in due time, *aſcend up,* whither He is now *aſcended, Pandens iter coram nobis,* opening the paſſage for us to follow Him.

But, I told you, there was ſomewhat in the *Perſon,* more than in the *Place.* For,
Rom.8.15. by vertue of this *Patrem veſtrum,* while we are here, if *we cry Abba Father* (as now we may) He is ready to receive our *prayers:* and when we goe hence, ready to receive our *perſons.* While we are here, if at any time we repent, and ſay, *Ibo ad patrem* (with the *child* in the *Goſpell*) ready to receive us to *grace:* And, when we goe hence,
Luc.15.18. we may ſay with CHRIST, *Vado ad patrem,* ready to receive us to *glorie.* So, of *ad Patrem veſtrum,* there is uſe here and there, both.

And, all this by meanes of CHRISTS *reſurrection:* beſides the generall vertue whereof, to make all men *riſe* (all, in the ſecond *Adam* that die in the firſt) there is further a ſecond ſpeciall vertue for us *Chriſtians,* to make us *riſe,* not onely from the *grave,* but *riſe* higher than ſo, even as high as to *heaven* it ſelfe. And that we may have good right ſo to doe, to make *His Father ours,* and his *Fathers houſe ours,* that there we may dwell together *fratres in unum.* On which dependeth, and from whence riſeth all our hope of happineſſe for ever. And this is the joy of the *Feaſt* we celebrate, the *loving kindneſſe of this morning,* the glad tydings of *Marie Magdalens Goſpell.* It is *evangelium parvum* (ſo they call it) but a little one, but it hath in it, in theſe few words couched, much matter both of high myſterie and of heavenly comfort.

There be of the *Fathers,* that, telling the *words* of the *Meſſage* (which are *fifteene* in number) make them as ſo many *ſtepps* or rongs (as it were) of *Iacobs Ladder,* which we to *aſcend* by. There be others, that more properly and to the Text more agreeable obſerve theſe foure, 1 *Patrem meum,* 2 *Patrem veſtrum,* 3 *Deum meum,* 4 *Deum veſtrum,* as ſo many *wheeles*, as it were of *Elias* his *chariot*, in which *he was carried up to heaven*. 2 King 2. *Aſcendo* the *chariot*; theſe, the foure *wheeles* of it.

The truth is, there lye faire before us in it, foure *paires* or combinations, by which foure, *aſcendo* is here drawne in the Text. 1 *Two ſingle : Patrem* and *Deum*, one : 2 *Meum* and *veſtrum*, the other. *Two double*; 3 *Patrem meum* and *Patrem veſtrum*, one : and 4 *Deum meum, Deum veſtrum*, the other. I will but touch them briefly.

1 *Patrem Deum*: The firſt *paire*.

Father and GOD at large firſt, without any *Pronounes* put to them at all. It was not ſo, *Stylo veteri*. There, in the Law, it was *Dominus Deus*. Exod. 20. 2. To change this, and to make it *Stylo novo, Pater Deus*; in place of *Dominus* putting *Pater*, making of GOD a LORD, GOD a *Father*; is worth the while. It mends the terme, and it mends the matter much; as much as a *Father* is better than a LORD. *Bonum Paſcha, bonus tranſitus* : and we bound to our bleſſed SAVIOVR, for making this *Paſſeover*, for working but this change or alteration in GODS ſtyle.

A *Father* : How a *Father* ? For, a *Father* in a ſenſe (we know) He may be ſaid and is, to all things whatſoever. *Father of the raine and of the drops of dew* (in *Iob.*) Iob 38. 28. But, of us *men*, of *mankinde*, more ſpecially, in that we beare His *Image*. But, that is not it neither, that here is meant. That, is here meant, is *aſcendo ad Patrem*, a *Father to aſcend to*. Not for our *prayers* onely, but even alſo for our *perſons* to *aſcend* to. So, a *Father* He is to none, but to CHRIST, and to the true *Chriſtian*.

And this now, a *Father* to *aſcend to*, is it that puts the difference betweene *Him* and all other *fathers* beſide *Him*. *Fathers* to *aſcend to*, ſuch *Fathers* there are none : None ſuch here. Our *fathers* here, we *deſcend* to, goe downe to them; downe, downe to the grave. *Him*, and *Him* only, we *goe up to*, up to *heaven*, up even where CHRIST is *ſitting at the right hand of* GOD; Heb. 10. 12. and He, to that end, a *father*, even to make us *aſcend* thither to *Him*.

Why would not *Father* ſuffice ? Why is GOD added ? *Father* is a name of much good will : But many a good father wants good meanes to his good will. GOD, is added, that He may not be defective that way; have meanes to His meaning. For, if He be a *Father*, firſt it is the voice of a *father* to his *ſonne* (in the *Goſpell*) *omnia mea tua ſunt*. Luc. 15. 32. Now then, if this *Father* be alſo GOD, and all *His* be *ours*, what can we deſire more, than all GOD hath, all that ever GOD is worth; able to ſatisfie never ſo vaſt a deſire (this.) For ſo, if *heaven* and the *joyes* of it be His, they be *ours* too; and then there lackes nothing but *aſcendo*, to goe up and take poſſeſſion of them : and here (lo) it is, *Aſcendo ad patrem*.

2. *Meum, veſtrum* : The ſecond paire.

Bound to Him for this *firſt, Patrem Deum*. No whit leſſe bound for the *ſecond*; for putting to theſe *pronounes poſſeſſives, Meum*, and *veſtrum* (which is the ſecond ſingle combination.) For, till they came, till they in this wiſe, were put to, *Meum* was *meum*, and *Veſtrum* was *veſtrum*; *His* was *His*, and *Ours* was *ours* : *His, His owne*; *and ours, to our ſelves*, and there an end. No relation either to other, no intereſt either in other. But, now, *Meum* is made *veſtrum*; and *veſtrum, meum*. *His, ours*; and *ours His*, enterchangeably. A bleſſed change may we ſay : His great *Meum* for our little *veſtrum* : Little *ours* for great *His*. Every one will ſee the oddes betweene theſe. That (indeed) we are as much bound for *meum* and *veſtrum*, as for *Patrem* and *Deum*. Nay, more. For, as there is no comfort in *Heaven*, without GOD; nor, in GOD, without a *Father* : So, is there not any either in *Father, Heaven*, or GOD, without [*ours*] to give us a property in them. This then for the ſecond *ſingle*. Now to the two *double*.

3 *Patrem meum, Patrem veſtrum* : The third *paire*

Patrem meum ſtands firſt, and is firſt every way. But *Patrem meum* will doe us no good. That which muſt doe us the good, is the ſecond in place, but (to us) the firſt. *Patrem veſtrum*, that will ſerve; that alone will ſerve us, we need no more. *Oſtende nobis Patrem & ſufficit* (ſaith Saint *Philip.*) John 14. 8. But, how that ſhould be compaſſed, and His *meum* ſhould be our *veſtrum*, that *Hee* ſhould be *ours*, *hic labor eſt*, that is all the matter.

Deum meum.
Deum veſtrum:
The IV. *paire.*

This leades us to the other, the laſt combination of all, of *Deum meum* and *veſtrum*. For, that *His Father* may be *our Father*, no remedy, but *our* GOD muſt firſt be *His* GOD. So, this fetches in that. One would not ſerve: there behooved to be twaine: elſe the *chariot* will not goe.

It will be beſt, *ante omnia*, to ſet forth, in theſe termes, what is proper and what not; what CHRISTS, and what *ours*. Much light wee ſhall receive thereby.

Patrem meum.
Deum meum.

CHRIST, on His part, ſaith *My Father*: and Hee ſaith alſo, *My* GOD. For Him to ſay, *My Father*, is proper; wee ſee reaſon for it. But, for *Him*, to ſay *My* GOD, no reaſon at all, altogether unproper. For, how can GOD have a GOD?

Deum veſtrum.
Patrem veſtrum.

CHRIST, on our part, ſaith *Deum veſtrum, your* GOD; right and true (that) we are His poore creatures, He our GOD; ſo knowne, ſo acknowledged to be. But He ſaith further *Patrem veſtrum, your Father*: how that can be ſaid, we ſee not. Alas we are but *duſt* and *aſhes*: Our lineage is well ſet forth by *Iob*: We muſt ſay to *rottenneſſe, Thou art my father*; *And to the wormes, Yee are my mother, Yee are my ſiſter.* No *Father* of *ours* He, not properly.

Iob 17.14.

Patrem meum:
Deum veſtrum.

In exact proprietie of ſpeech then, *Father* here referres to CHRIST: GOD to *us*. *His Father*, is right: ſo is, *our* GOD. We will never ſpend a word on them, let them goe. But, *His* GOD, no way right; no more than, *our Father*. Theſe two, it is ſure, are unproper, both. And if ever they ſhall be verified one of the other, it muſt be brought about by ſome other wayes and meanes. And, ſo it is; and by the ſame way that the one, by the very ſame the other. *His Father, our Father*, by His meanes. *Our* GOD, *His* GOD, by ours.

Deum meum.
Deum veſtrum.

Deum meum.

To ſet them in right method, in their true order, *Erunt noviſſimi primi*, the *laſt* is to be *firſt*: we to begin at *Deum veſtrum*, the very laſt word of all, as it were the *foot* of the *ladder*, or the two ſmaller *wheeles* that goe before. To make *meum, veſtrum*; *His, ours*; *Veſtrum* is to be made *meum*, *ours* to be made *His*. *Our* GOD to become *His* GOD, firſt, that *His Father* may become *our Father* after. *Him*, that was *our* GOD, we to make *His* GOD; that *Him*, that was *His Father*, He may make to be *our Father*.

That this might proceed, He that doth here *aſcend* was to *deſcend*. *Deſcend*, whither? Even to be one of us: and we were creatures; and ſo, being one of us, Hee to be a *creature* as well as we. So He *was*, and ſo He *is*. For, even the *ſoule* and *bodie* of CHRIST are in the ranke of creatures; and, relation had to them, a *creature* He is, a GOD He hath, the ſame, that we (for there is but one:) and ſo He may truly ſay *Deum meum, Our* GOD, is *His* GOD. That we might *aſcend to the higheſt heaven*, He was to *deſcend* εἰς κατώτερα τῆς γῆς, *to the loweſt parts of the earth*: and ſo did. *Deſcendo ad matrem* with *Him*, that *aſcendo ad Patrem* with *us*. That we might crie *Abba Father*, He was content to crie that ſtrange crie *Eli, Eli, My* GOD, *My* GOD, on the Croſſe.

Epheſ.4.9.
Rom.8.15.
Matth.27.46.

So CHRIST might then ſay, and truly ſay, *My* GOD, no leſſe than *My Father*: *His Father*, as GOD; *His* GOD, as *man*. As the *Sonne* of GOD, a GOD He hath not; a *Father* He hath: As the *Sonne* of *man*, a *Father* He hath not; a GOD He hath. A GOD (I ſay) then, He hath; but, never till then; never till He medled with us. But then, He had: and ſince He hath. *He*, that was *ours*, not His; is now *His*, as well as *ours*. Theſe two *wheeles* are ſet right.

Patrem veſtrum.

We have brought it to this, that CHRIST may ſay *Deum meum*. After we have brought Him to *Deum meum*, we are halfe way; *Our* GOD is *His*. But now, how ſhall we get *His Father* to have Him to be *our Father*? Firſt, *His Father* He was from all eternity: He, and none but He can ſay, and ſay properly, *Patrem meum*. But He is content to quit that (*none but He*) and to take us in; and He being *our brother* before

fore, to make us His, now. *Ours*, in our eſtate of this *mortall*: His, in His eſtate of *immortall life*. For, here (now) *riſing*, and upon His *aſcending*, Hee *adopts* us; and, by *adopting*, makes us; and by making, pronounces us *His brethren*, and ſo *children* to *His Father*. Vs, *His children*; Him, *our Father*, witneſſe *fratres meos*, and *patrem veſtrum*, both from His owne mouth. *Salvum ſit verbum Domini mei*, by vertue whereof, it is now *Abba Pater* with us. Now *Vado ad Patrem*, wee a *Father* of GOD (even as CHRIST that ſpake it) to pray to, to goe to. *Meum* and *veſtrum* both now in one. Then wee had a *Father* of Him, and ſince we have: But, till then, a GOD wee had, but not a *Father*: at leaſt, not ſuch a *Father* of Him as ſince we have. This, the *bonum paſcha*, the *felix tranſitus*, the bleſſed enterchange we ſpoke of.

Deum meum, Patrem veſtrum.

Who gets by this? *Deum meum*, His, *His* GOD, was His *humiliation*. Hee as *low* as we, nay *lower* than the *loweſt* of us, when He cryed *My* GOD, *My* GOD. *Deum meum*, His *humiliation*, and *Patrem veſtrum* our *exaltation*; by it, wee are made, in caſe, as Hee, to *riſe*, to *aſcend*: to goe whither, to be where Hee is, for ever; to ſay *Ibo ad Patrem*; to ſay *Vado ad Patrem*; to ſay with Him, *Father forgive*; and againe, *Father, into Thy hands I commend My Spirit*. In *Patrem veſtrum* are all theſe.

Luke 23.34. 46.

So by this time, we ſee the neceſſitie of both theſe combinations, of both paire of *wheeles*; and that to our great comfort.

Meum and *Veſtrum*, not *Noſtrum*.

But we are not ſo to looke to our owne comfort, but that withall we be carefull to preſerve His *honour*; that ſo, both may goe hand in hand together. And there is order taken for that too, by ſevering of each paire; that it is not *noſtrum* in one word *ours*: but *meum*, and *veſtrum* (in *two words*) *mine*, and *yours*: Yet, otherwiſe *His* and otherwiſe *ours*; Both, as *Father*, and as GOD.

As *Father*. *His*, by nature, by very *generation*: *Ours*, by *grace*, by meere *adoption*. As GOD (and there we are before Him) *our* GOD, by nature. *His* no otherwiſe, than as He tooke upon Him our nature.

But, His *honour* thus ſet ſafe, by this partition kept on foot, then let the *wheeles* runne, purſue the reſt, as farre as you pleaſe, make of it the moſt you can, for your beſt availe. That one and the ſame is both *His* and *ours*. One *Father*, one GOD, to *Him* and *us* both. *Father*, to *Him*; GOD, to *us*; GOD, to *Him*; *Father*, to *us*. If we, a GOD; He one. If He, a *Father*; we, one. *Our* GOD, CHRISTS GOD, CHRISTS *Father*, *our Father*. There is *aſcendo* your *chariot*, and theſe are the foure *wheeles* on which it moveth, and is carried up to *Heaven*.

But, where is *Eaſter-day*, what is become of it all this while? For, me thinkes, all the time, we are thus about *Father* and *Sonne*, and taking our *nature* and becomming one of us, it ſhould be *Chriſtmas* by this, and not *Eaſter* (as it is) that this a meeter Text (one would thinke) for that *Feaſt*; and that (now) it comes out of ſeaſon.

Not a whit. It is CHRIST that ſpeaketh, and He never ſpeaketh but in ſeaſon; never, but to the purpoſe; never, but on the right *Day*.

A *brother-hood* (wee grant) was begunne then, at *Chriſtmas*, by His *birth*, as upon that *Day*, for *loe then was Hee borne*. But, ſo was He now alſo, at *Eaſter*: *borne* then, too: and after a better manner borne. His *Reſurrection* was a ſecond *birth*, *Eaſter* a ſecond *Chriſtmas*. *Hodiè genui te*, as true of this *day*, as of that. The Church appointeth, for the firſt Pſalme *this day*, the *ſecond Pſalme*, the Pſalme of *hodiè genui te*. The *Apoſtle* ſaith expreſly (*Act*. 13. 33.) *When He roſe from the dead, then was hodiè genui te, fulfilled in Him*, verified of Him. Then He was *primogenitus a mortuis*, GODS *firſt begotten from the dead*. And upon this latter *birth* doth the *brotherhood* of this day depend.

Pſal. 2. 7.

Col. 1. 18.

There was then a new *begetting*, this *day*. And if a new *begetting*, a new *Paternitie*, and *fraternitie*, both. By the *hodiè genui te* of *Chriſtmas*, how ſoone He was borne of the *Virgins wombe*, He became our *brother* (ſinne except) ſubject to all our infirmities; ſo, to *mortalitie*, and even to *death* it ſelfe. And, by *death*, that *brotherhood* had beene diſſolved, but for this *dayes riſing*. By the *hodiè genui te* of *Eaſter*, as ſoone as He was borne againe of the *wombe* of the *grave*, He begins a new *brother-hood*, founds a new *fraternitie* ſtraight; adopts us (we ſee) anew againe, by His *fratres meos*; and thereby, *Hee* that was *primogenitus à mortuis*, becomes *primogenitus inter multos fratres* : Rom.8.29. when the *firſt begotten from the dead*, then the firſt *begotten* in this reſpect, *among many brethren*. Before, He was *ours* : now, we are *His*. That was by the *mothers ſide*; ſo, He *ours* : This is by *Patrem veſtrum*, the *Fathers ſide*; So, wee *His*. But *halfe-brothers* before; Never, of whole *bloud*, till now. Now, by *Father* and *Mother* both, *Fratres germani*, *Fratres fraterrimi*, we cannot be more.

To ſhut all up in a word : That of *Chriſtmas*, was the *fraternitie* riſing out of *Deum meum*, *Deum veſtrum*; So, then, *brethren*. This of *Eaſter*, adopting us to *His Father* was the *fraternitie* of *Patrem meum*, *Patrem veſtrum* : So, *brethren*, now.

This *daye's* is the better *birth*, the better *brother-hood* by farre : the *fore-wheeles* are the *leſſe*, the *hinder*, the *larger* ever. For, firſt, that of *ours* was when He was *mortall* : But, His adoption He deferred, He would not make it, while He was *mortall* : reſerved it, till He was *riſen* againe, and was even upon His *aſcending*, and then He made it. So, *mortall* He was, when He *ours* : But, now (when we *His*) He is *immortall*, and wee *brethren* to Him, in that ſtate, the ſtate of *immortalitie*. *Brethren*, before; but not to *aſcendo* : now, to *aſcendo* and all. Death was in danger, to have diſſolved that : But, death hath now no power on Him, or on this, this ſhall never be in danger of being diſſolved any more. That, without this, is nothing.

But we ſhall not need to ſtand in termes of compariſon: ſince, then, it was but one of theſe; now, it is both. *His Father*, is now become *Our Father*, to make us *joynt-heires* with *Him* of His *heavenly Kingdome* : *His* GOD likewiſe, become our GOD, to make us partakers, with them both, of the *Divine Nature*. *Patrem meum* and *Patrem veſtrum*, *Deum meum*, and *Deum veſtrum* runne both merrily together, and *aſcendo* upon them both.

Whereof (I meane of the partaking of His *divine nature*) to give us full and perfect aſſurance, as He tooke our *fleſh* and became *our brother*, *fleſh of our fleſh* then; ſo He gives us His *fleſh*, that we may become *His brethren*, *fleſh of His fleſh*, now : And gives it us now upon this *day*, the very *day* of our *Adoption* into this *fraternitie*. By taking *our fleſh*; ſo begun *His* : By giving *His fleſh*; ſo, begins *ours*. For, requiſite it was, that, ſince we draw our *death* from the *firſt Adam*, by partaking His ſubſtance; ſemblably and in like ſort, we ſhould partake the ſubſtance of the *Second Adam*, that ſo we might draw our *life* from *Him*; Should be *ingrafted into Him*, *as the branches into the vine* that we might receive His ſap (which is His Similitude :) Should be *fleſh of His fleſh*, not He of *ours*, as before, but we of *His* now : that we might be vegetate with His *Spirit*, even with His *Divine Spirit*. For, now in Him, the *Spirits* are ſo united, as partake one, and partake the other withall.

And it hath beene, and it is therefore an ordinance in the *Church* for ever, that, as upon this day, at the returning of it continually, His *fleſh* and *bloud* ſhould be, in *Sacrament*, exhibited to *us*; As to make a yearely ſolemne renewing of this *fraternitie*, ſo likewiſe to ſeale to us the fruit of it, our *riſing*; and not *riſing* onely, but, ſo *riſing*, as *aſcendo* goe withall. A badge of the one, a pledge of the other. For which cauſe, as it is called the *living bread* for that, *it ſhall reſtore us to life* and *raiſe us up in* *the laſt day*: So is it alſo, the *bread that came downe from heaven*; *came downe* from thence, to make us goe up thither, and in the ſtrength of it *to aſcend into* GODS *holy hill*, and there reſt with Him in His tabernacle for ever. That ſo, the truth of the *Feaſt*, and of the *Text* both, may be fulfilled in us everlaſtingly, with GOD *(Patrem veſtrum) our Father*: and with CHRIST *(fratres Meos) our Brother*: and with the *Bleſſed Spirit*, the *Love* of them both one to the other, and of them both to us.

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A
SERMON PREACHED BEFORE THE
Kings Majeſtie at *WHITE-HALL*, on the XIII. of *April, A.D.* MDCXXIII. *being* EASTER-DAY.

ESAI CHAP. LXIII. Ver. I, II, III.

Quis eſt Iſte qui venit de EDOM, &c.

Who is this that commeth from EDOM, *with red garments from* BOSRA? *Hee is glorious in His apparell and walketh in great ſtrength: I ſpeake in righteouſneſſe, and am mighty to ſave.*

Wherefore is thine apparell red, and thy garments like him that treadeth in the wine-preſſe?

I have troden the wine-preſſe alone, and of all the people there was none with me: for, I will tread them in mine anger, and tread them under foot in my wrath, and their bloud ſhall bee ſprinkled upon my garments, and I will ſtaine all my rayment.

EVer when wee read, or heare read any text or paſſage out of this Prophet, the Prophet ESAI, it brings to our minde the *Noble man Act.* VIII. that *ſitting in his chariot* read another like paſſage out of this ſame Prophet. Brings him to minde: and with him, his Act.8 34. queſtion, *Of whom doth the Prophet ſpeake this? of himſelfe or of ſome other?* Not of himſelfe, that's once: It cannot bee himſelfe. It is he, that askes the queſtion. Some other then it muſt needs bee, of whom it is; and we to aske who that other was.

The tenour of Scripture, that Noble man then read, was out of the LIII. *Chapter*, and this of ours, out of the LXIII. ten *Chapters* betweene. But, if S. PHILIP had found him reading of this here, as he did, of that; he would likewiſe *have begun, at this ſame Scripture*, as at that he did, and *preached to him* CHRIST: Onely with this difference: out of that, CHRISTS *Paſsion*; out of this, His *Reſurrection*. For, He that was *led as a ſheepe to be ſlaine*, and ſo was ſlaine there; He it is, and no other, that riſes and comes here backe like a *Lion, from Bozra*, imbrued with bloud, the bloud of His enemies. Eſay 53.7.

I have (before I was aware) diſcloſed, who this Partie is, It was not amiſſe, I ſo ſhould; not to hold you long in ſuſpence, but to give you a little light at the firſt, whom it would fall on. CHRIST it is. Two things there are that make, it can be no other but He. 1 One is without the Text, in the end of the *Chapter* next before: There is a proclamation, *Behold, here comes your* SAVIOVR, and immediately, He that comes, is this Partie here, from *Edom*. He is our SAVIOVR, and beſides Him there is none. Even CHRIST the LORD. 2 The other is in the Text it ſelfe, in theſe words: *Torcular calcavi ſolus, I have trode the wine-preſſe alone*. Words, ſo proper to CHRIST, ſo every where aſcribed to Him, and to Him only, as you ſhall not reade them any where applied to any other: no, not by the *Iewes* themſelves. So as, if there were no more but theſe two, they ſhew it plainly enough, it is, it can be none but CHRIST. Chap.62.11.

And CHRIST, when? Even this day, of all dayes. His *comming* here *from Edom*, will fall out to bee *His riſing from the dead*. His returne *from Bozra* nothing but His vanquiſhing of *Hell*. (We may uſe His words in applying it, *Thou haſt not left my ſoule in hell, but brought mee backe from the deepe of the earth againe*.) Nothing but the act of His *riſing againe*. So that, this very morning was this Scripture *fulfilled in our eares*. Pſal.16.10. 71.20.

I. The whole Text entire is a dialogue betweene two, 1 the *Prophet*, and 2 CHRIST. There are in it two *Queſtions*; and to the two queſtions two *Anſwers*. 1 The *Prophets* firſt queſtion is touching the *Partie* Himſelfe, who He is; in theſe words, *Who is this?* To which, the Partie Himſelfe anſwers, in the ſame verſe, theſe words, *that am I, one that, &c.*

II. The Prophets ſecond queſtion is about his colours, why He was *all in red* (in the ſecond verſe:) *Wherefore then is thy apparell, &c.* The anſwer to that is (in the third verſe) in theſe: *I have troden, &c. For I will tread them downe.*

Of CHRIST: Of His *riſing* or *comming backe*: of His *colours*: of the *wine-preſſe*, that gave Him this tincture, or rather of the two wine-preſſes: 1 the *Wine-preſſe of Redemption*, firſt; 2 and then, of the other *Wine-preſſe* of *Vengeance*.

* * *

I. The firſt Queſtion touching the Partie: Who it is.

THe *Prophets* uſe to ſpeake of things to come, as if they ſaw them preſent before their eyes. That makes their Prophecies be called *Viſions*. In his viſion here, the *Prophet* being taken up in ſpirit, ſees one *comming*. Comming, whence? From the Land or Countrey of *Idumæa* or *Edom*. From what place there? From *Bozra* the cheife Citie in the Land, the place of greateſt ſtrength. *Who will lead me into the ſtrong Citie?* That is *Bozra*: *Who will bring me into Edom?* He that can doe the firſt, can doe the latter. Winne *Bozra*, and *Edom* is won. Pſal.60.9.

There was a *cry* in the end of the Chapter before: Behold, *here comes your* SAVIOVR. He looked; and ſaw one *comming*. Two things he deſcries in this Partie. 1 One, His habite, that He was *formoſus in ſtolâ, very richly arrayed*. 2 The other, His gate: that Hee *came ſtoutly marching*, or pacing the ground very ſtrongly. Two good familiar notes, to deſcrie a ſtranger by. His *Apparell*, whether rich or meane: which the world, moſt commonly takes notice of men, by. His *Gate*: for, weake men have but a feeble gate. Valiant ſtrong men tread upon the ground ſo, as, by it, you may diſcerne their ſtrength.

Now, this Partie He came ſo *goodly* in His *apparell*, ſo ſtately in His march, as if, by all likelihood, He had made ſome conqueſt in *Edom* (the place He came from;) had had a victory in *Bozra* (the Citie where He had beene.) And the truth is, ſo He had. He ſaith it in the third verſe, *He had trodden downe His enemies*, had trampled upon them, made the bloud even ſtart out of them; which bloud of theirs had all to ſtained His garments. This was no evill newes, For *Eſayes* countrimen, the people of GOD; *Edom* was the worſt enemie they had.

With *joy* then: but, not without *admiration*, ſuch a Partie ſees the Prophet come toward him. Sees Him; but knowes Him not: thinkes Him worthy the knowing: ſo thinking, and not knowing, is deſirous to be inſtructed, concerning Him. Out of this deſire, askes, *quis eſt?* Not, of himſelfe, (he durſt not be ſo bold) Who are you? but of ſome ſtander by, Whom have we here? Can you tell, *who this might be?* The firſt queſtion.

What is meant 1 by *Edom*.
Matth. 2. 14.

But before wee come to the queſtion, a word or two of the place where Hee had beene, and whence Hee came: *Edom*, and *Bozra*, what is meant by them? For, if this Partie be CHRIST; CHRIST was in *Ægypt a childe*: but never in *Edom*, that we reade; never at *Bozra* in all His life. So as here, wee are to leave the letter. Some other it might be the letter might meane: we will not much ſtand to looke after Him. For how ever poſſibly ſome ſuch there was, yet it will plainly appeare by the ſequele, *that the teſtimony of* IESVS, as it is of each other, ſo it is *the ſpirit of this prophecie*.

Apoc. 9. 10.

Goe we then to the kernell, and let the huske lye: let goe the dead letter, and take we to us the ſpirituall meaning that hath ſome life in it. For, what care we for the literall *Edom* or *Bozra*, what became of them: what are they to us? Let us compare ſpirituall things with ſpirituall things: that is it muſt doe us good.

Apoc. 11. 8.

I will give you a key to this, and ſuch like Scriptures. Familiar it is with the *Prophets* (nothing more, than) to ſpeake to their People, in their owne language; than to expreſſe their ghoſtly enemies, the both mortall and immortall enemies of their ſoules, under the titles and termes of thoſe Nations and Cities, as were the knowne ſworne enemies of the Common-wealth of *Iſrael*. As, of *Ægypt* where they were *in bondage*: as of *Babylon*, where, in *captivitie*: elſe-where, as of *Edom* here, who maliced them more than both thoſe. If the Angell tell us right, *Rev. XI.* there is a *ſpirituall Sodome and Ægypt, where our* LORD *was crucified*: and, if they, why not a *ſpirituall Edom* too, whence our LORD roſe againe? Put all three together, *Ægypt*, *Babel*, *Edom*: all their enmities, all, are nothing to the hatred, that *Hell* beares us. But yet, if you aske, of the three which was the worſt? That, was *Edom*. To ſhew, the Prophet, here, made good choyce of his place: *Edom* upon earth, comes neereſt to the kingdome of darkneſſe in *Hell*, of all the reſt. And that, in theſe reſpects:

1
Mal. 1. 4.
Apoc. 14. 11.

Firſt, they were the wickedeſt people under the Sunne. If there were any devils upon earth, it was they: if the Devill, of any countrey, hee would chooſe to be an *Edomite*. No place on earth, that reſembled hell neerer: next to hell on earth, was *Edom*, for all that nought was. *Malachi* cals *Edom*, *the border of all wickedneſſe*; *a people with whom* GOD *was angry for ever*. In which very points, no enemies ſo fitly expreſſe the enemies of our ſoules, againſt whom the anger of GOD is eternall, and the *ſmoke* of whoſe *torments ſhall aſcend for ever*. Hell, for all that nought is. That, if the *power of darkneſſe*, and hell it ſelfe, if they be to be expreſſed by any place on earth, they cannot be better expreſſed than in theſe, *Edom* and *Bozra*.

2
Gen. 36. 1.

I will give you another. The *Edomites* were the poſteritie of *Eſau*: *the ſame is Edom*. So, they were neereſt of kinne in the *Iewes*, of all nations: ſo, ſhould have beene their beſt friends. The *Iewes* and they came of two brethren: *Edom* was the elder: and that was the griefe; that the people of *Iſrael* comming of *Iacob*

the younger brother, had enlarged their border; got them a better ſeat and country
by far, than they (the *Edomites*) had. Hence grew envie: and an enemie out of envie,
is ever the worſt. So were they: the moſt cankred enemies that *Iſrael* had. The
caſe is ſo betweene us and the evill ſpirits. *Angels* they were (we know) and ſo, in
a ſort, elder brethren to us. Of the two *intellectuall Natures*, they the firſt created.
Our caſe (now) CHRIST be thanked, is much better than theirs: which is that
enraged them againſt us, as much and more, than ever any *Edomite* againſt *Iſrael*. *Hell*,
for rancour and envie.

Yet one more: they were ready to do *Gods* people all the miſchief, they were able; 3
and, when they were not able of themſelves, they ſhewed their good wills, though;
ſet on others. And when they had wonne *Ieruſalem*, *cried downe with it, downe with* Pſal.137.7.
it, even to the ground: no leſſe would ſerve. And, when it was on the ground, inſulted
and rejoyced above meaſure: *Remember the children of Edom.* This is right the
divels propertie *quarto modo*. He that hath but the heart of a man, will even rue, to
ſee his enemie lying in extreme miſerie. None but very *devils*, or *Devils incarnate*
will doe ſo: corrupt their compaſſion, caſt off all pitie; rejoyce, inſult, take delight
at ones deſtruction. Hell for their ἐπιχαιρεκακία, inſulting over men in miſerie.

But will ye go even to the letter? None did ever ſo much miſchiefe to *David*, as
did *Doeg*: he was an *Edomite*. Nor none ſo much to the Sonne of *David*, CHRIST; 4 1 Sam 22.9.
none bore more malice to Him, firſt and laſt, than did *Herod*; and he was an *Edomite*.
So, which way ſoever we take it, next the kingdome of darkneſſe was *Edom* upon
earth. And *Chriſt* comming from thence, may well be ſaid to come from *Edom*.

But, what ſay you to *Bozra*? This: that if the countrey of *Edom*, do well ſet be- 2 By *Bozra*.
fore us the whole kingdome of darkeneſſe, *or region of death*; *Bozra* may well ſtand for
Hell it ſelfe. *Bozra*, was the ſtrongeſt hold of that kingdome: *Hell*, is ſo of this. The
whole countrey of *Idumea* was called and knowne by the name of *Vz*, that is of
Strength; And, what of ſuch ſtrength, as death? all the ſonnes of men ſtoope to
him. *Bozra* was called the *ſtrong citie*: *Hell* is as ſtrong as it every way. They write, Pſal.60.9.
it was invironed with huge high rockes on all ſides: one onely cleft to come to it, by.
And, when you were in, there muſt you periſh: no getting out againe. For all the
world like to hell, as *Abraham* deſcribes it to him that was in it, *They that would goe*
from this place to you cannot poſſibly; *neither can they come from thence to us*; the *gulfe* is Luc.16. 26.
ſo great, no getting out. *No habeas corpus*, from *death*; No *habeas animam* out of *hell*; Pſal.49.8.
you muſt *let that alone for ever*.

Now then, have we the Prophets true *Edom*, his very *Bozra*, indeed. By this, we
underſtand what they meane. *Edom*, the *kingdome of darkeneſſe and death*: *Bozra*, the
ſeat of the Prince of darkeneſſe (that is) Hell it ſelfe. From both which CHRIST,
this day, returned. *His ſoule was not left in hell: His fleſh ſaw not* (but *roſe from*) *corruption*. Pſal.16.10.

For, over *Edom*, *ſtrong* as it was, yet *David caſt his ſhoo over it*, (that is, after the Pſa.108.9.
Hebrew phraſe) *ſet his foot upon it*, and trod it downe. And *Bozra*, as impregnable a
Hold as it was holden, yet *David* won it; was *led into the ſtrong citie*: led into
it, and came thence againe. So did the Sonne of *David*, this day from His *Edom*,
death, how ſtrong ſoever, yet *ſwallowed up in victorie*, this day. And, from *Hell*, 1 Cor.15.54.
His *Bozra*: how hard ſoever it held (as he that was in it, found there was no getting
thence;) CHRIST is got forth, we ſee. How many ſoules ſoever were there
left, His was not left there.

And, when did He this? when, *ſolutus doloribus inferni*, *He looſed the paines of hell*; Act.2.24
trod upon the Serpents head, and all to bruiſed it; tooke from *death his ſting*; from *hell* 1 Cor.15.55.
his victorie (that is) his ſtandard, alluding to the Romane ſtandard that had in it the Col.2.14.
image of the goddeſſe *Victorie*. Seazed upon the *Chirographum contra nos*, the *Ragman
Roll, that made ſo ſtrong againſt us*; *tooke it, rent it*, and ſo *rent, nailed it to His Croſſe*;
made *His banner of it* (of the *Law* cancelled) hanging at it banner-wiſe. And having
thus *ſpoiled Principalities and Powers, He made an open ſhew of them, triumphed over them* Col.2.15.
in ſemetipſo, in His own perſon: (All three are in *Col. 2.*) and triumphantly came thence

with

Heb.2.14.
Iud.5.21.

with the keyes of *Edom* and *Bozra* both, of hell and of death, both at His girdle, as He ſhewes Himſelfe. *Apoc.*1. And when was this? if ever, on this very day. On which, having made a full and perfect conqueſt of *death*, and *of him that hath the power of death, that is, the Divell (Heb.2.)* Hee roſe and returned thence, this morning, as a mighty Conqueror, ſaying as *Debora* did in her ſong: *O my ſoule, thou haſt troden downe ſtrength, thou haſt marched valiantly.*

Ioh.20.14.
Luc.24.16.

And *comming backe* thus, from the debellation of the ſpirituall *Edom*, and the breaking up of the true *Bozra* indeed, it is wondred, *Who* it ſhould be. Note this: that no body knew CHRIST at His riſing; neither *Marie Magdalen*, nor they that went to *Emmaus*. No more doth the Prophet here.

1 Now, there was reaſon to aske this queſtion, for none would ever thinke it to be CHRIST. There is great odds; it cannot be He. 1. Not He: Hee was put to *death*, and put into His *grave*, and a *great ſtone* upon Him, not three daies ſince. This Party is alive and alives like. His *Ghoſt* it cannot be: He *glides* not (as Ghoſts, they ſay, doe) but *paces the ground very ſtrongly*.

2 Not He: He had His *apparell ſhared amongſt the ſouldiers*; was left all naked. This Party hath gotten Him on *glorious apparell*, rich *ſcarlet*.

3 Not He: for, if He come, He muſt come in white, in the *linnen*, He was lapped in, and laid in His grave. This Partie comes in quite another colour, all in *red*. So the colours ſuit not.

4 Luc.22.53. To be ſhort, not He: for, He was put to a foile, to a foule foile, as ever was any: *they did to Him even what they liſted*; ſcorned, inſulted upon Him. It was then *the houre and power of darkeneſſe*. This Party, whatſoever He is, hath gotten the upper hand, won the field; *marches ſtately*, *Conqueror*-like. His, the day ſure.

The firſt *anſwer.* That Partie is *Chriſt.*

Well; yet CHRIST it is. His anſwer gives Him for no other. To His anſwer then. The Party (it ſeemes) overheard the *Prophets* asking, and is pleaſed to give an anſwer to it himſelfe: we are much bound to Him for it. No man can tell, ſo well as He himſelfe, who He is. Some other might miſtake Him, and miſ-enforme us of Him: Now, we are ſure we are right. No *error perſona*.

1 Pet.2.22.
Pſal.115.11.
60.13.

His name indeed, He tells not; but deſcribes Himſelfe by two ſuch notes, as can agree to none properly but to CHRIST. Of none can theſe two be ſo affirmed, as of Him they may. That, by theſe two, we know, this is CHRIST, as plainely, as if His name had beene ſpelled to us. 1 *Speaking righteouſneſſe*; and righteouſneſſe referr'd to ſpeech, ſignifieth *truth* ever. *No guile to be found in His mouth*: and, *Omnis homo* is, you know what. 2. *Mighty to ſave*: and, *Vana ſalus hominis, vaine is the helpe of man. Who ever ſpake ſo right* as He ſpake? Or who ever was ſo *mighty to ſave* as He? And this is His anſwer to *quis eſt iſte*.

That, am I. One *that ſpeake righteouſneſſe*, and am *mighty to ſave*. *Righteous* in *ſpeaking*; *mighty* in *ſaving*, whoſe word is *truth*: whoſe worke is *ſalvation*. Iuſt and true of my word and promiſe; Powerfull and mighty in performance of both. The beſt deſcription (ſay I) that can bee of any man: by his *word*, and *deed* both.

1 His *Natures.*
Ioh.1.1.
Matt.1.21.

And ſee how well they fit. *Speaking* is moſt proper; that, referrs to Him, as the *Word: (In the beginning was the Word:)* to His Divine Nature. *Saving*, that referrs to His very name IESVS, given Him *by the Angell*, as *man*, for that *He ſhould ſave His people from their ſinnes*: from which none had ever power to ſave, but He. There have you His two *Natures*.

2 His *Offices.*
Mal.2.7.
Dan.9.25.

Speaking referrs to his *Office* of *Prieſt*: the *Prieſts lips to preſerve knowledge*; the *Law of righteouſneſſe* to be *required at his mouth*. *Saving* (and that, *mightily*) pertaines to Him as a *King*; is the office (as *Daniel* calls Him) of *Meſſias the Captaine*. *Righteouſneſſe* He *ſpake*, by His *preaching*. *Saving*, that belongs firſt to His miraculous ſuffering: It being farre a greater miracle for the Deitie to ſuffer any the leaſt iniurie, than to create a new world, yea many. But, ſecondly (which is proper to the

Text

Luc.22.64.
Matt.27 24.

Text and time) in His mighty ſubduing and treading downe *hell* and *death*, and all the power of *Satan*. *Prophetiza nobis* (they ſaid, at His Paſſion) *ſpeake who hit you*, there: and *Ave Rex*, they ſaid too: Both in *ſcorne*; but moſt true, both.

3 His *Benefits*.

You may referre theſe two, if you pleaſe, to His two maine *Benefits* redounding to us from theſe two. Two things there are that undoe us: *Error*, and *Sinne*. From His *Speaking*, we receive *knowledge* of His *truth*, againſt *error*. From His *Saving*, we receive the power of *grace*, againſt *Sinne*, and ſo, are *ſaved* from Sinnes ſequele, *Edom* and *Bozra*, both. This is His deſcription; and this is enough. A full deſcription of His perſon, in His *Natures*, *Offices*, *Benefits*; in *word* and in *deed*. He it is, and can be none but He. To reflect a little on theſe two.

1
Mighty, not in *ſpeaking*.

You will obſerve, that His *ſpeaking* is ſet downe ſimply, but in His *ſaving*, He is ſaid to be *mighty*, or (as the word is) *multus ad ſervandum*. So, marke where the *multus* is. He is not *multus ad loquendum*, one that *ſaith much*; and *paucus ad ſervandum*, and then *does little*, as the manner of the world is. *Multus* is not there, at His *Speech*. It is put to *ſervandum*; There, He is *much*, and His *Might much*. *Much of might to ſave*.

2
But, in *ſaving*
Eſay 55 7.

That His *might* is not put, in *treading downe* or deſtroying. No, but *multus ad ignoſcendum*, in the *fiftie five Chapter* before: and, *multus ad ſervandum*, here. *Mighty* to ſhew mercie, and to *ſave*. Yet, *mighty* He is too, to deſtroy and *tread downe*: Elſe had He not atchieved this victorie in the Text. *Mighty to ſave*, implieth ever *mighty to ſubdue*; to *ſubdue*, them, whom He ſaves us from. Yet, of the twaine, He chooſeth rather the terme of *ſaving* (though both be true) becauſe *ſaving* is with Him *primæ intentionis*: So of the twaine, in that, He would have His *might* appeare rather. *Mighty to deſtroy*, He will not have mentioned or come in His ſtyle: but *mighty to ſave*, that is His title; that, the qualitie, He takes delight in: delights to deſcribe Himſelfe, and to be deſcribed by.

3
Yet he *teacheth* too: and that *firſt*.

You will yet marke alſo, as the coupling of theſe two in the deſcription of CHRIST (for, not either of theſe, alone will ſerve; but betweene them both, they make it up) ſo, that they goe together, theſe two, ever. He *ſaves* not any, but thoſe He *teaches*. And, note the order of them too. For, that that ſtands firſt, He doth firſt; firſt *teaches*. *Mighty to ſave* He is; but whom to ſave? whom He *ſpeakes righteouſneſſe* to, and they heare Him, and *returne not againe to their former folly*. There is no phanſying to our ſelves, we can diſpence with one of theſe; never care, whether we deale with the former, or no; whether we heare Him *ſpeake* at all: but take hold of the latter, and be *ſaved* with a good will. No: you cannot, but if you heare Him *ſpeake* firſt. He ſaith ſo, and ſets them ſo Himſelfe.

We to be like Him in both.

And put this to it, and I have done this point. That, ſuch as is Himſelfe, ſuch, if we heare Him, will He make us to be. And the more true and ſoothfaſt any of us is of His *word*, the more given to doe good and *ſave*, the liker to Him, and the liker to have our parts in His riſing. We know, *quis eſt iste*, now. This for the firſt part.

II.
The ſecond *queſtion*: *Why His apparell is red*.

Now, the *Prophet* hearing Him anſwer ſo gently, takes to him a little courage, to aske Him one queſtion more, about His *colours*: He was a little troubled with them. If you be ſo *mighty to ſave*, as you ſay, how comes it then, what ailes your *garments* to be ſo *red*? and adds, what kinde of red; and he cannot tell, what to liken them better to, than as if He had newly come out of ſome *wine-preſſe*; had beene treading grapes, and preſſing out wine, there. He cals it *wine*: but the truth is, it was no wine: It was very *bloud*. New wine, in ſhew; bloud indeed; that upon His garments. So much appeareth in the next *verſe* following. Where He ſaith Himſelfe plainely, that *Bloud it was, that was ſprinkled upon His clothes, and had ſteined them all over*. We know well, our reaſon leads us, there could be no vintage, at this time of the yeare, the ſeaſon ſerves not: *Bloud* it was.

But,

The *Anſwer.*

But becauſe the *Prophet* made mention of a *wine-preſſe*, had hit on that *Simile*; taking occaſion, upon the naming it, He ſhapes Him an anſwer according: That (indeed) He had beene in a *wine-preſſe*. And, ſo He had. The truth is, He had beene in one: Nay, in *two* then. In one He had beene, before this here. A double *wine-preſſe* (we loſe nothing by this) we find; CHRIST was in both. We cannot well take notice of the one, but we muſt needs touch upon the other. But, thus they are diſtinguiſhed. In that former, it was *in torculari calcatus ſum ſolus*: In this latter, it is *Torcular calcavi ſolus*. In the former, He was Himſelfe troden and preſſed: He was the grapes and cluſters Himſelfe. In this latter here, He that was troden on before, gets up againe, and doth here tread upon, and tread downe, *calcare* and *conculcare* (both words are in the verſe) upon ſome others (as it might be the *Edomites*.) The *Preſſe* He was troden in, was His *Croſſe* and Paſſion. This, which He came out of, this day, was in His deſcent and reſurrection: Both, proper to this Feaſt; One to *Good-friday*; the other, to *Eaſter-day*.

The firſt *wine-preſſe.*
Chriſts *calcatus ſum.*
Ioh.15.5.
Matt.26.36.
Ioh.19.13.
17.

To purſue this of the *wine-preſſe* a little. The *preſſe*, the *treading* in it, is to make wine: *Calcatus ſum* is properly of *grapes*, the fruit of the vine. CHRIST is the *true vine*, He ſaith it Himſelfe. To make wine of Him, He, and the cluſters, He bare, muſt be preſſed. So He was. Three ſhrewd ſtreines they gave Him. One, in *Gethſemane*, that made Him *ſweat bloud*: The *wine*, or *bloud* (all is one) came forth at all parts of Him. Another, in the Iudgement Hall, *Gabbatha*; which made the *bloud* runne forth at His head, with the *thornes*; out of His whole body, with the *Scourges*; out of His hands and feet, with the *nailes*. The laſt ſtreine, at *Golgotha*: where, He was ſo preſſed, that they preſſed the very ſoule out of His body, and out ran *bloud* and *water* both. *Hæc ſunt Eccleſiæ gemina Sacramenta* (ſaith *Saint Auguſtine*) out came both Sacraments, the *twin Sacraments of the Church*.

Iud.9.13.
Ioh.12.24.

Out of theſe preſſures ran the bloud of the grapes of the *true Vine*; the fruit whereof (as it is ſaid *Iudg.9.*) *cheereth both* GOD *and man*. GOD, as a *libamen*, or *drink-offering* to Him. *Man* as the *cup of ſalvation* to them. But, to make this wine, His cluſters were to be cut; cut, and caſt in; caſt in, and troden on; troden and preſſed out: all theſe, before He came to be *wine* in the cup. As likewiſe, when He calls Himſelfe, *granum frumenti* the *wheat-corne*, theſe foure, [1] the *ſicle*, the [2] *flaile*, the [3] *milſtone*, [4] the *oven*, He paſſed thorow: All went over Him, before He was made bread: The *Shew-bread*, to GOD; to us, *the Bread of life*.

1 Cor.10.21.
Gen.3.5.
Eſay 5.24.
Deut.32.32.
2 Reg.4.40.

But, to returne to the *wine-preſſe*, to tell you the occaſion or reaſon, why thus it behoved to be. It was not idly done; What need then was there of it, this firſt preſſing? we finde (1 *Cor*.10.) *Calix Dæmoniorum*: The *Divell* hath a *cup*. *Adam* muſt needs be ſipping of it: *Eritis ſicut Dii*, went downe ſweetly, but poiſoned him: turned his nature quite. For *Adam* was by GOD, planted *a naturall vine, a true root*; but, thereby, by that cup degenerated into a *wilde* ſtrange *vine*, which, inſtead of good grapes, brought forth *labruſcas, wild grapes, grapes of gall: bitter cluſters, Moſes* calls them: *Coloquintida*, the *Prophet, Mors in ollâ*, and *mors in calice*: by which is meant, the deadly fruit of our deadly ſinnes.

Pſal.75.8.
Matt.26.27.

But, (as it is in the *fifth Chapter* of this *Prophecie*) where GOD planted this vine firſt, He made a *wine-preſſe* in it: So, the *grapes* that came of this ſtrange vine were cut and caſt into the *preſſe*; thereof came a deadly wine; of which (ſaith the *Pſalmiſt*) *In the hand of the* LORD *there is a cup; the Wine is red, it is full mixt, and Hee powres out of it; and the Sinners of the earth are to drinke it, dreggs and all.* Thoſe Sinners were our Fathers, and we. It came to *Bibite ex hoc omnes*: They and we, were to drinke of it, all: One after another round. Good reaſon, to drinke as we had brewed; to drinke the fruit of our owne inventions; our owne words and workes, wee had brought forth.

About, the cup went: all ſtreined at it. At laſt, to CHRIST it came: He was none of the *ſinners*, but was *found among them*. By His good will, He would have had it paſſe, *Tranſcat à me calix iſte*; you know who that was. Yet, rather than we, than any of us ſhould take it (it would be our bane, He knew) He tooke it; off it went, *dregs* and all. Alas, the *myrrhe* they gave Him at the beginning, the *vineger* at the ending of His Paſſion, were but poore reſemblances of this cup, ſuch as they were. That, another manner draught. We ſee it caſt Him into ſo unnaturall a ſweat of *bloud* all over; as, if He had beene wrung and cruſhed in a *wine-preſſe*, it could not have beene more. This (loe) was the firſt *wine-preſſe*, and CHRIST in it, three dayes agoe; and, what with the *ſcourges*, *nailes* and *ſpeares*, beſides, ſo preſſed, as forth it ran (*bloud* or *wine*, call it what you will) in ſuch, ſo great quantitie, as never ran it more plenteouſly out of any wine-preſſe of them all. Here is CHRISTVS *in torculari*, CHRISTS *calcatus ſum*.

Eſay 53. 12.
Matth. 20. 39.

Of which wine ſo preſſed then out of Him, came our *Cup*, the *Cup* of this day, the *cup of the New Teſtament in His bloud*, repreſented by the bloud of the grape. Wherein long before, old *Iacob* foretold, SHILO ſhould *waſh his robe*; as, full well Hee might have done; there came enough to have waſhed it over and over againe. So, you ſee now, how the caſe ſtands. That former, our cup due to us, and no way to Him, He dranke for us, that it might paſſe from us, and we not drinke it. Ours did He drinke, that we might drinke of His. He, the *cup of wrath*, that we, the *cup of bleſſing*: ſet firſt, before GOD as a *Libamen*, at the ſight or ſent whereof He ſmelleth a ſavour of *reſt*, and is appeaſed. After, reached to us, as a ſoveraigne *reſtorative* to recover us of the Devils poiſon (for, we alſo have beene ſipping at *calix dæmoniorum* more or leſſe, woe to us for it; and no way but this, to cure us of it.)

Luke 22.20.
Gen 49.11.
Eſay 51.22.
1 Cor. 10.16.

By this time you ſee the need of the firſt preſſe, and of His being in it. Into which, He was content to be thrown and there trodden on; all, to ſatisfie His Father, out of His juſtice, requiring the drinking up of that cup, by us, or by ſome for us: and it came to His lot. And never was there *Lambe* ſo meeke before the ſhearer, nor *Worme* ſo eaſie to be troden on; never *cluſter* lay ſo quiet and ſtill to be bruiſed, as did CHRIST in the Preſſe of His Paſſion. Ever be He bleſſed for it.

Now come we to the other of this day in the Text. This is not that, we have touched, but another. Wherein the ſtyle is altered: no more *calcatus ſum*; but *calcavi* and *conculcavi* too. Vp (it ſeemes) He gat; and downe went they, and upon them He trod. His enemies of *Edom* lay like ſo many *cluſters* under His feet; and He *caſt His ſhooe over* them, ſet His foot on them, and paſhed them to peeces.

The ſecond *wine-preſſe*, CHRISTS *calcavi*.

If it Had meant His *Paſſion*, it had beene His owne bloud: but, this was none of His now, but the bloud of His enemies. For, when the *Yeare of redemption* was paſt, then came the *Day of Vengeance*: then, came the time for that, and not before.

Pſal. 108.9.

For, after the *conſummatum eſt* of His owne preſſure, (*ſic oportuit impleri omnem juſtitiam*) and that all the *righteouſneſſe He ſpake* had beene fulfilled: then *riſe up*, *riſe up thou arme of the* LORD (ſaith the Prophet) *and ſhew thy ſelfe mightily to ſave*: He tooke Him to His ſecond attribute, to be avenged of thoſe that had been the ruine of us all, the ruine everlaſting, but for Him. To *Edom*, the kingdome of *death*, He went, whither we were to be led captives: yea, even to *Bozra*, to *Hell* it ſelfe, and there *brake the gates of braſſe*, and *made the iron-bars fly in ſunder*. He that was *weake to ſuffer*, became *mightie to ſave*. Of *calcatus*, He became *Calcator*. He that was throwne Himſelfe, threw them now another while, into the *Preſſe*, *trode them downe*, *trampled* upon them, as upon grapes in a fat, till He made the *bloud* ſpring out of them, and all to *ſprinkle His garments*, as if he had come forth of a *wine-preſſe* indeed. And we, before, mercifully, rather than *mightily*, by His Paſſion; now *mightily* alſo ſaved, by His glorious Reſurrection.

Matth. 3.15.
Eſay 51.9.
Eſay 45.2.

Thus have you two ſeverall *vines*; the *naturall* and the *ſtrange vine*: the *ſweet* and the *wilde*: two *Preſſes*, that in *Iewry*, that in *Edom*: two *Cups*; the *curſed Cup*; and the *Cup of bleſſing*: Of *Wine* or *Bloud*. His owne, His enemies bloud: One *ſanguis agni*; the bloud of the *Lambe ſlaine*: the other *ſanguis Draconis*, the bloud of the Dragon; the *red Dragon* (*Apoc*. XII.) trode upon. One of His *Paſſion*, three dayes ſince: the other of His *victory*, as to day. Betweene His buriall and His riſing, ſome doing there had beene; ſomewhat had beene done; ſomewhere He had beene: in ſome new *wine-preſſe*, in *Bozra*, that had given a new tincture of *red* to His rayment all over.

Apoc. 5.6.
5.5.
Gen. 49.11.

Both theſe ſhall you finde together ſet downe in one and the ſame *Chapter*, in two verſes ſtanding cloſe one to the other, *Apoc.* V. [1] CHRIST repreſented firſt, as a Lambe, a *Lambe ſlaine*, died in His owne bloud: this is the firſt *Preſſe*. [2] And immediately, (in the very next verſe) ſtraight repreſented againe in a new ſhape, as a *Lion*, all be-bloudy with the bloud of His prey: *A Lion of the Tribe of Iuda*; which comes home to this here. For *Iuda* (it is ſaid) he ſhould *waſh His robe in the bloud of the grape*. And ſo much for *Torcular calcavi*.

2 *Solus*, alone.

We muſt not leave out *ſolus* in any wiſe: that both theſe He did alone; ſo *alone*, as not any man in the world with Him in either.

Matth. 26.56.
27.46.

Not in the firſt; there, *preſſed* He was alone. All *forſooke Him*: His Diſciples firſt; *alone* for them. Yet, then, He was not alone; His *Father* was ſtill with Him: but after, *Father* and all: as appeared by His crie, *Why haſt Thou forſaken Me?* Then, was He all alone indeed.

Verſe 5.

Not in the ſecond neither. The very next verſe, He complaines, how that *He looked about Him round, and could not ſee any, would once offer to helpe Him*. Out of *Bozra* He got *alone*; from death He roſe, conquered, triumphed *in ſemetipſo*, Himſelfe *alone*. The *Angell* indeed *rolled away the ſtone*: but, Hee was *riſen* firſt, and the *ſtone rolled* away after.

Accordingly, wee to reckon of Him: that ſince in both theſe *Preſſes* Hee was for us; He, and *none but He*: that His, and none but His be the glory of both. That, ſeeing neither wee for our ſelves, nor any for us, could bring this to paſſe, but Hee and He onely; He and He onely might have the whole honour of both; have no partner in that which is onely His due, and no creatures elſe at all, either in Heaven or Earth.

Pſal. 68.22.
2 Cor. 4.14.
Rom. 8.37.

And, is CHRIST come *from Bozra?* then, be ſure of this, that He returning thus in triumph (as it is in the LXVIII. *Pſalme*, the *Pſalme* of the *Reſurrection*) He will not leave us behinde, for whom He did all this, but *His owne will Hee bring againe, as He did from Baſan*: as from *Baſan*, ſo from *Bozra*: as *from the deepe pit of the ſea*, ſo from the deepe pit of *Hell*. He that *raiſed* IESVS, ſhall by IESVS *raiſe us up alſo from the Adama of Edom*, the red mould of the earth, the power of the grave: and from the *Bozra* of Hell too, the gulfe whence there is no ſcaping out. Will make us in Him (ſaith the *Apoſtle*) *more than conquerours, and tread downe Satan under our feet*.

CHRISTS garments, why *red*.

You ſee, how CHRISTS garments came to bee *red*. Of the *wine preſſe* that made them ſo, we have ſpoken; but not of the colour it ſelfe. A word of that too. It was His colour at His *Paſsion*. They put Him in *purple*: then it was His weed in deriſion: and ſo was it in earneſt. Both *red* it was it ſelfe, and ſo, He made it more with the dye of His owne bloud. And the ſame colour He is now in againe, at His *Riſing*. Not with His owne, now; but, with the bloud of the wounded *Edomites*; whom treading under His feet, their bloud beſtained Him and His apparell. So, one and the ſame colour at both: Dying and Riſing, in *red*; but, with difference, as much as is betweene His owne, and His enemies bloud.

Cant. 5.10.
Matth. 17.2.
Marke 9.3.
Lam. 4.14.
Eſay 1.18.

The Spouſe in the *Canticles*, asked of her *Beloved's* colours, ſaith of Him; *My Beloved is white and red*; *white*, of His owne proper: So He was, when He ſhewed Himſelfe in kinde, *transfigured* in the *Mount*; His *apparell* then *ſo white, no Fuller in the earth could come neare it*. *White* of Himſelfe: how comes He *red* then? Not of Himſelfe, that, but for us. That is our naturall colour, we are borne *polluted in our owne bloud*. It is ſinnes colour, that: for, *ſhame* is the colour of ſinne. *Our ſinnes*, (ſaith *Eſay Chap.* I.) *are as crimſin, of as deepe dye as any purple*. This, the true tincture of our ſinnes: the *Edomites* colour right: for, *Edom* is *red*. The tincture

(I ſay) firſt of our *ſinne originall*, died in the *wooll*; and then againe of our *ſins actuall*, died in the *cloth* too. *Twice died*: ſo was CHRIST twice. Once in His owne: againe, in His enemies: right *dibaphus*, a perfect full colour, a true *purple*, of a double die, His too. So was it meet for *crimſin ſinners* to have a *crimſin Saviour*: a Saviour of ſuch a colour it behoved us to have. Comming then to *ſave us*, off went His *White*; on went our *Red*: laid by His owne righteouſneſſe, to be clothed with our ſinne. He, to weare our colours; that we, His. He, in our *Red*; that we, in His *white*. So we finde (*Apoc.* VII.) our robes are not onely waſhed cleane, but dyed a *pure white* in the bloud of the *Lambe*. Yea, He died and roſe againe both, in our colours; that we might die and riſe too, in His. We fall now againe upon the ſame point in the colours, we did before, in the cups. He to drinke the *ſowre vinegar* of our *wilde grapes*, that we might drinke His *ſweet* in the *cup of bleſſing*. *O cup of Bleſſing*, may we ſay of this cup! *O ſtolam formoſam*, of that colour! *Illi glorioſam, nobis fructuoſam*: glorious to Him, no leſſe fruitfull to us. He, in mount *Golgotha, like to us*; that we, in *Mount Tabor*, like to Him. This is the ſubſtance of our rejoycing in this colour.

Apoc.7.14.

From *loquens juſtitiam*, as a *Doctor*.

One more: how well this colour fits Him, in reſpect of His two titles, *Loquens juſtitiam*, and *Multus ad ſervandum*! *Loquens juſtitiam*, is to weare red: *Potens ad ſervandum* is ſo too. The firſt. To whom is this colour given? *Scarlet* is allowed the degree of *Doctors*. Why? for their *ſpeaking righteouſneſſe* to us, the *righteouſneſſe of* GOD, that which CHRIST *ſpake*. Nay, even they which ſpeake but the *righteouſneſſe of mans Law*, they are honoured with it too. But CHRIST *ſpake ſo as never man ſpake*, and ſo, *call ye none on earth Doctor, but one*: none in compariſon of Him. So, of all, He to weare it. This ye ſhall obſerve; in the *Revelation*, at the firſt appearing of the *Lambe*, there was a *Booke with ſeven ſeales*. No man would meddle with it: the *Lambe* tooke it, opened the *ſeales*, read it, read out of it a Lecture of *righteouſneſſe* to the whole world; the *righteouſneſſe* of GOD, that ſhall make us ſo before Him. Let Him be arrayed in *ſcarlet*, it is His due: His Doctors weed.

Iohn 7.46.

Rev 5 6.

This is no new thing. The Heathen King propounded it for a reward to any that could read the *hand-writing on the wall*. *Daniel* did it, and had it. *Sed ecce major Daniele hic*. Thus was it in the Law. This colour was the ground of the Ephod; a principall ingredient into the *Prieſts* veſture. Why? For, *his lips were to preſerve knowledge*; all *to require the Law from his mouth*. And indeed, the very *lips* themſelves, that we ſpeake *righteouſneſſe* with, are of the ſame colour. In the *Canticles* it is ſaid, *His lips are like a ſcarlet threed*. And the fruit of the lips hath GOD created peace: *and the fruit of peace is ſowen in righteouſneſſe*: and, till that be ſowen and ſpoken, never any hope of true *peace*.

Dan.5.7.

Matth.2 7.

Cant.4.3.

Enough for *ſpeaking*. What ſay you to the other, *Potens ad ſervandum*, which (of the twaine) ſeemes the more proper to this time and place? I ſay, that way, it fits Him too, this colour. Men of warre, great Captaines, *mightie to ſave* us from the enemies, they take it to themſelves, and their colour it is, of right. A plaine Text for it, *Nah.* II. *Their valiant men* (or Captaines) *are in ſcarlet*. And I told you, CHRIST, by *Daniel*, is called *Captaine* MESSIAS, and ſo well might. So, in His late conflict with *Edom*, Hee ſhewed Himſelfe: fought for us, even to bloud. Many a bloudy wound it coſt Him, but returned with the ſpoile of His enemies, ſtained with their bloud: And, who ſo is able ſo to doe, is worthy to weare it. So, in this reſpect alſo, ſo in both; His colours become Him well.

2 From *potens ad ſervandum*, as a *Captaine*.

Nahum 2.3.

Dan.9.15.

Shall I put you in minde, that there is in theſe two, in either of them, a kinde of *wine-preſſe*? In *mighty to ſave*, it is evident: *Troden* in one preſſe, *treading* in another. Not ſo evident in the *ſpeaking* of *righteouſneſſe*. Yet, even in that alſo, there is a *preſſe* going. For, when wee reade, what doe wee but gather grapes here and there: and when we ſtudy what we have gathered, then are we even *in torculari*, and *preſſe* them we doe, and *preſſe out* of them that which daily you taſte of. I know, there is great oddes in the liquors ſo preſſed, and *that a cluſter of Ephraim is worth a whole vintage of*

Iudges 8.2. *Abiezer :* but, for that, every man as he may. Nay, it may be further ſaid, and that truly, that even this great title, [*Mighty to ſave*] comes under *loquens juſtitiam*. There James 1.21. is in the *word of righteouſneſſe a ſaving power. Take the word* (ſaith Saint *James*) 1 Tim.4.16. *graft it in you, it is able to ſave your ſoules :* even that, wherein we of this calling, in a ſort, participate with CHRIST, while, by *attending to reading and doctrine, we ſave both our ſelves and them that heare us*; we *tread downe* ſinne, and *ſave* ſinners from *ſeeking death in the errour of their life.*

But, though there be in the *Word* a *ſaving* power ; yet is not all ſaving power in that, nor in that onely : there is a *preſſe* beſide. For, this *preſſe* is going continually among us ; but, there is another that goes but at times. But, in that, it goes at ſuch times, as it falls in fit with the *wine-preſſe* here. Nay, falls in moſt fit of all the reſt. For, of it comes very *wine* indeed, the *bloud* of the grapes of the *true Vine*, which in the bleſſed *Sacrament* is reached to us ; and with it, is given us that, for which it was given, even *remiſſion of ſinnes*. Not onely repreſented therein, but even exhibited to us. Both which when we partake, then have we a full and perfect communion with CHRIST, this day : of His *ſpeaking righteouſneſſe* in the *Word* preached : of His *power to ſave* in the holy *Euchariſt* miniſtred. Both *preſſes* runne for us ; and we to partake them both.

I may not end, till I tell you, there remaineth yet another, a third *Wine-preſſe:* that you may take heed of it. I will but point you to it : it may ſerve as *ſowre herbs* to Matth.28.2. *eat our Paſchal Lambe with*. The Sunne (they ſay) *danced* this morning at CHRISTS Pſal.2.11. Reſurrection : the *earth trembled* then (I am ſure:) there was an *earthquake* at CHRISTS riſing. So, there is trembling to our joy : *Exultate in tremore*, as the *Pſalmiſt* wills us. The vintage of the earth, when the time of that is come, and when the grapes be ripe and ready for it, *One there is, that crieth to him with the ſharpe ſickle* Apoc.14.18, 19, 20. *in his hand* (*Apoc*. XIIII.) *to thruſt it in, cut off the cluſters, and caſt them into the great Wine-preſſe of the Wrath of* GOD. A diſmall day, that : a pitifull ſlaughter, then. It is there ſaid, *the bloud ſhall come up to the horſe-bridles by the ſpace of a thouſand ſix hundred furlongs*. Keepe you out ; take heed of comming in that *preſſe*.

We have a kinde *Item* given us of this, here in the Text, in the laſt verſe. There be Verſe 4. two acts of CHRIST : one, of being *trodden*, the other of *treading downe*. The firſt is, for His *choſen :* the other, againſt His *enemies*. One is called, the *Yeare of Redemption :* The other, the *Day of Vengeance*. The *Yeare of Redemption* is already come, and is now ; we are in it : during which time, the two former *wine-preſſes* runne, [1] of the *Word*, [2] and *Sacrament*. The *Day of Vengeance* is not yet come : It is *but in His heart* ; ſo the Text is : that is, but in His purpoſe, and intent yet. But certainly, come it will, that day ; and with that day, comes the laſt *wine-preſſe* with the *bloud* to the *bridles :* yer it come, and during our *yeare of redemption*, that yeares allowance, we are to endevour to keepe our ſelves out of it ; for, that is the *day of vengeance*, of *ira ventura*, GODS wrath for ever. So as, all we have to ſtudie is, how we may be in at the firſt two, out at the laſt *preſſe :* and the due Chriſtian uſe of the firſt, will keepe us from the laſt.

While then it is with us the *yeare of Redemption* ; and before that day come; Pſal.95.7. while it is yet time of *ſpeaking righteouſneſſe*, that is, *to day if yee will heare His voice:* while the *cup of bleſſing* is held out, if we will take it ; lay hold on both. That ſo, we may be accounted worthy to eſcape in that day, from that day and the vengeance of it : and may feele the fulneſſe of His *ſaving power* in the *Word engrafted*, which is *able to ſave our ſoules* ; and in the *cup of ſalvation* which is joyned with it ; and that to our endleſſe joy. The *yeare of redemption* is laſt in the verſe : with that the Prophet ends. With that, let us end alſo : and, to that end, may all that hath beene ſpoken arrive and bring us.

A SERMON PREPARED TO BE PREACHED ON EASTER-DAY, *Anno Domini* MDCXXIV.

HEBR. Chap. XIII.

DEVS autem pacis, &c.

VER. 20. *The* GOD *of peace, that brought againe from the dead, our* LORD IESVS CHRIST, *the great* Shepherd *of the Sheepe, through the bloud of the everlaſting Teſtament.*

2. *Make you perfect in all good workes, to doe His will, working in you that which is pleaſant in His ſight, through* IESVS CHRIST, *to whom be praiſe for ever and ever,* Amen.

THeſe words [*who hath brought* CHRIST *againe from the dead*] make this a Text proper for this Day. For, as this day, was CHRIST *brought againe from thence.*

And theſe words [*the bloud of the everlaſting Teſtament*] make it as proper every way for a *Communion*. For, there, at a *Communion*, wee are made to drinke of that *bloud*. Put theſe together: [1] The *bringing of* CHRIST *from the dead,* [2] and the *bloud of the Teſtament,* and they will ſerve well for a Text, at a *Communion* on *Eaſter-day.*

I will touch in a word, [1] the *Nature* of the Text, [2] the *Summe*, and [3] the *partition* of it.

1 The Nature of the Text.

For the *Nature*: It is a *Benediction*. The uſe, the Church doth make of it and ſuch other like, is to pronounce them over the Congregation, by way of a *bleſſing*. For, not onely the power to pray, to preach, to make and to give the Sacrament; but the power alſo to *bleſſe* you, that are GODS people, is annexed, and is a branch of ours, of the *Prieſts* Office. You may plainly reade the power committed, the act injoyned, and the very forme of words preſcribed all in the VI. Num.6.23. of *Numbers*. There, GOD ſaith, *Thus ſhall you bleſſe the people:* (that is) doe it *you ſhall*; and, *thus you ſhall doe it, in hæc verba*. Neither was this act *Leviticall*, or Chap.7.10. then firſt taken up: It was long before: *While Levi was yet in the loynes of Abraham*, even then it was a part of *Melchiſedecks* Prieſt-hood, and (if the *bread* and *wine* were no more but a refreſhing) the onely part, that we reade of, to ſay *Benedictus* over *Abraham*, as great a *Patriarch* as he was. There is nothing elſe mentioned, to ſhew he was a *Prieſt*, but that.

This *bleſſing* they uſed firſt and laſt: but rather laſt. For (lightly) then, the people were all together. They be not ſo, at firſt: but onely a few, then. And here (you ſee) the *Apoſtle* makes it his *farewell*. With this he ſhuts up his *Epiſtle*; and, with ſome other ſuch, all the reſt. And that, by CHRISTS example. The laſt Luke 24 50. thing, that CHRIST did in this world: was: *He lift up His hands, bleſt His Diſciples*, and ſo went away to Heaven. And ſo you ſhall finde, it was the manner in the *Primitive Church:* at the end of the *Liturgie*, ever to diſmiſſe the aſſembly with a *bleſſing*. Which bleſſing, they were then ſo conceited of, they would not offer to ſtirre (not a man of them) till bowing downe their heads they had the bleſſing pronounced over them. As if ſome great matter had lyen in the miſſing of it: as if they Gen.32.26. had beene of *Iacobs* minde, *Non dimittam te niſi benedixeris mihi:* they would neither let the *Prieſt* depart, nor depart themſelves, till they had their *bleſſing* with them: Such a vertue they held in it. The bleſſing pronounced, they had then leave to goe with λάοις ἄφεσις, in the *Greeke*; *Miſſa eſt fidelibus*, in the *Latine* Church; and none went away before.

An evill cuſtome hath prevailed with our people: Away they goe without *bleſſing*, without leave, without care of either. Marke if they runne not out, before any *bleſſing*; as if it were not worth the taking with them.

Verſe 17. I marvell, how they will be *inheritors of the bleſſing*, that ſeeme to ſet ſo little by it. Matth.25.34. If they meane to heare *Come ye bleſſed*, they ſhould (me thinkes) love it better than by their running from it, they ſeeme to doe.

This would be amended. We are herein departed from the *Primitive Chriſtians*, with whom it was in more regard. Sure, there is more in the neglect of it, than we are aware of.

This bleſſing could not be delivered in better termes, than in thoſe, that came from the *Apoſtles* themſelves: which accordingly have beene ſought up here and there in their writings; and, by the *Church*, ſorted to ſeverall dayes, which they ſeemed beſt to agree with. As this here, having *Eaſter-day* in it, was made an *Eaſter-day-benediction*. For, the ſpeciall mention in it of CHRIST *brought againe from the dead*, doth in a manner appropriate it to this *Feaſt*. Vtter it but thus: *The* GOD *of peace, who did now, as upon this day, bring againe* CHRIST *from the dead:* doe but utter it thus, and it will appeare moſt plainly how well they ſuite, the *Time*, and the *Text*.

2 *The Summe.* For the *Summe*. It is no more in effect, but ſhortly this. That GOD *would ſo bleſſe them*, and us, as to make us fit for, and perfect *in all good workes*. A good wiſh, at any time. But, why at this time ſpecially, upon mention of CHRISTS *riſing*, he ſhould wiſh it, is not ſeene at firſt. Yet there is ſome matter in it; that, at CHRISTS *riſing*, He doth not wiſh our *faith* increaſed, or our *hope* ſtrengthened, or any other grace or vertue revived: but onely, that *good workes* might be *perfected* in us, and we in them. Surely, this ſorting them thus together, ſeemes to imply, as if CHRISTS *Reſurrection* had ſome more peculiar intereſt in *good workes:* as (indeed) it hath. And, there hath ever beene, and ſtill are, more of them done now, at this time, than at any other time of the yeare.

A

A generall reaſon may be given. That, what time CHRIST doth for us ſome principall great work(as, at all the Feaſts, He doth ſome: and now at this time, ſenſibly;) we to take occaſion by it, at that time, to doe ſomewhat more than ordinarie, in memorie and honour of it. More particularly, ſome ſuch, as may in ſome ſort ſuit with and reſemble the act of *Chriſt* then done. As it might be, when *Chriſt died, ſinne to die in us:* when CHRIST *roſe againe, good workes* to riſe *together* with Him. CHRISTS *Paſſion*, to be, *Sinnes paſſion:* CHRISTS *Reſurrection. good workes. reſurrection. Good-friday* is for *Sin: Eaſter for good workes. Good-friday*, to bring *Sinne* to *death: Eaſter*, to bring *good workes* from the *dead*. And we, that were *dead* before to *good workes*, by occaſion of this, to *revive* againe to the doing of them: And not (as the manner is with us) *Sinne* to have an *Eaſter*, to *riſe*, and *live againe*; and *good workes* to be *crucified*, lie *dead*, and have no *reſurrection*.

3 *The Diviſion* For the *Partition. Two verſes* there are, and two *Parts* accordingly. 1 The *Premiſſes*, and 2 the *Sequele*. The *Premiſſes* are GOD; and the *Sequele*, *Good-workes*. The former verſe is nothing but GOD, with His ſtyle or *addition: The* GOD *of peace, who hath brought againe, &c.* The latter is all for *good workes, Make you perfect, &c.* We may conſider them thus. Of the two, 1 One a thing *done for us*, in the former verſe. 2 The other a thing to be done by us, in the latter verſe. The *bringing back* CHRIST, the *benefit* done us by GOD: The applying *good workes*; our *duty* to be done to Him for it.

I. The thing done is an act (that is) a *bringing backe*. Which act is but one, but implyeth another precedent neceſſarily. For, ἀναγαγὼν (which is a *bringing backe*) implyeth ἀγαγὼν (which is a *bringing thither*.)

1 2 To this Act there is a concurrence of two *Agents*. 1 One, the Partie, that *brought:* 2 The other, the Partie that *is brought*. The Party that *brought* is GOD, under the name or title of *the* GOD *of peace*. The Party, that *was brought*, is *Chriſt*; ſet forth here under the *Metaphore* of a *Shepheard, the great Shepheard of the Sheepe*.

The GOD *of peace did bring againe this Shepheard*; from *whence?* and *how?* 3 From *whence? From the dead*. Then, among the *dead* He was, firſt. Firſt, brought thither: 4 *How* from thence? by what meanes? *By the bloud of a Teſtament everlaſting*. All which is nothing elſe, but the *Reſurrection of* CHRIST extended at large thorough all theſe points. 3 4

II. The thing to be done. That GOD would *ſo bleſſe* them, As to make them, 1 Firſt, *fit to doe*; 2 and then to doe *good workes*. 1 *Fit to doe*, in the word καταρτίσαι. *To doe:* Wherein we conſider two things: 1 the *doing*, To which *doing* there is a concurrence of two *Agents*, 1 εἰς τὸ ποιῆσαι ὑμᾶς, what we to do: 2 And ποιῶν ἐν ὑμῖν, what Hee to doe. 2 And then the worke it ſelfe expreſſed in two words, 1 θέλημα, and 2 εὐάρεστον: Θέλημα (that is) His *Will:* εὐάρεστον that which is *well pleaſing* in His ſight. Theſe two be holden for two degrees: and the latter of the twaine to have the more in it.

II. And laſt of all, the *Sequele*. Where is to be ſhewed, how theſe two hang together, and follow one upon the other. Firſt, the GOD *of peace*, and the *bringing* of CHRIST *from death*. Then how the bringing of *Chriſt* from *death* concernes our bringing forth *good workes*. Which being ſhewed; what this Feaſt of *Eaſter* hath to doe with *good workes*, will fall in of it ſelfe. That with *Chriſt* now *riſing*, they alſo ſhould now *riſe:* They are thought as good as dead; that there may be a *Reſurrection* of them, at *Chriſts Reſurrection*.

I.
The *thing done* for us.
1 The Party, *by whom.*

The GOD *of peace, &c.* Here is a long proceſſe. What needs all this ſetting out His ſtyle at length? Why goes He not to the point roundly? And, ſeeing *good workes doing* is His errand, why ſaith Hee not ſhortly, GOD *make you given to good workes,* and no more adoe? But tells us a long tale of *Shepheards*, and *Teſtaments*, and I wote not what (one would thinke, to ſmall purpoſe?) But ſure, to purpoſe it is, The HOLY GHOST uſeth no waſte words, nor ever ſpeakes but to the point (we may be ſure.)

His title.
The GOD *of peace.*

Exod.9.27.
2 Cor. 1.3.
Pſal.89.8.

Let us ſee, and beginne with His firſt title, the GOD *of peace*. GODS titles be diverſe, as bee His Acts: and His acts are, as His properties be, they proceed from. And (lightly) the title is taken from the propertie which beſt fits the Act it produceth. As, when GOD proceedeth to puniſh, He is called the *righteous* GOD: when, to ſhew favour, *the* GOD *of mercie:* When to doe ſome great worke, *the* GOD *of power*. Now then, this ſeemes not ſo proper; Should it not rather have beene, *the* GOD *of power which brought againe, &c.* To bring againe from death, ſeemes rather an act of *power*, than of *peace*. One would thinke ſo. But, being well lookt into, it will be found to belong rather to *peace*. No *power* of His will be ſet on working, will ever bring againe from death, unleſſe He be firſt pacified and made the LORD *of peace*. Of His *power* there is no queſtion: Of His *peace*, there may be ſome. I ſhall tell you, why. For, all the Old Teſtament thorough, you ſhall obſerve, GODS great Title is *the* LORD *of* HOSTS; which, in the New, you ſhall never read: but, ever ſince He roſe from the *dead*, it is, in ſtead of it, the GOD *of peace*. To the *Romanes*, *Philippians*, *Theſſalonians*, *&c.* and now here, to the *Hebrewes*, and ſtill the *God of peace*. It is not amiſſe for us, this change. For, if the *Lord* of *Hoſts* come to be at *peace* with us, His *hoſts* ſhall be all for us, which were againſt us, while it was no *peace*. So as, make but *God*, the *God of peace*, and more needs not. For, His peace will command His power ſtraight.

Rom. 15.13.
Phil.4.9.
1 Theſſ.5.23.
2 Theſſ.3.16.

When His *hoſts* were ſo about Him, it ſeemed *hoſtilitie:* How came He then to lay away that title of the *Lord of Hoſts*, to become *Deus pacis?* That did He, by thus doing: He *brought againe one from the dead*; and that *bringing* brought *peace*, and made this change *Stylo novo, the God of peace*.

2 The ſecond Party,
Our LORD IESVS
Paſtorem.
The Shepheard.

This brings us to the other, the ſecond Party: He is not named till all be done; and then He is, in the end of the verſe: *our* LORD *and* SAVIOVR IESVS CHRIST. But, at firſt, He is brought in as a *Shepheard*. Thinke never the meaner of Him for that. *Moſes* and *David*, the Founders of the *Monarchie* of the *Iewes*; *Cyrus*, and *Romulus*, the Founders, one of the *Perſian*, the other of the *Romane Monarchie*, were taken all from the *Sheepefolds*. The heathen Poet calls the great Ruler of the *Græcian Monarchie*, but ποιμένα λαῶν (that is) the *Shepheard of the people*. *Chriſt* gives it to Himſelfe and *God* doth not diſdaine it in the LXXX. *Pſalme*. And the name (howſoever it falls to us of the *Clergie* now) *ab initio non fuit ſic*. Secular men, *Ioſeph*, *Ioſua*, and *David* were firſt ſo termed; and are more often ſo termed, in the *Bible*, than we.

Pſal.80.1.

The terme of *Shepheard* is well choſen, as referring to the *God of peace*. *Peace* is beſt for *Shepheards* and for *ſheepe*. They love *peace:* then, they are ſafe; then, they feed quietly. Yet, not ſo, but that *Shepheards* have ventured farre, to reſcue the *Sheepe* from the *Beare*, and from the *Lion*, as did King *David*; and as the *Sonne* of *David* here that ventured further than any, who is brought in (here) *in Sanguine, bleeding*, howſoever it comes.

1 Sam.17.36.

But, this Title was not ſo much for *God*, as for us: (*Paſtorem ovium*) and, in *Ovium*, are we; there come we in: we hold by that word. For ſo, there is a mutual & reciprocal relation betweene Him and us: that we thereby may be aſſured, by this very terme *relative*, whither, and whenſoever H: was *brought*; all He did or ſuffered, it was not for Himſelfe. For then, an abſolute name of His owne would have beene put. All was for His Correlative, for *Ovium* (that is) for us. He is no wayes conſidered, in all this, as abſolutely put, or ſevered from us, *His flocke*; but ſtill with reference and relation unto us.

Paſtorem magnum the great *Shepheard.*

But, becauſe others enter-common in this and other His names with Him, He bears it with a difference; *Paſtor Magnus*, the *great ſhepheard*. Not (as *Diphilus* ſaid to *Pompeius Magnus*) *noſtrâ miſeriâ Magnus es*; *Great*, by making others little: but, *Miſericordiâ ſuâ Magnus*, by making Himſelfe little, to make us great.

1

The graduall points of His greatneſſe, in reſpect of others are theſe. *Great* firſt, For, *Totum* is *parte majus*, *Greater* is He that feeds the whole, than they, that but certaine *parcells* of the *flocke*. All elſe feed but *peeces*: So, they bee but pettie *ſhepheards* to Him. But He, the *whole*, maine entire flocke: He, and none but He. So, He the *great ſhepheard* of the *great Flocke*.

2
Ioh. 21.16.
Pſal. 94.2.
100.3.

Againe, *Greater* is He that owes the *ſheepe* He feeds, than they that feede the *ſheepe* they *owe* not. All others *feede His ſheepe*: None can ſay, *Paſce oves meas*. *His* they be: and reaſon. For, He made them, they be *the ſheepe of His hands*: He *feeds* them ſo the *ſheepe of His hands*, and of *His paſture* both.

3
1 Ioh. 3.1.

But, this is not the *greatneſſe* here meant. But *Ecce quantam charitatem*, ſee the *great love* to His ſheepe! Others *ſell* and *kill* theirs: He is ſo farre from ſelling, or killing, as He (this *Shepheard*) was *ſold* and *ſlaine* for them, though they were His owne. *Paid* for them, *bought* them againe; and then He *brought them againe*. It may be, there were others had ventred their lives; but not loſt them, and ſo loſt them, as He did. Which makes Him not onely *Great*, but *Primæ magnitudinis* (that is) ſimply the *Greateſt* that ever was.

Of which *Greatneſſe* two great Proofes there are, in the two words, 1 *Sanguis*, and 2 *Teſtamentum*. *Sanguis*, a great *Price*; *Teſtamentum*, a great *Legacie*. *Sanguis*, what He ſuffered; *Teſtamentum*, what He *did* for them.

In ſanguine, through the bloud.

The next word is *in ſanguine*, a *Shepheard*, in His *bloud*. So, this *Shepheard* ſweat *bloud*, yer He could bring them backe. It was no eaſie matter; it coſt *bloud*: and, not any *bloud* (ſuch, as He could well ſpare) but, it coſt Him His *life-bloud*. It could not be the *bloud* of the *Teſtament*, but there muſt be a *Teſtament*: and, a *Teſtament* there cannot be, but the *Teſtator* muſt dye. So, Hee dyed, He was brought to the *dead*, for it. This *bloud* brought Him to His *Teſtament*, which is further than *bloud*.

The two *Acts*.

We ſaid there were two *Acts*: 1 One expreſt, *brought Him thence*, ἀναγαγὼν, 2 The other implied, *brought Him thither*, ἀγαγὼν: But firſt, *brought thither*, before *brought thence*. We will touch them both. 1 *Why brought thither*, and *how*? 2 and *why brought thence*, and *how*?

Brought thithe

If, when He was *brought thence*, it was *peace*: when He was *brought thither*, it was none. How came it, there was none? What made this ſeparation? That did *ſinne*: Sinne brake the *peace*.

2 Cor. 5.22.
Eſay 59.2.

Why, ſinne touched not Him, He *knew no ſinne*. True: it was not for Himſelfe, nor for any ſinne of His. Whoſe then? here are but two, 1 *Paſtor*, 2 and *Ovium*: *Paſtor*, He; *Ovium*, we. If not the *Shepheards*, then the *Sheeps* ſinne: if not *His*, ours. And ſo it was: *peccata veſtra* (ſaith *God*, in *Eſay*) and ſpeakes it to us. No quarrell He had to the *Shepheard*: nothing to ſay to CHRIST, as CHRIST. But He would needs be dealing with *Sheepe*, and His *Sheepe* fell to *ſtraying*, and light into the Wolves denne: and thither Hee muſt goe, to fetch them, if He will have them.

Eſay 53.6.

For *Ovium* then, is all this adoe; and that is for us. For, all we (as *Sheepe*) had gone aſtray. I may ſay further; all we (as *ſheepe*) were appointed to the *ſlaughter*. So it was, we ſhould have beene carried thither, and *the Lord layd upon Him the tranſgreſſions*

greſsions of us all; and ſo, He was carried for us: This *Paſtor* became *tanquam ovis*, as a *ſheepe*, for His ſheepe; and was *brought thither*, and the wolves *did to Him whatſoever they would*.

As if GOD had ſaid: away with theſe *ſheepe*; *Incidant in lupos, quia nolunt regià paſtore*, to the *wolves* with them, ſeeing they will be kept in no fold. But, that, the *Shepheard* endured not: but rather than they ſhould, He would. When it came to this; who ſhall goe thither, *Paſtor*, or *Ovium*, the *Sheepe*, or the *Shepheard*? *Sinite hos abire* (they be His owne words) *Let them goe their way*; let the *Sheepe goe*, and Ioh.18.8. ſmite the *Shepheard*; Sentence Him to be carried thither. The *Sheepe* were to be, they ſhould have beene: but, the *Shepheard* was. *In Sanguine noſtro*, it ſhould have beene, *In ſanguine ſuo, His bloud*, it was. So, to ſpare ours, He ſpilt His owne.

2 Brought *againe thence*.

Thither now *He is brought*. Brought thither, by His owne *bloud-ſhedding*. Wee can underſtand that, well: but not, how Hee ſhould bee *brought thence* by His *bloud*. Yet, the Text is plaine, how Hee was brought againe, *in ſanguine*, by His *bloud*.

Firſt then, let us make GOD, the GOD *of peace*: and, when He is ſo, you ſoone ſee Him *bring Him backe, againe*. That, which broke the *peace* (as we ſaid) the very thing that carried Him to the *Croſſe*, tooke Him downe thence *dead*, carried Him to His grave, and there lodged Him among the *dead*, was *ſinne*. Away with *ſinne* Chap.9.22. then, that ſo there may be *peace*. But, there is no *taking away ſinne*; *but by ſhedding of blood*; the *bloud*, either of *Paſtor*, or of *Ovium*, one of them.

3 In Sanguine, *By the bloud*.

Why then, here is *bloud*; even the *Shepheards bloud*: and *ſhed* it is; and, by the ſhedding of it, *ſinne* is taken away, and with ſinne *Gods diſpleaſure*. It is the *Apoſtles* owne word (*Epheſ.* II. XVI.) *Hatred was ſlaine*; and ſo, *hatred* being ſlaine, Epheſ.2.14. *peace* followed of her owne accord. *He was our peace* (ſaith the *Apoſtle*) in one place: Col.1.20. He made our *peace*, or *pacified all by His bloud*, in another.

Now then, upon this *peace*, He, that was before carried away, was *brought backe againe*: And ſo, well might be. For, all being diſcharged, He was then to be *inter* Pſal.088.5. *mortuos liber*, no longer bound, but *free from the dead*: not to be kept in priſon any longer, but, to come forth againe. And, by *His* very *bloud*, to come forth againe. For, it was of the nature of a *Ranſome*; which being layd downe, the Priſoner, that was brought thither, is to goe thence, whither He will. For, a Ranſome hath *poteſtatem eductivam* or *reductivam*, a power to bring forth, or *bring backe againe* from any captivitie.

1 Sam.2.6. In both theſe *bringings*, GOD had His hand: GOD *bringeth to death*, and *bringeth backe againe*. True (if ever) in this *Shepheard*. *Brought Him to the dead*, as the *Lord of Hoſts*. *brought Him from the dead*, as being now pacified, and the GOD *of peace*. Out of His *juſtice*, *God* ſmit the *Shepheard*; out of His *love* to His *ſheepe*, the *Shepheard* was *ſmitten*. But, *quem deduxit iratus, reduxit placatus*, whom, of His juſt wrath againſt ſin, He brought thither; now having *fulfilled all righteouſneſſe*, He was to bring thence againe. And ſo, *brought backe* He was; and, the ſame way that He was carried thither. Carried, the way of *juſtice*, to ſatisfie for them, He had undertaken for. And having fully ſatisfied for them, was in very *Iuſtice*, to be *brought backe* againe. And ſo He was: GOD accepted His *paſsion* in full ſatisfaction, gave preſent order, for His *raiſing againe*.

And, let not this phraſe, of *Gods bringing backe*, or of CHRISTS *comming backe*; of GODS *raiſing Him*, or of CHRISTS *riſing*, any thing trouble you. The *Reſurrection* is *one* entire Act of *two* joynt *Agents*, that both had their hands in it. Aſcribed one while to CHRIST Himſelfe, that He *roſe*, that He *came backe*, to ſhew, Iohi0.18. that He had power *to lay downe His life, and power to take it againe*. Another while, to *God*; that He *raiſed* Him, that He *brought Him backe*: to ſhew, that *God* was fully ſatisfied and well pleaſed with it; reach him His hand (as it were) to bring him thence againe.

To ſhew you the Benefit that *riſeth* to us, by this His *riſing*. *Brought thither* He was, to the *dead*: ſo, it lay us upon: if He had not, we ſhould. We were even carrying thither; and that we might not, He was. *Brought thence* He was, *from the dead*: So, it ſtood us in hand: if He had not beene brought thence, we ſhould never have come thence, but beene left to have lien there world without end. *Brought thither* He would be: He, and not we: He, without us. So carefull He was, not to ſpare Himſelfe, that we might be ſpared. *Brought thence* He would not be; not without His *ſheepe* we may be ſure: Hee would bring us thence too, or Hee would not bee brought thence without us. You may ſee Him, in the Parable, comming with His *loſt ſheepe on His ſhoulders*. That one *ſheepe* is the image of us all. So carefull He was, as He laid Him on His owne necke, to be ſure: which is the true pourtraiture or repreſentation of His ἀναγωγὴ. That, if the GOD *of peace bring Him backe*, He muſt bring them alſo: For He will not come backe without them. Vpon His *bringing backe from death*, is ours founded: in Him, all His were brought backe. In His *perſon*, our *Nature*: in our *Nature* we all. Luc. 15. 5.

Thinke you, after the payment of ſuch a Price, He will come backe Himſelfe alone, He will let the *ſheepe* be carried thither, and not ſee them brought backe againe? He did not ſuffer all this (we may be ſure) to come away thence, and leave them behinde Him. It was never ſeene, that any that paid after ſo high a rate for any, be it what it will, that when He had done would not ſee it brought away, but loſe all His labour and coſt. No: as ſure as Himſelfe was *brought*, ſo ſure He will bring them, whom He would not part from: (He will die firſt.) Nothing ſhall part them now. *Paſtor* and *Ovium*, *ſheepe* and *Shepheard* now, or no bargaine. *He* with His *flocke*, and *His flocke* with *Him*; it with Him, and *He* with it: He and they, or not He Himſelfe; both together, or not at all. Will you heare Himſelfe ſay as much? *Father, my will is, that whither I goe, whence I come, where I am, thither, thence, and there, theſe bee alſo.*

4 *Sanguine Teſtamenti*, the *blood of the Teſtament.*

But, when He had brought us thence, what ſhall become of us (trow?) Will He leave us at randome, to wander in the mountaines? No: but, *Vbi deſinit Paſtor, ibi incipit Teſtator*, where the *Shepheard* goes out, the *Teſtator* comes in. Which we finde plainely in the word *Teſtament*. For (though *peace* be a faire bleſſing in it ſelfe, if no more but it; and *bringing back* be worth the while, yet) heere is now a greater matter than ſo. There is more in the *blood*, than we are aware of. This is alſo meant: that there is the *blood* of a *Teſtament*, which bodeth ſome further matter. There ſhould neede no *Teſtament*, if it were for nothing but to make *peace*. A *Covenant* would ſerve for that: *My Covenant of peace would I make with thee* (ſaith GOD.) *Sanguis fœderis* would have done that, if there had beene no more but ſo. But here, it is the *bloud* of a *Teſtament*. Ezek. 37. 26.

It is *Sanguis cum Teſtamento annexo*, *Blood*, with a *Teaſtment* annexed. Beſide the *pacification* and *back-bringing*, this Scripture *offereth more grace*: even a *Teſtamentarie* matter to be adminiſtred for our farther behoofe.

For, I aske. Every drop of this *blood* is more worth than many worlds: Shall this *blood* then ſo precious, of ſo great a Perſon, as the *Sonne of* GOD, be ſpent, to bring forth nothing but *pardon* and *peace*? Being of ſo great a value, ſhall it produce but ſo poore an effect? Pitie it ſhould be ſhed, to bring forth nothing, but a few *ſheep* from deatn. There is enough in it, to ſerve further, to make a *purchaſe*; which He may diſpoſe of to them, He will vouchſaſe to bring againe from the dead. For, when He hath brought them thence, how He will diſpoſe them, that would be thought on too.

I finde then aſcribed to His *blood*, a *Price*: not onely of ἀπολύτρωσεως (that is) a *Redemption* or *Ranſome*; but alſo περιποιήσεως (that is) of *Perquiſition*, or Purchaſe. And I finde them both in one *verſe* (*Epheſ.* 1. 14.) So that, this *blood* availed, as to pay our *debt*;

ſo, over and above, to make a *purchaſe*: Served, not only to procure our *peace*, but, to ſtate us in a condition better than ever we were before. Not onely *brought* us, but *bought* us: Nay, not onely *bought* us, and *brought us backe*; but bought for us further an everlaſting inheritance, and brought us to it.

Gen. 15. 9.
Exod. 24. 8.

Two powers were in it: 1 as *Sanguis fœderis*, the *Bloud* of the *Covenant*, the Covenant of *Peace*: for, in *bloud*, were the *Covenants made*; that, with *Abraham*, *in Gen.* XV. that with *Moſes*, in *Exod.* XXIV. in *bloud* both: And among the *Heathen men*, never any *Covenant of peace*, but in *bloud*. 2 Now, for *peace*, this were enough: But, it is *Sanguis Teſtamenti* too, the *bloud* of a *Teſtament*. Which is founded upon better promiſes; bequeathes *legacies*; diſpoſeth *eſtates*: Matter farre of a higher nature, than bare *peace*. As the *bloud of the Covenant*, ſo it *pacifieth* and appeaſeth: As the *bloud of* the *Teſtament*, ſo it *paſſeth over* and conveyeth beſides.

But ſay, it did not; it were for nothing elſe, but our *peace*: Yet, it is much better for us, that our *peace* goe by *Teſtament*, rather than by a *Covenant*. *Leagues*, *Covenants*, *Edicts of Pacification* have oft beene, and are (we ſee) daily broken. Small hold of them: A ſtronger hold than ſo, behoved us. A ſtronger hold there is not, than that of a *Teſtamant*. That is holden inviolable, never to be reverſed. Nothing *in rebus humanis* is held more ſacred. So as, *peace* by a *Teſtament*, is farre the ſurer of the twaine.

Teſtamenti æterni, *Of the everlaſting Teſtament.*
Mic. 5. 2.

Of which *Teſtament* and the *greatneſſe* of it, there is much to be ſaid. For, it is not, as other *Teſtaments*, to be fully adminiſtred: This ſhall never be ſo; it is *Everlaſting*. *Everlaſting*: For, ſo is He that made it: *His goings out are from everlaſting*. *Everlaſting*: For, ſo is the *Teſtament* it ſelfe: Though it be executed in time, it was made *ab æterno*, and lay by Him all the while. *Everlaſting*: For, ſo is the *bloud* wherewith it is ſealed: the vertue and vigor thereof, doth ſtill continue as a fountaine in-exhauſt, never dry; but flowing ſtill as freſh, as the very firſt day, His ſide was firſt opened. We, that now live, come to it, of even hand with the *Apoſtles* themſelves, that were then at the opening. And they that come after us, ſhall not come too late, but to full as good a match, as either they or we. *Everlaſting*: For, the legacies of it are ſo. Not, as with us, of things temporall: Nor as of the former *Teſtament* of the land of *Canaan*, now growen a barren wilderneſſe: but, of eternall life and joy, and bliſſe; of eternitie it ſelfe. And laſtly, *everlaſting*: That wee may looke for no more: Our *Goſpell* is *Evangelium æternum* (*Revel.* XIV.) None to come after it. This is the laſt: and ſo to laſt for ever.

Revel. 14. 6.

Now lay theſe together and tell me: Was He not the *Great Shepheard* indeed, that indured this carrying thither, whence this day He came? that paid this great Ranſome; purchaſed this great eſtate; made this great will; diſpoſed theſe great Legacies, even His *heavenly kingdome* to His *little flocke*? was He not every way as *good*, as *Great* (which is the true *Greatneſſe*, ἐν τῷ εὖ, τὸ μέγα) Here with us, Men bee *good*, becauſe they be *great*: with GOD they bee *great*, becauſe they be *good*: For this His *great Love*, His *great Price*, His *great Teſtament*, was Hee not worthy to weare His title of *Paſtor magnus*, of *Paſtor*, and of *Teſtator*, both? For ſo, both He was: And we, not onely His *ſheepe*, but His *Legataries*: both, in His *Paſtor-ſhip*, and in His *Teſtator-ſhip*: in His *bringing forward*, and in His *bringing backward*: No waies to be ſevered from us. He procured no *peace*, ſhed no *bloud* made no *Teſtament*; was neither brought to the *dead*, nor from the *dead* for Himſelfe but for His *flock*: for us ſtill. All He *did*, all He *ſuffered*; all He *bequeathed*, all He was, He was for us.

And now, when all is done, then now (loe) He is the LORD IESVS CHRIST. Till then, a *Shepheard* wholy and ſoly: The more are we beholden to Him. Then (loe) He tells us His name, that He is the *great Shepheard*, He that was *brought backe*: the *blood*, *His*; *His*, the *Teſtament*. Truely called the *Teſtament*: There can no *Inventorie* be made of this. It hath not entered in the heart of man to conceive, what things GOD hath prepared for thoſe, that have their part in this *Teſtament*: above all that we can deſire or imagine. Vpon earth, there is no greater thing than a *Kingdome* : and, no leſſe than a *Kingdome, it is His Fathers will to diſpoſe unto us*. But, a *Kingdome eternall*, all *glorious* and *bleſſed* : farre above theſe here.

Luke 12.32.

II.
The thing to be done by us, 1 The *fiting* or doing.

All this is a good hearing. Hitherto we have heard nothing, but pleaſeth us well. GOD *at peace* : The *Shepherd* brought to *death*, that we might not : and *brought from death*, that we alſo might be *brought from thence* : and not *brought*, and left to the wide world ; but further, to receive thoſe good things which are compriſed in His *Teſtament*. This is *done* : done by *Him* for us. Now, to that which is *to be done* ; to be done *by us*. Not, for *Him* : (I ſhould not doe well to ſay ſo) but indeed, for our *ſelves*. For ſo, for us, in the end, it will prove. Both what Hee did, and what we doe our ſelves.

That, which, on our part, the *Apoſtle* wiſheth us, is, that we may be ſo happie, as that GOD would in effect doe the ſame for us, He did for Him : (that is) *bring* us *backe* ; backe from our *ſinfull* courſe of life, to a new, given to doe good workes.

The Reſurrection is here termed ἀναγωγὴ, a *bringing backe*. So that, any *bringing backe* from the worſe to the better, carrieth the Type, is a kinde of a *Reſurrection*, referres to that of CHRIST : who *died*, and *roſe*, that *ſinne* might *die*, and that *good workes* might *riſe* in us. Both the *time*, and the *Text* lay upon us this dutie, to ſee, if *good workes* that ſeeme to be *dead* and *gone*, we can bring *life* to them, and make them to *riſe* againe.

The rule of reaſon is : *Vnumquodque propter operationem ſuam* ; every thing is, and hath his being, for the worke, it is to doe. And, theſe are the *workes*, which we were borne, and came into the world to doe. The *Apoſtles* ſpeakes it plainly : *we were created for good workes, to walke in them* (*Epheſ*. II. X.) And againe : That *wee were redeemed, to be a people Zealouſly given to good workes* (*Tit*. II. XIV.) So, they come doubly commended to us, as the end of our *Creation* and *Redemption*, both.

In this Text (we ſee) it is GODS *will*, it is His *good pleaſure*, we doe them : if we any thing regard either His *will*, or *pleaſure*.

In this Text, the *Apoſtle* prayes, that we may *be made perfect, in them*. So, *unperfect* we are, without them : *unperfect* we, and our *faith* both. For, by *workes* is our *faith made perfect* (*Iam*. II.) even as *Abrahams faith* was. And, the *faith*, that is without them, is not only *unperfect*, but ſtarke *dead* : ſo as, that *faith* needs a *Reſurrection*, to be *brought from the dead* againe.

Iames 2. 22.

And, whatſoever become of the reſt, in this Text it is, that He hath not left them out, nor unremembred in His *Teſtament*. They are in it : and divers good legacies to us *for them*. Which, if we meane to be *Legataries*, we muſt have a care of. For, as His *bloud* ſerveth for the taking away of *evill workes* ; So doth His *Teſtament*, for the *bringing againe* of *good*. And, as it is good *Philoſophie* : *Vnumquodque propter operationem ſuam* : So, this is ſure ; it is ſound *Divinitie* ; *Vnuſquiſque recipiet ſecundùm operationem ſuam*. At our comming backe from the dead (whence wee all ſhall come) we ſhall be diſpoſed of according to them : *Receive* we ſhall, every man according *to His workes*. And, when it comes to *going*, they that have done *good workes* ſhall goe into *everlaſting life* ; and they (not, that have done evill, but they) that *have not done good*, ſhall goe, you know, whither. Let no man deceive you : the *Root* of *Immortalitie*, the ſame is the *Root* of *Vertue* : But one, and the ſame *Root*, both. When all is ſaid, that can be : Naturally, and by very courſe of kinde, *good workes* (you ſee) doe *riſe* out of CHRISTS *Reſurrection*.

Matth. 16.27.

Καταρτίσαι, *to make perfect*.

Make you perfect (ſo we reade it :) which ſhewes, We are (as indeed we are) in ſtate of *imperfection*, till we doe them. Nay, if that be all, we will never ſticke for that *Cognoſcimus imperfectum noſtrum*, we yeeld our ſelves for ſuch, for *unperfect* : And, that is well. But, we muſt ſo finde and feele our imperfection, that as the *A-*

Pſal. 51.4.

Chap.6.1. *poſtle* tels us (in the VI. *Chapter* before) *wee ſtrive to be carried forward to perfection*, all wee may. Elſe, all our *cognoſcimus imperfectum*, will ſtand us in ſmall ſtead.

Why, is there any *perfection* in this life ? There is : Elſe, how ſhould the *Apoſtles* exhortation there, or his bleſſing (here) take place. I wot well, *Abſolute, compleat, conſummate perfection*, in this life, there is none : It is agreed of all hands : None Phil.3.13. may be out of it. *Non puto me comprehendiſſe* (ſaith Saint *Paul*) *I compt not my ſelfe to have attained :* No more muſt wee, not *attained*. What then ? But, *this I doe* (ſaith hee, and ſo muſt wee ;) *I forget that which is behinde, and endevour my ſelfe, and make forward ſtill, to that which is before*. Which is the *perfection* of *Travellers*, of way-faring men : the further onward on their journey, the nearer their journey's end, the more *perfect :* which is the perfection of this life : For, this life is a *journey*.

Now, good workes are, as ſo many *ſteps* onward. The *Apoſtle* cals them ſo; Rom.4.12. *the ſteps of the faith of our Father Abraham*, who went that way, and we to follow him in it. And the more of them we doe, the more *ſteps* doe we make, the further ſtill ſhall we finde our ſelves to depart from *iniquitie*, the nearer ſtill to approach unto GOD *in the Land of the living :* whether to attaine, is the totall, or *Conſummatum eſt* of our *perfection*.

But, not to keepe from you the truth, as it is : The nature of the *Apoſtles* word Καταρτίσαι, *To make fit or even.* [καταρτίσαι] is rather to *make fit*, than to *make perfect*. Wherein, this he ſeemes to ſay. That, to the doing of *good works*, there is firſt requiſite a *fitneſſe* to doe them, before we can doe them : καταρτίσαι, and ποιῆσαι are both in the Text. *Fit*, to doe them, yet we can *doe* them. We may not thinke to doe them hand over head, at the firſt daſh. In an unfit and indiſpoſed ſubject, no Agent can worke : Not GOD Himſelfe, but by miracle. *Fit* then we muſt be.

Now, of our ſelves, as of our ſelves, we are not *fit, ſo much as to thinke a good thought :* It is II *Cor*. III. V. Not ſo much as *to will :* For, it is GOD, that *worketh in us to will* (*Phil*. II. XIII.) If not theſe two, ¹ Neither *thinke*, ² nor *will* ; then, not to *worke*. No more we are : Neither to *begin* (*Phil*. I. VI.) nor having begun, to goe *forward*, and bring it to an end. *Fit*, to none of theſe. Then, *made fit* we muſt be. And, who to reduce us to *fitneſſe*, but this GOD *of peace* here, that *brought againe* CHRIST *from the dead*.

Καταρτίσαι, *To ſet in joynt.* Now, if I ſhall tell you, what manner of *fitneſſe* it is, the *Apoſtles* word καταρτίσαι (here) doth import : It is (properly) the *fitneſſe*, which is, in ſetting that in, which was out of *joynt :* in doing the part of a good *Bone-ſetter*. This is the very true and native ſenſe of the word ; *Set you in joynt, to doe good workes*. For the *Apoſtle* (*Eph*.IV. Epheſ 4.16. Col.2.19. and *Coloſ* II.) tels us, that the *Church* and things *Spirituall* goe by *joynts* and *ſinewes*, whereof they are compact, and by which they have their action and motion. And, where there are joynts, there may be (and other-whiles, there is) a *diſ-joynting* or *diſlocation :* no leſſe in things Spirituall, than in the naturall body. And that is, when things are miſ-ſorted, or put out of their right places.

Now, that our Nature is not right in joynt, is ſo evident, that the very Heathen men have ſeene and confeſſed it.

And, by a *fall*, things come out of joynt : and (indeed) ſo they did : *Adam's fall* wee call it, and wee call it right. Sinne, which before broke the *peace* ; which made the *going from* or departure, which needed the *bringing backe* ; the ſame ſinne, here now againe, put all out of *joynt*. And, things out of joynt are never quiet, never at peace and reſt, till they bee ſet right againe. But when all is in *frame*, all is in *peace :* And ſo, it referres well, to the GOD *of peace*, who is to doe it.

And marke againe. The putting *in joynt*, is nothing, but a *bringing backe againe* to the right peace, whence it ſlipt : That ſtill there is good coherence with that which went before : The *peace-maker*, the *bringer-backe*, the *bone-ſetter*, re all one.

The force or fulneſſe of the *Apoſtles Simile* (of *out of joynt*) you ſhall never fully conceive, till you take in hand ſome good worke of ſome moment: and then you ſhall, for certaine. For, doe but marke me then, how many *rubs, lets, impediments*, there will be, as it were ſo many *puttings out of joynt*, yer it can be brought to paſſe. This wants, or that wants: one thing or other frames not. A *ſinnew* ſhrinkes, a bone is out, ſomewhat is awry: and what adoe there is, yer we can get it right? Either the *will* is averſe, and we have no minde to it; or the *power* is ſhrunke and the meanes faile us; or the time ſerves not; or the *place* is not meet, or the parties to be dealt with, we finde them undiſpoſed. And the miſery is, when one is got in, the other is *out againe*. That, the wit of man could not have deviſed a fitter terme, to have expreſſed it in. This for the diſeaſe.

Verſe 21.

What way doth GOD take, to ſet us right? Firſt, by our *Miniſtery* and meanes. For, it is a part of our profeſſion under GOD, this ſame καταρτισμὸς, to ſet the Church in, and every member that is out of *joynt*. (You may reade it, in this very terme (*Epheſ.*IV.XII.) *πρὸς καταρτισμόν.*) And that we doe, by applying outwardly this *Teſtament* and the *bloud* of it: Two ſpeciall *Splints* (as it were) to keepe all ſtraight. Out of the *Teſtament*, by the *word of exhortation* (as, in the next Verſe he cals it:) praying us to ſuffer the *Splinting*. For, it may ſometimes pinch them, and put them to ſome paine, that are not well in *joynt*, by preſſing it, and putting it home. But both by denouncing, one while the threats of the *Old Teſtament*, another while by laying forth the promiſes of the *New*, if by any meanes, we may get them right againe. This, by the *Teſtament*, which is one outward meanes. The *Bloud* is another inward meanes. By it, we are made *fit* and *perfect* (chooſe you whether:) and that ſo, as at no time of all our life, we are ſo well in *joynt*, or come ſo neere the ſtate of *perfectneſſe*, as when we come new from the drinking of that *bloud*. And thus are we *made fit*.

Εἰς τὸ ποιῆσαι.
The firſt Agent.

Provided, that καταρτίσαι doe end (as here it doth) in ποιῆσαι and ἐν ἔργῳ: that, all this *fit making* doe end, in *doing* and in a *worke*: that ſome *worke* be *done*. For, in *doing* it is to end, if it end aright; if it end, as the *Apoſtle* (here) would have it. For, this *fitting*, is not to *heare, learne*, or *know*; but to *doe His will*. We have beene long at *Teach mee thy will*, at that leſſon: There is another (in *Pſalme* CXLIII.) *Teach me to doe thy will*; we muſt take out that alſo. *Teach me thy will*; and *Teach me to doe thy will*, are two diſtinct leſſons. We are all our life long about the firſt; and never come to the ſecond, to εἰς τὸ ποιῆσαι. It is required, we ſhould now come to the ſecond εἰς τὸ ποιῆσαι. We are not made *fit* (when we are ſo) to doe never a whit the more: Καταρτίσαι is to end in ποιῆσαι (which is) *doing*: and in ἔργον (that is) in a *worke*.

Pſal. 143. 10.

Ἐν παντὶ ἔργῳ.
In all good workes.

In *worke, and in every good worke*. We muſt not ſlip the collar there, neither. For, if we be able to ſtirre our hand but one way and not another, it is a ſigne, it is not well ſet in. His, that is well ſet, he can move it to and fro, up and downe, forward and backward; every way and to *every worke*. There be, that are all for ſome one *worke*; that ſingle ſome one peece of GODS ſervice; wholly addicted to that, but cannot skill of the reſt. That is no good ſigne. To be for *every one*; for all ſorts of *good works*, for every part of GODS worſhip alike: for no one more than another: that (ſure) is the right. So chooſe your *Religion*; ſo practiſe your *worſhip* of GOD. It is not ſafe, to doe otherwiſe; nor to ſerve GOD by *Synecdoche*: but ἐν πᾶσι, to take all before us.

Ποιῶν ἐν ὑμῖν.
The ſecond Agent.

But, in the doing of all or any, beſide our part (εἰς τὸ ποιῆσαι) here is alſo ποιῶν ἐν ὑμῖν, a *Worker* beſides. For, when GOD hath *fitted* us by the outward meanes, there is not all. He leaves not us to our ſelves for the reſt: but, to that outward application of ours, joynes His ποιῶν ἐν ὑμῖν, an *inward operation* of His owne inſpiring, His grace; which is nothing but the breath of the *Holy Ghoſt*. Thereby *enlightning* our mindes, *inclining* our wils, *working* on our affections, making us *homines bonæ voluntatis*: that when we have done well, we may ſay with the *Prophet*; *Domine univerſa opera noſtra operatus es in nobis*: LORD, *all our good works thou haſt wrought in us*. *Our works* they be: yet, of *thy working*. And with the *Apoſtle*: *We did them*; *yet not we, but the grace*

Eſay 26.12.
1 Cor.15.10.

of GOD *that was with us.* Both wayes, it is true: what He *workes by us,* Hee workes in us; and, what He *workes in us,* Hee *workes by us.* For, ἐνεργεῖ συνεργεῖ take not away one the other, but ſtand well together. This for the *doing.*

2 The *worke.* Now for the *worke.* In *every good worke* we do His *will:* yet(it ſeemeth) degrees there are. For, here is mention of θέλημα, His will; and beſides it, of εὐάρεστον, *His good pleaſure,* and this latter ſounds, as if it did import more than a ſingle *will.* Chap.12.28. Ones *good pleaſure* is more, than His bare *will.* So, in the *Chapter* before, He wiſheth λατρεύσαι εὐαρέστως, (that is) we may *ſerve* and *pleaſe:* (that is) may ſo *ſerve,* as that we may *pleaſe. Acceptable ſervice* then, is more than any, ſuch as it is. There is no queſtion, but that, as of *evill workes* ſome *diſpleaſe* GOD more than other; ſo, of *good workes,* there are *ſome* better *pleaſing,* and that He takes a more ſpeciall delight in.

And, if you would know, what they be: above, at the XVI. verſe, it is ſaid, that, *to doe good and to diſtribute,* (that is) *diſtributive doing good.* It is more than an *ordinarie ſervice:* it is a *ſacrifice* every ſuch *worke.* It is of the higheſt kind of ſervice, and that with that kind εὐαρεστεῖται (our word here) GOD *is highly pleaſed.* So doth S.*Paul* call the bounteous ſupplying of his wants from the *Philippians,* θυσίαν δεκτὴν, a *ſacrifice right acceptable and pleaſing to* GOD, and ὀσμὴν εὐωδίας, *a moſt delightfull ſweet ſavour.* And, that you may ſtill ſee, He lookes to the *Reſurrection,* He ſaith: the Phil.4 12. *Philippians* had lien *dead,* and *drie* a great while, as in winter, trees doe uſe. But, when that worke of *bounty* came from them, they did ἀναθάλλειν (that is) *ſhoot forth, wax freſh, grow-greene* againe, as now at this ſeaſon plants doe. That ſo, the very vertue of CHRISTS *reſurrection* did ſhew forth it ſelfe in them. So, fitting Natures *reſurrection-time* (the time of bringing things, (as it were) from the *dead* againe) with this of CHRIST. Which time is therefore the moſt pleaſing time, the time of the greateſt pleaſure of all the times of the yeare. So, we know, how to do that, is *pleaſing in His ſight.*

Yet, even this pleaſing, and all elſe, is to conclude (as here it doth) with *through* IESVS CHRIST *our* LORD: He is in, here too. In, at the *doing:* In, at the making them to *pleaſe* GOD, *Vt faciat quiſq; per* CHRISTVM, *quod placeat per* CHRISTVM that, *what by* CHRIST *is done, by* CHRIST *may pleaſe* when it is done. In, at the doing, *infundendo gratiam, gratiam activam,* by infuſing or dropping in His *grace active;* making us able and *fit* to doe, and ſo to doe them. In at the *pleaſing; affundendo gratiam, gratiam paſſivam,* by powring on His good grace and *favour paſſive,* as it might be ſome dropps of His *bloud,* whereby it pleaſeth being done. *Gracing* His worke (as we uſe to ſay) in GODS ſight, that ſo, He of His *grace* may crowne it.

III. The *ſequele.* We have gone through with both points. Now comes the hardeſt point of all, the *ſequele,* to couple them and make them hang well together.

1 Firſt then, they be aſcribed to the GOD *of peace.* There are but three things to be done in the Text, and *Peace* doth them all. And, if *Peace;* then GOD, by no other title than the GOD of peace. 1 *Peace bringeth from death:* For, Warre (I am ſure) bringeth to *death* many a worthy man. There is little queſtion to be made of this: that the GOD *of peace* doth the one; but the *Divell of Diſcord* doth the other.

2 Secondly, *Peace ſets in joynt, Warre* brings all out of *joynt: Warre* is not good for the *joynts,* as we ſee daily. *Peace* doth them no hurt.

3 Thirdly, *Peace makes us fit* for *good: Warre,* for all manner of *evill workes* (ſaith S. IAMES in the III. *Chap. Ver.* XVI.) Therefore the *God of peace,* ſay we. (And, if He take it from us for a time, that He bring it quickly back to us againe.) For, when He was firſt *brought* into the world, *among the living,* at His birth, IANVS was Luke 2.14. ſhut: the *Angels,* they ſung *Peace upon earth.* And, when He was *brought againe*

from the dead, this day, He was no ſooner riſen, but the firſt newes was, the *Souldiers ranne all away*: A ſigne of *peace*. And indeed, when He had *ſlaine hatred*, it was moſt kindly then, to bring *peace*. As, this evening, with His owne mouth, He ſpake it once and twice, *Pax vobis*, over and over againe. Which is the *Apoſtles benediction* here. Ioh.20.21. So, *Reſurrection* and *Peace*, they accord well.

Now for the *ſequele* of *good workes* upon CHRISTS *bringing from the dead*. Being to inferre *good workes*, He would never put in all this, of CHRISTS *bringing backe againe from the dead*, if there had not beene ſome ſpeciall operative force to or toward them, in CHRISTS *Reſurrection*. If CHRISTS *riſing* made not for them, had not ſome ſpeciall reference to them, ſome peculiar intereſt in them, all this had not beene *ad idem*, but idle, and beſide the point quite. We muſt take heed of this errour, to thinke, the *Paſſion*, or *Reſurrection* of CHRIST (though it be *actus tranſiens*, that with the *doing paſſeth away*) that it hath not a vertue and force permanent; that it left not behinde it a vertue and force permanent to worke continually ſome grace in us; as, to thinke, His *Reſurrection* to be *Actus ſuſpenſus*, an act to have his effect at the latter day, and in the meane time to ſerve for nothing, but to hang *in nubibus* (as they ſay.) But that, this day, it hath an efficacie continuing, that ſheweth forth it ſelfe: And, as the rule is, in the *ſoule*, before it doth on the *body*. Wee will leave the *Heathen* to their *habits*, and *habitualities*: But, with us *Chriſtians*, this is ſure: Whatſoever, in us, or by us is wrought, that is *pleaſing to* GOD; it is ſo wrought by the vertue of CHRISTS *Reſurrection*. We have not thought of it perhaps; but; moſt certaine it is, it is ſo. So GOD hath ordained it. Whatſoever evill is truely mortified in us, it is ſo, by the power of CHRISTS *death*; and thither to be referred properly. And, whatſoever *good* is revived or brought againe anew from us, it is all from the vertue of CHRISTS *riſing againe*. All doe *riſe*, all are *raiſed*, thence. The ſame power, that did *create* at firſt, the ſame it is, that makes *a new creature*. The ſame power, that raiſed *Lazarus* the brother, from his *grave of ſtone*: the ſame raiſed *Mary Magdalen* the ſiſter, from her *grave of Sinne*. From one, and the ſame power, both. Which keepeth this methode: *Worketh* firſt, to the *raiſing* of the *ſoule*, from the *death* of *ſinne*; and after, in the due time, to the *raiſing* of the *body*, from the *duſt of death*. Elſe, what hath the *Apoſtle* ſaid, all this while?

Now, this *power* is *inhærent* in the *Spirit* as the proper ſubject of it: even the *æternall Spirit*, whereby *Chriſt* offered *Himſelfe* firſt unto GOD, and after *raiſed* himſelfe from the *dead*. Now, as in the texture of the naturall body, ever there goes the *Spirit* with the *bloud*: ever, with a *veine* (the veſſell of the one) there runnes along an *arterie* (the veſſell of the other:) So is it in CHRIST; His *bloud*, and His *Spirit* allwayes go together. In the *Spirit* is the *power*: in the *power*, vertually, every *good work* it produceth, which it was ordained for. If we get the *Spirit*, we cannot faile of the *power*. And, the *Spirit*, that ever goes with the *bloud*, which never is without it.

This carries us now to the *bloud*. The very *ſhedding* whereof upon the Croſſe, *primùm & ante omnia* was the nature of a *price*. A *price*: firſt, of our *ranſome* from death due to our ſinne, through that His ſatisfaction. A *price* againe, of the *purchaſe*, He made for us, through the vale of His *merit*, which by His *Teſtament*, is by Him paſſed over to us.

Now then, His *bloud*, after it had, by the very powring it out, wrought theſe two effects, it ranne not waſte, but divided into two ſtreames. 1. One into the *Laver of the* Tit.3.5. *new birth* (our *Baptiſme*) applied to us outwardly to take away the ſpots of our ſinne. Luc.22.20. 2. The other, into the *Cup* of the *New Teſtament in His bloud*, which inwardly adminiſtred, ſerveth, as to purge and *cleanſe the conſcience from dead works*, that ſo live works Chap.9.14. may grow up in the place: So, to endue us with the *Spirit*, that ſhall enable us with the power to bring them forth. *Hæc ſunt Eccleſiæ gemina Sacramenta*: theſe are (not, *two of the Sacraments*, but) the *two twin-Sacraments of the Church* (ſaith S. *Auguſtine*.) And with us there are two Rules. 1. One, *Quicquid ſacrificio offertur, Sacramento con-* 1 *fertur*; what the *Sacrifice offereth*, that the *Sacrament obtaineth*. 2. The other, *Quicquid* 2

Teſtamento legatur, Sacramento diſpenſatur; *What the Teſtament bequeatheth,* that is *diſpenſed in the holy Myſteries.*

1 Cor. 10. 36.

To draw to an end. If this power be in the *Spirit*, and the *bloud* be the *vehiculum* of the *Spirit*; How may we partake this *bloud?* It ſhall be offered you ſtraight, in the *Cup of bleſsing, which we bleſſe in His name.* For, *is not the Cup of bleſsing which we bleſſe, the Communion of the bloud of* CHRIST (ſaith Saint *Paul?*) Is there any doubt of that? In which *bloud* of CHRIST is the *Spirit* of CHRIST. In which *Spirit* is all *Spirituall power*: and namely this *power*, that frameth us *fit* to the *workes* of the *Spirit*. Which *Spirit* we are all made, there, to drinke of.

And what time ſhall we doe this? What time is beſt? What time better than that day, in which it firſt ſhewed forth the force and power, it had in making *peace*, in *bringing backe* CHRIST, that brought *peace backe with Him*, that made the *Teſtament*, that ſealed it with His *bloud*; that died upon it, that it might ſtand firme for ever? All which were, as upon this day. This day then, ſomewhat would be done: ſomewhat more than ordinary, more than every day. Let *every day*, be for *every good worke*, to doe His *will*: But, this day, to doe ſomething more than ſo, ſomething that may be *well pleaſing in His ſight*. So, it will be kindly: So, we ſhall keepe the degrees in the Text: So, we ſhall give proofe that we have our *part and fellowſhip in* CHRIST, *in* CHRISTS *reſurrection*, in the vertue of CHRISTS *reſurrection*: *Grace riſing* in us; *workes of grace riſing from it*. That ſo, there may be a *reſurrection* of *vertue*, and *good workes*, at CHRISTS *reſurrection*. That, as there is a *reviving*, αναθαλια in the earth, when all and every herbs and flowers are *brought againe from the dead*: So, among men *good workes* may come up too, that we be not found fruitleſſe, at our *bringing backe* from the *dead*, in the great *Reſurrection*: But have our parts, as here now, in the *bloud*, ſo there then in the *Teſtament*, and the *Legacies* thereof; which are *glorie*, *joy*, and *bliſſe* for ever and ever.

(⁂)

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SERMONS

SERMONS
OF THE SENDING OF
the Holy Ghoſt,
PREACHED
VPON
Whit-Sunday.

A
SERMON
PREACHED BEFORE THE KINGS MAIESTIE, AT GREEN-VVICH, on the VIII. of *June*, *A. D.* MDCVI. *being* Whitſunday.

Acts CHAP. II. VER. I, II, III, IV.

And when the Day of Pentecoſt *was come (or, when the fifty daies were fulfilled) they were all with one accord, in one place.*
And there came ſodainely from heaven the ſound of a mighty Wind; and it filled the place where they ſate.
And there appeared tongues cloven, as they had beene of fire, and ſate upon each of them.
And they were all filled with the HOLY GHOST, *and they began to ſpeake with other tongues, as the* Spirit *gave them utterance.*

WE are this day (beſide our weekely due of the *Sabboth*) to renew, and to celebrate the yearely memorie, of the ſending downe the *Holy Ghoſt*. One of the *Magnalia Dei* (as they be termed after in the XI. *Verſe*;) One of the *great* and *wonderfull Benefits* of GOD; Indeed, a *Benefit* ſo *great* and ſo *wonderfull*, as there were not *tongues* enough, upon earth, to celebrate it withall; but there were faine to be more ſent from heaven, to helpe to ſound it out throughly: Even a new ſupply of *tongues from heaven*. For all the *tongues*, in earth, were not ſufficient to magnifie GOD for His goodneſſe, in ſending downe to men the gift of the HOLY GHOST. Ver. 11.

This wee may make a ſeverall benefit by it ſelfe, from thoſe of CHRISTS Gal. 4.4. 4.6. And ſo the *Apoſtle* ſeemeth to doe. *Gal.* 4. Firſt, GOD *ſent His Sonne*, in one verſe; and then after GOD ſent the *Spirit of His Sonne*, in another.

Or wee may hold our continuation ſtill, and make this the laſt of CHRISTS Benefits: For, *Aſcendit in altum*, is not the laſt; there is one ſtill remaining, which Pſal. 68.18. is *Dona dedit hominibus*. And that is this dayes peculiar; wherein were given to men, many and manifold, both graces and gifts, and all in one gift, the gift of the *Holy Ghoſt*.

Howſoever we make it, ſure it is, that all the reſt, all the Feaſts hitherto, in the returne of the yeare, from His *Incarnation*, to the very laſt of His *Aſcenſion*, though all of them be great, and worthy of all honour in themſelves; yet, to us, they are as nothing, any of them, or all of them (even all the Feaſts in the *Calendar*) without this Day; the Feaſt, which now we hold *Holy* to the ſending of the *Holy Ghoſt*.

CHRIST is the *Word*; and all, of Him, but words ſpoken, or words written: there is no *ſeale* put to, till this day; The *Holy Ghoſt* is the *Seale* or *Signature*, *In quo* Epheſ. 4.30. *ſignati eſtis (Epheſ.* 4. 30.) A *teſtament* we have and therein many faire legacies; but, 2 Cor. 12.4. till this day, nothing adminiſtred; *The adminiſtrations are the Spirits* (1 *Cor.* 12. 4.) In all theſe of CHRISTS, there is but the *purchaſe* made, and payd for; and (as they ſay) *Ius ad rem* acquired: But, *Ius in re*, *Miſsio in poſſeſsionem*, *Liverie*, and *ſeizin*; 1 Cor. 5.5. that, is reſerved till this day: For the *Spirit* is the *Arrha*, the *earneſt* or the *inveſtiture* of all, that CHRIST hath done for us.

Theſe if we ſhould compare them, it would not be eaſie to determine, whether the greater of theſe two; [1] That of the *Prophet*, *Filius datus eſt nobis*; [2] Or that of the Eſay 9.6. Rom. 5.5. *Apoſtle*, *Spiritus datus eſt nobis:* The *aſcending of our fleſh*; or the *deſcending of His Spirit*: *Incarnatio Dei*, or *Inſpiratio hominis*; The myſterie of *His incarnation*, or the Myſterie of *our inſpiration*. 1 Tim. 3. ult. For, *Myſteries* they are both, and *great Myſteries of Godlineſſe* both: and, in both of them, GOD *manifeſted in the fleſh*: [1] In the former by the *union* of *His Sonne*: [2] In the latter, by the *communion of His bleſſed Spirit*.

But we will not compare them: they are both above all compariſon. Yet, this we may ſafely ſay of them: without either of them, we are not compleat, we have not our accompliſhment; But, by both, we have; and that fully, even by this daies royall exchange. Whereby, as before, He of ours; ſo now, we of His are made partakers. He, *clothed* with *our fleſh*, and we *inveſted* with *His Spirit*. The great Promiſe of the Old Teſtament accompliſhed; That He ſhould partake our humane nature: and the great and precious Promiſe of the New, That we ſhould be *Conſortes* 2 Pet. 1.4. *Divinæ naturæ*; partake His divine nature: Both are, this day, accompliſhed. That the Text well beginneth with *Dum complerentur*; For, it is our *Complement* indeed: and not onely ours, but the very *Goſpels* too. It is *Tertullian: Chriſtus*, *Legis*; *Spiritus Sanctus*, *Evangelii Complementum*. The comming of CHRIST was the *fulfilling* of the *Law*: The comming of the HOLY GHOST, is the *fulfilling* of the *Goſpell*.

The Diviſion

Of which comming of the HOLY GHSOT the Report is here ſet downe by I. *Saint Luke*; both of the [1] time, and the [2] manner of it. 1. The *Time*, in the firſt words: *When the day of Pentecoſt was come*. 2. The *Manner*, in all the reſt of the II. foure *Verſes*.

And the *Manner*, firſt on *their parts*, to whom He came: Of the preparation for His comming in the *firſt verſe*. And then, the manner of His comming in the *other three*.

1 On their parts, to whom He came, how they ſtood *prepared*, how they were found framed and fitted to receive Him when He came, in theſe three: 1. *They were all of one accord*. 2. *They were all in one place*. 3. And both theſe (*dum complerentur*) *even ſo long, till the fiftie daies were fulfilled*.

2 On His part, the manner of His comming to them thus prepared. [1] Firſt, as it is

propounded in *Type* or *Figure*, in the *ſecond* and *third Verſes*. 2 And then, as it is expounded in truth and in deed, in the *fourth*.

1. In *Type* or *figure Symbolicè*; and that is two wayes, agreeable to the two chiefe ſenſes, 1 the *hearing*, and 2 the *ſight*. 1 To the *Hearing*, by a *ſound*, in the *ſecond verſe*, 2 To the *ſight*, by a *ſhew* in the *third*.

1 To the *hearing*, by a *ſound*, in the *ſecond*· A *ſound* of a *wind*; A wind, 1 *ſudden*, 2 *vehement*, 3 *that came from heaven*, and 4 *filled that place where they ſate*.

2 To the *ſight*, by a *ſhew* in the *third*: There appeared, 1 *Tongues*; 2 *cloven*; 3 *as it were of fire*; 4 *which ſate upon each of them*. Thus farre, the *Figure*.

2 Then in the *fourth*, followeth the thing it ſelfe. Which *verſe* is (as it were) a *Commentary* of the two former. 1. Of the *Wind inward*, in the firſt part of it, and theſe words: *They were all filled with the* HOLY GHOST. 2 Of the *Tongues outward*, in the latter, and theſe words: *They began to ſpeake with other tongues, as the Spirit gave them utterance*.

The one, to repreſent the *inward operation*. The other, the *outward manifeſtation of the Spirit*. Thus ſtandeth the *Order*; Theſe are the *Parts*.

* * *

THe firſt point is the *Time* of His comming (that is) *The day of Pentecoſt*.

1 Why that day? The day of *Pentecoſt* was a great Feaſt under the *Law*: And meet it was, this *Comming* ſhould be at ſome great *Feaſt*. 1 The firſt *Dedication* of CHRISTS *Catholike Church* on earth; 2 The firſt *publiſhing* the *Goſpell*; 3 The firſt *proclaiming* the *Apoſtles Commiſſion*, were ſo great matters, as it was not meet, they ſhould be obſcurely carried; ſtolne as it were, or *done in a corner*. Much lay upon them: and fit it was, they ſhould be done in as great an *Aſſembly* as might be. And ſo they were: even in a *Concourſe* (as in the V. *Verſe* it is) *of every Nation under heaven*; That ſo, notice might be taken of it, and by them carried all over the world, even to the utmoſt corners of the earth. Saint *Paul* ſaid well to King *Agrippa*: *This is well enough knowne; This was not done in a corner*.

I.
The Time. When the day of Pentecoſt was come.
Act.26.26.

2 At a great *Feaſt*, it was meet: but, there were many great *Feaſts*; why at this *Feaſt, the Feaſt of Pentecoſt?*

It is agreed by all Interpreters old and new; (* *Cyprian* is the firſt, we finde it in) That it was to hold harmony, to keepe *correſpondencie* betweene the two *Teſtaments*, the *Old* and the *New*. So it was, at CHRISTS *Death* (we ſee.) He was ſlaine, not onely, *as the Lambe was*; but even, *when the Lambe was* ſlaine too: On the Feaſt of the *Paſſeover*, then was CHRIST *our Paſſeover* offered for us.

2 *As the Feaſt of giving the Law.*
* Cyprian.*Ser. de Spiritu.*
1 Cor.5.7.

Now, from that *Feaſt* of the *Paſſeover*, reckoning *fiftie dayes*, they came to *Sinai*: And there on that day (the *day of Pentecoſt*) received they the *Law*: (a memorable day with them, a high *Feaſt*; even for ſo great a Benefit: and is therefore by them called the *Feaſt of the Law*.)

And, even the very ſame day (reckoning from CHRIST *our Paſſeover, fiftie dayes*) that the *Law* was given in *Sinai*, The very ſame day doth the *new Law* here *goe out of Sion* (as the *Prophet Eſay* foretold, *exibit de Sion Lex*;) which is nothing elſe, but the promulgation of the *Goſpell*. *The Royall Law* (as Saint *Iames* calleth it) as given by CHRIST our King: The other, but by *Moſes*, a ſervant: And ſavoureth therefore of the *Spirit of bondage*, the feare of Servants; As this doth, of the *Princely Spirit*, the Spirit of *ingenuitie*, and *adoption*, the *Love of Children*.

Eſay 2.3.
Iames 2.8.
Pſal.51.12.
Rom.8.15.

On the *Feaſt of Pentecoſt* then; becauſe then, was given the Law of CHRIST written in our hearts by the HOLY GHOST.

2 *The Feaſt of beginning of Eaſter.*

To this doth *Chryſoſtome* joyne a ſecond harmonie. That as, under the Law, at this *Feaſt*, they firſt *put their ſicle to the Corne* ; (*Harveſt*, in that *Climate*, beginning with them in this Moneth:) the *firſt fruits* whereof they offered at *Eaſter*; and was called therefore by them *Feſtum meſſis* : In like ſort we ſee, that this very day (the LORD of the Harveſt ſo diſpoſing it, who not long before *lifting up His eyes and looking on the regions round about, ſaw them white and ready to the harveſt*) His firſt Worke-men, the *Apoſtles*, did put in their firſt ſicle into the great *Harveſt*, *Cujus ager eſt Mundus*, whereof the world *is the field*, and the ſeverall furrowes of it, *all the Nations under heaven*. On the Feaſt of *Pentecoſt*, then ſecond, becauſe then began the great *Spirituall Harveſt*.

Iohn 4.35.
Matth.13.38.
Verſe 5.

The Feaſt of Iubilee.
*Auguſt.ep.*119.

To theſe two doth * Saint *Auguſtine* adde a third, taken out of the number in the very name of *Pentecoſt*, and that is *fiftie*. Which, being all along the Law, the number of the *Iubilee* (which was the time of *forgiving of debts*, and *reſtoring men to their firſt eſtates*) it falleth fit with the proclaiming of the *Goſpell* (done preſently here in the 38. Verſe of this Chapter) which is an *Act* of GODS moſt gratious *generall free pardon* of all the ſinnes, of all the ſinners in the world.

*Cyril.Cat.*17.
Pſal.104.30.

And no leſſe fit falleth it for our *Reſtitution*, whereunto *Cyril* applyeth excellently the XXX. Verſe of the CIV. *Pſalme*, *Emitte Spiritum tuum & creabuntur & renovabis faciem terræ*. Shewing, there was firſt an emiſſion of the *Spirit* into *man*, at his *Creation*; Which, being ſince choked with ſinne, and ſo come to nothing: this day, there is here a *ſecond emiſſion* of the ſame *Spirit* into man, fully to *reſtore*, and renew him, and in him the whole Maſſe of the *Creation*. On the day of *Pentecoſt* then laſt, becauſe therein, is the true number and force of the true *Iubilee*. *This for the choice of the time.*

II.
The *Manner*.
I
On their parts, Their *preparation*.

The Number thus ſetled, wee deſcend to the ſecond point, of the *Manner*. And firſt on their parts on whom the HOLY GHOST came: how He found them framed, and fit to receive ſuch a Gueſt. It is called by the Fathers, *Paraſceue* SPIRITVS, The *preparation* (as there was one for the *Paſſeover*, ſo here) for *Pentecoſt*.

It is truly ſaid by the *Philoſopher*, That *Actus activorum ſunt in patiente diſpoſito*; if the *patient* be *prepared* aright, the *Agent* will have his *worke*, both the ſooner and the better. And ſo conſequently, the *Spirit*, in His comming; if the parties to whom He commeth, be made *perſpirable*.

And this is three-fold, ſet downe in theſe words, 1. *They were all with one accord.* 2. *They were all in one place.* A double Vnitie: 1 Vnity of *minde* (ſo is ὁμοθυμαδὸν, θυμȣ̃:) or of *hearts* (ſo is *accord, cordium.*) 2 And ſecondly, unitie of *place*. 3. And thirdly, theſe two, *dum complerentur* : Patiently expecting, *while the fiftie dayes were accompliſhed.*

1 They were *all of one accord.*

Vnitie is the firſt : unitie of *minde*. And for it, take but any *ſpirit*, that is to give life to a naturall bodie; Can any ſpirit *animate* or give life to members diſmembred, unleſſe they be firſt united and compact together? It cannot : *Vnitie* muſt prepare the way to any *ſpirit*, though but *naturall*. A faire example wee have, in EZEKIEL, *Chap.* XXXVII. A ſort of ſcattered dead bones there lay: They were to be *revived*. Firſt, *the bones came together, every bone to his bone*; *then, the ſinewes grew and knit them : then, the fleſh and skinne, and covered them : and then, when they were thus united, then and not before, called Hee for the Spirit from the foure winds, to enter into them and to give them life.* No Spirit, Not the ordinary, *naturall Spirit* will come, but where there is a way made and prepared by *accord* and unitie of the bodie.

Ezek.37.7, 8, 9.

Now then take the *Holy Ghoſt*, the *Spirit* of all *ſpirits*, the *third Perſon in Trinity* : He is the very *eſſentiall Vnity*, *Love*, and *Love-knot* of the two Perſons, the *Father* and the *Sonne*; even of GOD with GOD. And He is ſent to be the *Vnion*, *Love* and

Love-knot of the two *Natures* united in CHRIST; even of GOD with man. And can we imagine, that He will enter (Eſſentiall unitie) but where there is unitie? The *ſpirit* of *unitie*, but where there is *unitie* of *ſpirit*? Verily there is not, there cannot poſſibly be a more proper and peculiar, a more true and certaine diſpoſition, to make us meet for Him, than that quality in us, that is likeſt His nature and eſſence, that is *unanimitie*. *Faith*, to the *Word*; and *Love* to the *Spirit*, are the true *Preparatives*. And there is not a greater barre, a more fatall or forcible oppoſition to His entrie, than *diſcord, and diſ-united mindes*, and ſuch as are *in the gall of bitterneſſe: They can neither give nor receive the* HOLY GHOST. *Diviſum eſt cor eorum, jamjam interibunt* (ſaith *the Prophet*) their *heart* is *divided*, their accord is gone, that *Cord* is *untwiſted*; they *cannot live*, the *Spirit* is gone too.

Act 8.23.
Hoſ.10.2.

And doe we marvell, that the *Spirit* doth ſcarcely pant in us: that we ſing and ſay, *Come* HOLY GHOST, and yet He commeth no faſter? Why, *The Day of Pentecoſt* is come, and we are not *all of one accord*. *Accord* is wanting: The very firſt point is wanting, to make us meet for His comming. Sure, His after-comming will be like to His firſt: to them, that are (and, not to any, but them that are) of one *accord*.

And who ſhall make us of *one accord*? High ſhall be his reward in Heaven, and happy his remembrance on earth, that ſhall be the meanes to reſtore this *accord* to the *Church*: that once we may keepe a true and perfect *Pentecoſt*, like this here, *Erant omnes unanimiter*. I paſſe to the ſecond.

2 *In one place.*

But ſuppoſe wee were of one *accord*; is not that enough? May we not ſpare this other, of *one place*? If our *mindes* be one, for the *place* it skills not: it is but a circumſtance or ceremony, what ſhould we ſtand at it? Yes ſure; ſeeing the HOLY GHOST hath thought it ſo needfull, as to enter it; wee may not paſſe it over, or leave it out. Not onely, *of one minde* (that is) *unanimitie*: but alſo, *in one place* too (that is, *uniformitie*.) Both, *in the unitie of the Spirit*, that is *inward*; and *in the bond of peace* too, that is, *outward*. An *Item*, for thoſe, whom the *Apoſtle* calleth *Filii Subſtractionis*, that *forſake the Congregation* (as, even then, in the *Apoſtles Times*, the manner of ſome was) *and doe withdraw themſelves, to their perdition*, to no leſſe matter. GODS will is, we ſhould be, as upon one foundation, ſo under one *roofe*: That, is His doing, *Qui facit unanimes, &c. Hee that maketh men of one minde to dwell in one houſe*. Therefore it is expreſly noted, of this Company here (in the Text) where they prayed, *they prayed all together* (*Chap*.4.24.) When they heard, *they heard all together* (*Chap*. 8.6.) When they *brake bread*, they did it *all together* (*Verſe* 46.) *All together*, ever: not, in one place, ſome; and ſome in another: but, all ἐπὶ τὸ αὐτὸ, all in one and the ſelfe-ſame *place*. For, ſay what they will, *Diviſion of places* will not long be without *diviſion of mindes*. This muſt be our ground. The ſame *Spirit*, that loveth *unanimitie*, loveth *uniformitie*; unitie even in matter of *circumſtance*, in matter of *place*. Thus the *Church* was begun; thus it muſt be continued.

Epheſ.4.3.
Heb.10.39.
Heb.10.25.
Pſal.68.6.

3 *While the fiftie dayes were fulfilled.*

To theſe, doe the Fathers joyne a third: which they raiſe out of the word, *Dum complerentur*. A diſpoſition in them, whereby they held out, and ſtirred not, even *till the fiftie dayes were fulfilled*. That former *unanimitie*; this latter, *longanimitie*. There is in us, a hot haſtie ſpirit, impatient of any delay: what we would have, we would have out of hand: and theſe ſame *Dum*, and *Donec*, and ſuch like words we love them not. This *Spirit* was even in theſe here (the *Apoſtles* themſelves) at the firſt, as we may ſee in the laſt *Chap. verſ.* 6. where they ſhew it: *Domine jamne vis?* LORD *wilt thou now? euen now?* by and by? But that *Spirit* He caſt out, with *Non eſt veſtrum, &c. Manete vos, dum*. After which charge given, though at the inſtant of His aſcending, He promiſed He would ſend them the HOLY GHOST; yet

Chap.1.7.

Iudith. 7.30.

they did not looke for Him, the ſame afternoone; nor ſtayed but till the morrow after *Aſcenſion Day*; nor (as the *Bethulians* ſtint was) *foure* or *five dayes*, at the fartheſt, and then waxed weary, and would wait no longer: But, as He willed them to wait, ſo they did wait; not *five dayes*, but five, and five: And ſo continued waiting, even *uſque dum Complerentur, till they were accompliſhed*: And then brake not up neither, to keepe *Holy-day*, but held on their waiting, *Holy-dayes*, and all.

Deut. 16.9.

Eſay 18.16.

Abac. 2.3.

Abac. 2.3.

Iohn 14.16.

We ſay before, this Feaſt had divers names: [1] *The Feaſt* of the *Law*, [2] The *Feaſt* of *harveſt*, [3] The *Feaſt* of *Pentecoſt*: We may put to a fourth (out of *Deut.* 16.9.) It is there called [4] the *Feaſt of Weekes*. It is not *houres* will ſerve the turne, nor yet *dayes*: it muſt be *weekes*, and as many weekes as be dayes in a weeke, to make it *Pentecoſt* (that is) *fiftie dayes*. Thus long they ſate by it (as it is in the next verſe) and tarried patiently the LORDS leaſure, till He came unto them, *Qui crediderit ne feſtinet* (ſaith the *Prophet Eſay*) *He that beleeveth, let him not be haſtie*: And, *ſi moram fecerit, expecta Eum* (ſaith *Abacuk*) *If He happen to ſtay, ſtay for Him*. And ſo we ſhall, if we call to minde this, that Hee hath waited for us and our converſion, more yeares, than we doe dayes for Him. And this withall, *veniendo veniet*; ſtay He may for a time, but if we wait, *come He will certainly*; and when He commeth, *Manebit vobis in æternum*, He will never forſake us, but continue with us for ever. *Dum complerentur* ſhall have His accompliſhment.

And in this manner doth the *Scripture* beare witneſſe of them, they *were prepared*, and that they ſped of the *Spirit*; and let us of like *preparing*, looke for like *ſucceſſe*.

The *Manner*, On *His* part.
1 His *comming* in *type*.

And now we come to the *Manner*, of *His comming*. And that, firſt in *type* ſenſibly; thus deſcribed. [1] *There came a ſound*; [2] *There were ſeene tongues*, which is a *ſenſible* kinde of *Comming*.

Iob 9.11.

Ch. 10. Ver. 24.

Chap. 9.6.

Iohn 3.8.

And that is a comming rare, and nothing uſuall with the HOLY GHOST; which as an *inviſible Spirit*, commeth (for the moſt part) inviſibly. So ſaith *Iob*: *He commeth to me, and I ſee Him not*; *He paſſeth hard by me, and I perceive Him not*. It was thus here, for this once: But after, we ſee (in the tenth Chapter) *He came upon Cornelius and his company*; And after that, *upon the Twelve at Epheſus* (in the ninth Chap.) But on neither, that ought could be *ſeene* or *heard*: Onely diſcerned by ſome effect, He wrought in them. He that beſt knew the *Spirit* (CHRIST) ſets us downe the manner of His comming; *Spiritus ſpirat, ſed neſcis unde aut quò, Hee doth come and inſpire, but how or which way, that know you not.*

Yet here, in this preſent caſe, for this once, it was meet, He ſhould thus come in ſtate; and that there ſhould be a ſolemne, ſet, ſenſible deſcending of it.

1 Meet: that no leſſe honour done to this *Law of Sion*, than to that of *Sinai*, which was publike, and full of *Majeſtie*; and ſo was this to be.

2 Meet: That having once before beene, and never but once, upon CHRIST the *Head*: it ſhould be ſo once more, on the *Church* too, the *Body*. It pleaſed Him to vouchſafe to grace the *Church* His *Queene* with like ſolemne *inauguration* to that of His owne, when the HOLY GHOST deſcended on Him in *likeneſſe of a Dove*; that ſhee might no leſſe, than Hee Himſelfe, receive from *Heaven* like ſolemne atteſtation.

3 Laſtly, meet it was, it ſhould remaine to the memory of all ages teſtified, that a day there was, when even apparantly to ſenſe, Mankind was viſited from on high: And that this *Wind* here, and theſe *Tongues* came not for nought, at ſo high a *Feaſt*, in ſo great an *Aſſembly*.

This Comming then of His, thus in State, is ſuch, as it was both to *be heard* and *ſeene*, To the *eare* and the *eye* both. So ſaith Saint *Peter* of it after (*Verſe* 33.) *Being thus exalted* (ſaith he of CHRIST) *and having received the promiſe of the Father, He hath ſhed forth this, which you now both* ſee *and* heare. And with good reaſon, both: To both *ſenſes* is the HOLY GHOST preſented. To the *eare* which is the ſenſe of *faith*: To the *eye*, which is the ſenſe of *love*. The *eare*, that is the ground of the *word*, which is audible: the *eye*, which is the ground of the *Sacraments*, which are *viſible*.

To the *eare*, in a *noiſe*; To the *eye*, in a *ſhew*: A noiſe, of a *mightie Wind*; A ſhew, of *firy Tongues*. The *noiſe*, ſerving as a *Trumpet*, to awake the World, and give them warning, He was come. The *firy Tongues*; as ſo many *Lights*, to ſhew them, and to let them ſee the Day of that their viſitation.

There came a *ſound*.

To begin with the firſt: *There came a ſound*. Which very *ſound*, is to ſhew, that the *Spirit*, whereof it is the fore-runner, is no *dumbe ſpirit* but *vocall*. And ſo it is: the *ſound thereof* is not onely *gone into all Lands*: but hath beene *heard, in all ages*; before the *Floud* it ſounded in [a] *Enoch* a *Prophet*, and [b] *Noe* a *Preacher of righteouſneſſe*. All the *Law* long, it *ſounded* in them, by whom [c] *Moſes was preached every Sabbath day*. The very beginning of the *Goſpell*, was with a *ſound*, [d] *Vox clamantis*: and but for this *ſound* Saint *Paul* knoweth not, how we ſhould doe; [e] *How ſhould they beleeve* (ſaith he) *in Him, of whom they have not heard?* and without a *ſound*, there is no *hearing*. But, we ſhall come to this againe in the apparition of the *tongues*.

Rom 10, 18.
[a] Iude 14.
[b] 2 Pet. 2. 5.
[c] Chap. 15 21.
[d] Matth. 3. 3.
[e] Rom. 10. 14.

A ſound *Echo-wiſe*.

There came a ſound: and not any ſound; it will not be amiſſe, to weigh what kinde of *ſound* is expreſſed in the word here uſed [ἦχος] you know, what ſound an *Echo* is: a *ſound* at the *ſecond hand*, a ſound at the rebound. *Verbum* DOMINI *venit ad nos*; *The Word of the* LORD *commeth to us*: there is the firſt ſound, *To us*: and ours is but the *Echo* the *reflection* of it to you. GODS firſt, and then ours ſecond. For, if it come from us directly; and not from Him to us firſt, and from us then to you (*echo-wiſe*) it is to be ſuſpected. A *ſound* it may be; the HOLY GHOST commeth not with it: His forerunner it is not; for, that is ἦχος.

A ſound *of a Wind*.

There came a ſound, and it was the ſound of a *wind*: and this too, very fitly. For, the *Wind*, which is here the *type* of the HOLY GHOST, of all the creatures, doth beſt expreſſe it.

1 For firſt, of all bodily things, it is the leaſt *bodily*, and commeth neareſt to the nature of a *ſpirit*: *inviſible* as it is.

2 And ſecondly, *quicke* and *active*, as the *ſpirit* is. Of the *Wind* it is ſaid, *Vſque adeo agit, ut niſi agat non ſit*: ſo *active* it is, as no ſtirring the aire, *no action, no wind*: even ſo, *no operation, no ſpirit*. So like, as both have but one name: nay, all three but one: [1] The *wind* in the wide world, [2] the *breath* in our bodies, [3] and the *Spirit* in the myſticall Body (the *Church*:) and much adoe we have, to diſtinguiſh them in many places; they be taken ſo one for another.

1 It came *ſuddenly*.

Now, this *Wind* that came and made this *ſound*, is here deſcribed with foure properties. [1] *It fell ſuddenly*: [2] *It was mightie or violent*: [3] *It came from Heaven*; [4] *It filled that place where they ſate*; *that place*, and no other. Of which, the two firſt are *ordinarie*, and (like the wind) common, [1] *To be ſudden*, [2] *and to be violent*. The other two, not ſo, but diſlike: [3] To come *from Heaven*, [4] *and to keepe it ſelfe within one place*; and that of no great compaſſe.

A Wind.
1 That *came ſuddenly*.

It fell ſuddenly, ἄφνω φερομένη: ſo doth the wind. It riſeth oftentimes in the midſt of a *calme*; giveth no warning, but ruſheth up of a *ſudden*; and even ſo doth the *Spirit*: For, that *commeth not by obſervation* neither (ſaith our SAVIOUR;) you can make no ſet *rules* of it; you muſt wait for it, as well when it commeth not, as when it comes. [b] Many times it is *found of them that ſeeke it not*; and therefore little account make of it; and therefore little deſerve it; [c] *Cecidit ſuper eum Spiritus*, is ſo common in both the Old, and New Teſtament, as wee can make no doubt of this. Which ſheweth, *it falls ſuddenly*; it creepes not: *ſerventis eſt ſerpere*. Commonly, motions that come from the *Serpent*, creepe upon us: but, *neſcit tarda molimina Spiritus Sancti gratia* (ſaith *Ambroſe*.) [d] *Velociter currit ſermo Ejus*, His *Word runneth very ſwiftly*, and [e] His *Spirit commeth with the wings of the Wind*. And therefore *ſudden* (ſaith *Gregorie*,) becauſe, things, if they be not ſudden, awake us not, affect us not; but, *Repentina valdè mutant*, *ſudden* things *ſtart* us, and make us looke up. And, therefore *ſudden* (ſaith he againe) that men may learne, not to deſpiſe *preſent motions* of grace, though *ſuddenly* riſing in them; and though they can give no certaine reaſon of them: but take the *Wind* while it *bloweth*, and the *water*, while *the Angell moveth it*; as not knowing, when it will, or whether ever it will *blow*

[a] Luke 17, 20.
[b] Eſay 65. 1.
[c] 1 Sam. 10. 10. 16. 13. Chap. 10. 44.
[d] Pſal. 147. 15.
[e] Pſal. 18. 10.

againe, or *ſtirre* any more. It is ἄφνω φερομένη, it *fell on a ſudden.*

2 A *vehement* Wind.

It was *a mightie* or *vehement wind.* The *Wind* is ſo; and the *Spirit* is ſo: both in this well ſorted together.

f Pſal. 48 7.
g 1 Reg.19.11.

Of the *Wind*, it is a common obſervation, that being nothing elſe but a puffe of aire, the thinneſt, the pooreſt, and (to our ſeeming) of the leaſt force of all creatures, yet groweth it to that *violence*, and gathereth ſuch ſtrength, as it [f] rattles together *the great ſhips of Tharſis, as* [g] *it rents and rives in ſunder mountaines and rockes*: pulls up trees; blowes downe huge piles of building: hath moſt ſtrange and wonderfull effects, which our eyes have often ſeene: and all this but a little thinne aire.

h 2 Cor.10.4.
i 1 Ioh.5.4.
k Luke 11.10.
l 2 Theſſ.2.8.

And ſurely, no leſſe obſervable, or admirable (nay, much more) have beene and are the operations of the *Spirit*. Even preſently after this, this *Spirit*, in a few poore, weake and ſimple inſtruments (GOD knoweth) waxed ſo full and forcible, as it [h] *caſt downe ſtrong holds, brought into captivitie many an exalting thought*, [i] made *a conqueſt of the whole world*, even then, when it was bent fully in maine oppoſition againſt it: as it hath ſet all men in a maze to conſider, how ſo poore a beginning ſhould grow to ſuch might, that, Wiſdome, and Learning, and Might, and Majeſtie, and all have ſtooped unto it: and all was but GODS [k] *little finger*; *all* [l] *the breath of His mouth.* Verily, the Wind was never ſo *vehement*, as the *Spirit* hath beene and is, in His proceeding.

Theſe two are common with the Wind; and for theſe two, it might have beene no more, but even a common wind. The other two are not ſo; but ſhew it to be more than a wind: 3 *The comming from Heaven,* 4 *the filling but of that one place.* In theſe two, it is diſlike; as, in the former two, like the ordinary wind that bloweth.

3 It came *from Heaven.*

Pſal.135. 7.

It came from Heaven. Winds (naturally) come not from thence, but out of the caves and holes of the earth: they blow not downeward, but move laterally from one coaſt or climate to another. To come *directly downe*, not onely *de ſurſum*, from above (ſo it may be, from the *middle region of the aire*) but *de cœlo*, from Heaven it ſelfe; that, is *ſupernaturall*, ſure: that, is a *Wind* out of GODS *owne Treaſury* indeed: that, points us plainely to Him, that *is aſcended up into Heaven*, and now ſendeth it downe from thence.

And therefore ſendeth it *from Heaven*, that it may fill us with the *breath of Heaven.* For, as the *wind* is, ſo are the blaſts, ſo is the *breath* of it: and, as is the *ſpirit*, ſo are the *motions*, it uſeth; ſo are the *reaſons*, it is carried by.

n Col.3.1.
o Phil.3.21.
Matth.21.25.

To diſtinguiſh this *Wind* from others, is no hard matter. If our *motions* come *from above*; if we fetch our *grounds* there, *de cœlo*, from *heaven*, from *Religion*, from the *Sanctuary*; it is this wind: but thoſe, that *come from earthly reſpects*, we know their *cave*; and that there is nothing but *naturall* in them. This *wind* came thence, to make us *heavenly minded*, [n] *ſapere quæ ſurſum*; to *ſet our affections on things heavenly*, [o] and to *frame the rules of our converſation agreeable unto Heaven.* So wee ſhall know, what wind blowes; whether it be *de cœlo*, or *de hominibus*: whether it be *defluxus cœli*, or *exhalatio terræ*; from *heaven* or of *men*, a *breath* from *heaven*, or a *terrene exhalation.*

4 It *filled that place* onely.

And like to this is the fourth: *It filled that place where they ſate. That place, where they: That place*, not the places about. *That place* it filled: the other felt it not. And this is another plaine diſſimilie, *To blow but in one place*: and ſheweth it to be more than ordinary. The common wind, all places within his circuite, it aireth all alike; one as well as another, indifferently. This here ſeemeth to blow *Elective*; as if there were *ſenſe* in it, or it blew by diſcretion. For, it blew upon none of the neighbour houſes, none of the places adjacent, where *theſe men were not. That*, and *onely that roome* it filled, *where they were ſitting.*

Iohn 3. 8.

And this [of blowing upon one certaine place] is a property very well fitting the *Spirit*, *Ubi vult ſpirat.* To blow in certaine places, where it ſelfe will; and upon certaine perſons, and they ſhall plainely feele it, and others about them, not a whit. There ſhall be an hundred or more in an auditory; one *ſound* is heard, one *breath* doth blow: at that inſtant, one or two and no more; one here, another there; they ſhall feele the Spirit, ſhall be affected, and touched with it ſenſibly: Twenty on this ſide them, and forty on that, ſhall not feele it; but ſit all becalmed, and goe their way no more moved than they came. *Vbi vult ſpirat*, is moſt true.

And that *Vbi* is not any where, but *where theſe men ſate*; that is, it is a *peculiar Wind*, and appropriate to that place where the *Apoſtles* are, that is, the *Church*: elſewhere to ſeeke it, is but folly: The place, it bloweth in, is *Sion*: and, in *Sion*, where men be ſo diſpoſed, as we ſhewed ere-while; that is, where there is *concord* and *unity*, Pſal.133 4. the *dew of Sion, Ibi mandavit Dominus benedictionem*; There, God ſendeth this *Wind*; and there He ſendeth His *bleſsing* with this wind, which never leaveth us till it bringeth us to life for evermore, to eternall life. So doth *Salomon* deſcribe the nature of the Eccleſ.1.6. *Wind*: That *it goeth forth*, and that *it compaſſeth round about*, and then laſt, *That it returneth, Per circuitus ſuos*: So doth this, it commeth *from heaven*, and it bloweth into the *Church*, and thorow, and thorow it, to *fill* it with the *breath* of *heaven*: and as it came *from heaven* to the *Church*, ſo it ſhall returne from the *Church*, *into heaven* againe, *per circuitus ſuos*: and whoſe ſailes it hath filled with that wind, it ſhall carry with it along *per circuitus ſuos*; even to *ſee the goodneſſe of the* Lord *in the Land of the living*, there to live with Him and His *Holy Spirit* for ever.

So we have briefly the foure properties of this *Wind*, and of the *Spirit* whoſe Type it is: 1 That *it is ſudden*, in the firſt comming; 2 That it is *mighty* in proceeding; 3 That it commeth *from heaven*; 4 That it commeth *into the Church*; to fill it with the *Spirit* of *heaven*, and to carry it thither whence it ſelfe commeth. Thus much for the ſecond, The firſt *Type*.

2 To be *Seene*. There appeared *Tongues*, &c.

This wind brought downe with it *tongues*, even *imbrem linguarum*, a whole ſhower of them, which is the next point, Of the *ſhew* which appeared. By which appearing, it appeareth plainely, that the *Wind* came not for themſelves onely, but for others too beſide: In that here is not onely ſent a *Wind*, which ſerveth for their owne *inſpiration*; but there be alſo ſent *tongues* with it, which ſerve for *eloquution* (that is) to *impart* the *benefit* to more than themſelves.

It ſheweth, that the Holy Ghost commeth and is given here, rather as *gratia gratis data*, to doe others good; than as *gratia gratum faciens*, to benefit themſelves. *Charitas diffuſa in corde* would ſerve them, Charity powred into their *hearts*; Rom.5.5. but *gratia diffuſa in labiis*, Grace *powred into their lips*, Pſal.45.2. that is not needfull for themſelves, but needfull to make others, beſide them, partakers of the benefit. The *Wind* alone, that is to breathe withall; the *grace* of the Holy Ghost whereby our ſelves live: but, the *Wind* and *Tongues*, that is to ſpeake withall; the *grace* of the Holy Ghost, whereby we make others live, and partake of the ſame knowledge to life. An union of the *Wind* and *Tongue* here on earth, expreſſing the unitie of the *Spirit* and *Word* in Heaven: that, as the *Wind* or breath in us is to ſerve the *Tongue*; ſo is the *Spirit* given, to ſet forth the *Word*, and the Holy Ghost to ſpread abroad the knowledge of Christ.

Where, it is not unworthy your obſerving neither, that as in the naturall body, one and the ſame *breath* of ours, is *Organon* both *vitæ* and *vocis*, is the *inſtrument* both of *life* and *voice*; the ſame that we *live by*, is the ſame that we *ſpeake by*: Even the very like is, in the body *myſticall*; and both the *vitall breath*, and the *vocall*, come both (as we here ſee) from the Holy Ghost.

This alſo ſtandeth of foure parts, as did the former. For, there *appeared*, 1 *Tongues*, 2 *cloven*, 3 *as it were of fire*, 4 *ſitting upon each of them*.

1 *Tongues*.

The tongue is the *ſubſtantive*, and ſubject of all the reſt. It is ſo: And God can ſend *from Heaven* no better thing; nor the Devill *from hell* no worſe thing, than it. *The beſt member, we have* (ſaith the *Propnet*;) Pſal.108.1. *The worſt member, we have* (ſaith the *Apoſtle*:) Iames 3.6. Both, as it is imployed.

The *beſt*, if it be of God's *cleaving*; if it be of His *lightning* with the *fire of Heaven*; if it be one that will *ſit ſtill*, if cauſe be. The *worſt*, if it come from the *Devils* hands. For, he, as in many other, ſo in the ſending of *tongues*, ſtriveth to be like God; as knowing well, they are every way as fit inſtruments, to worke miſchiefe by, as to doe good with. There be *tongues of Angels* (in 1 *Cor.*13.1.) and if of *good Angels*, I make no doubt but of *evill*; and ſo, the *Devill* hath his *tongues*.

And he hath the art of *cleaving*. He ſhewed it in the beginning, when he made the *Serpent*, *linguam biſulcam*, a forked tongue, to ſpeake that, which was contrary to Gen.3.4. his knowledge and meaning, *They ſhould not die*; and as hee did the *Serpents*, ſo hee can doe others.

There is *fire* in *Hell*, as well as in *Heaven*; that, we all know.

Onely, in this, they agree not, but are unlike; his *tongues* cannot *ſit ſtill*, but fly up and downe all over the world, and ſpare neither *Miniſter*, nor *Magiſtrate*, no nor GOD Himſelfe.

Pſal.108.2. But if we ſhall ſay to our tongue, as *David* did to his, *Awake up my glory* (that is) make it the glory of all the reſt of our members; it can have no greater glory than this, to be the *Organ* of the HOLY GHOST: to ſet forth, and *ſound* abroad the knowledge of CHRIST, *to the glory of* GOD *the Father*. And, ſo uſed, it is heavenly; no time, ſo heavenly as then; in no ſervice, ſo heavenly as in that.

Not to inlarge this point further, there is no new matter in it. This here (of the *Tongues*) is as that before of the *ſound*; both are to no other end, but to admoniſh them of their *Office*, whereto they here received *Ordination*: even to be *Tongues*, to be *trumpets of the Counſell of* GOD, and of His Love to mankinde, in ſending His *Sonne* to ſave them.

Here is wind to ſerve for *breath*; and here are *Tongues* now, and what ſhould let Marke 16.15. them to doe it? That which before they received in charge *audibly*, *Ite, Prædicate*; the very ſame they here received *viſibly*, in this apparition, which is after expounded thus; *Cæperunt loqui*, by vertue of theſe *tongues* they *began to ſpeake*.

2 Cloven tongues. *Tongues* and *cloven tongues*. And that very *cleaving*, of right neceſſary uſe, to the buſineſſe intended. For, that of theirs was but one whole entire tongue, that could ſpeake but one poore language, the *Syrian*, they were bred in. There was not a *cleft* in it. So, could they ſpeake their minde to none but *Syrians*; and by that meanes, ſhould the *Goſpell* have beene ſhut up, in one corner of the world.

Τὸ κοινωνικὸν is the goodneſſe of all that is *good*; even the *imparting* it to the good of the common. To the end then, this great good of the *knowledge of the Goſpell*, might be diſperſed to many Nations, even to *every nation under heaven*; To that end, *clove He their tongues*: to make many *tongues*, in one tongue; to make one man to be able to ſpeake to many men, of many Countries, *to every one, in his owne language*; If there muſt be a *calling of the Gentiles*, they muſt have the tongues of the *Gentiles*, Chap.20.21. wherewith to *call* them. *If they were debters, not onely to the Iewes, but to the Grecians*; nay, *not onely to the Grecians, but to the Barbarians too*; then muſt they have the *tongues* Rom.1.14. not onely of the *Iewes*, but of the *Grecians* and of the *Barbarians* too, to pay this *debt*, Marke 16.25. to diſcharge the duty of *Ite, Prædicate*, to all.

And this was a ſpeciall favour from GOD, for the propagation of His *Goſpell* farre and wide, this diviſion of *tongues*: and it is by the ancient Writers (all) reckoned a plaine reverſing of the *curſe of Babel*, by this *bleſſing of Sion*: ſince they account it all one (and ſo it is) either, as at the firſt, for *all men* to ſpeake *one language*; or, as here, *one man* ſpeake *all*. That is here recovered, that there, was loſt; and they inabled for the building up of *Sion* in every Nation, to ſpeake ſo, as all might underſtand them of every Nation.

Rom.15.6. But this withall we are to take with us: that, with their many tongues, they ſpake, Chap.4.24. *one thing*, and that *Vnivocè*. With *one mouth* (*Rom.*15.6.) *With one voice* (*Chap.*4.24.)

With *diverſe tongues* to utter one and *the ſame ſenſe*, that is GODS *cloven tongue*; that, is the diviſion of *Sion*, ſerving to edification.

With one tongue, *æquivocè*, to utter diverſe ſenſes, diverſe meanings; that, is none of GODS, it is the *Serpents forked tongue*, the very *diviſion of Babel*, and tendeth to nothing but confuſion.

Tongues cloven, and *as they had beene of fire*. *As they had beene*: to keepe a difference in theſe (as before, in the *Wind*;) and to ſhew, that they were not of our *elementarie fire*.

fire. For, it is added; *ſate upon them:* which they could not have done, without ſome hurt; without ſkorching them, at leaſt; if it had beene ſuch *fire*, as it is in our chimneyes. But it was ὡσεὶ, *as it were* ours: (that is) in ſhew, *earthly*; in deed, *celeſtiall:* And as the *Winde*, ſo the *fire from heaven*; of the nature of that (in the III. of *Exod.*) Exod.3.2. which made *the buſh burne*, and *yet conſumed it not*.

Where firſt we are to obſerve againe, the conjunction of the *tongue*, and *fire*. The ſeat of the *tongue* is in the *head*; and the *Head* of the *Church* is CHRIST. The native place Epheſ.1.22. of *heat* (the quality, in us, anſwering to this *fire*) is the *heart:* and the *Heart* of the *Church* is the HOLY GHOST. Theſe two joyne, to this work: CHRIST, to give the *tongue*; the HOLY GHOST, to put *fire* into it. For, as in the *body naturall*, the next, the immediate inſtrument of the *ſoule*, is *heat*, whereby it worketh all the members over; even ſo, in the *myſticall body*, a vigor there is, like that of *heat*, which we are willed to *cheriſh*, to be [a] *fervent in the Spirit*, to [b] *ſtirre* and to [c] *blow it up:* which is it, that giveth efficacie to all the ſpirituall operations.

[a] Rom.12. 11.
[b] 1 Theſſ.5 19.
[c] 2 Tim.1.6.

To expreſſe this qualitie, it appeareth in the likeneſſe of this *element*; even to ſhew, there ſhould be an *efficacie*, or vigour, in their doctrine, reſembling it; *Quòd igneus eſt illis vigor*, that the force of *fire* ſhould ſhew forth it ſelfe in their words: both in the *ſplendor*; which is the *light of knowledge* to *cleare* the miſt of their *darkned underſtanding*; and in the *fervour*, which is the *force* of *ſpirituall efficacie*, to *quicken* the dulneſſe of their cold and *dead affections*.

And indeed, the world was then ſo overwhelmed with ignorance and errour; and ſo overgrowne with droſſe, and other bad matter, by *Paganiſme*, it long had Eſ. 6. 6. beene, that their *lips* did need, *to be touched with a cole from the Altar*. *Tongues* of *fleſh* would not ſerve the turne, nor *words* of *aire:* but there muſt be *fire* put into the *tongue*, and *ſpirit* and life into the *words*, they ſpake; a force more than naturall (that is) the force of the Spirit: even to ſpeake *ſparkes* of *fire* in ſtead of *words*, to drive away the darkneſſe, and to refine the droſſe of their heatheniſh converſation ſo long continued.

Our SAVIOUR CHRIST ſaw this, and ſaid: *Every ſacrifice* then *had need* Marke 9.49. *to be ſeaſoned with fire:* but there was no fire to doe it with. Therefore He addeth, in another place: *I came to ſend fire upon earth*; and, this day, Hee was as good as His Luke 12.49. word, and ſent it.

And with ſuch a *tongue*, ſpake He Himſelfe, when they ſaid of Him, *Did not our hearts burne within us, while He ſpake unto us by the way?* With ſuch a *tongue* Saint *Peter*, Luke 24.32. here in this *Chapter:* for ſure, there fell from Him ſomething like *fire* on their hearts, when they were pricked with it and cryed, *Men and brethren, what ſhall we doe?* Verſ.37.

And even to this day yet, in them, that move the dead and dull hearts of their hearers, and make them to have a lively apprehenſion of things pertaining to GOD, there is a remainder of that, which this day was ſent; and they ſhew plainly, that yet, this *fire* is not cleane gone out.

But this is not alwayes, nor in all, with us; no more was it with them; but, in thoſe of their hearers, which had ſome of the *anointing*, and that will eaſily *take the* 1 Iohn 2. 27. *fire*; in them good will be done: Or at leaſt, where there was ſome *ſmoaking flax*, Matth. 12. 20. ſome remainder of the *Spirit*, which without any great adoe will be kindled anew. Them, it doth good: the reſt, it did not. This for the *fire*.

Theſe *ſate upon each of them*. In which *ſitting*, is ſet downe unto us, their laſt qua- 4 *And ſate on each of them.* litie, of *continuance* and *conſtancie*. The vertue is προσεδρεύειν, *firy tongues ſitting:* the vice oppoſite ἐπιπολάζειν, *firy tongues flitting*. They did not light, and touch, and away, after the manner of *butterflies*; but both *they ſate, themſelves* (in the former *Verſe*;) Verſe 2. *the tongues ſate on them* (that is) they abode ſtill, and continued ſtay'd and ſteddie, Verſe 3. without ſtirring or ſtarting aſide (ſaith the *Pſalmiſt*) *like a ſwarving bow*. Pſal.78.57.

Of our SAVIOUR CHRIST Himſelfe, how to know Him, GOD Himſelfe gave Saint *Iohn Baptiſt* a privie ſigne; and it was this: *On whomſoever thou ſeeſt* Iohn 1.33. *the Spirit lighting, and abiding on Him*, That is He: *Lighting* is not it, though it be the HOLY GHOST: but, *lighting*, and *abiding*; that is the true Signe.

The

Pſal.68.18,19. The ſame our SAVIOVR is, this day, ſaid: That *aſcending on high, He gave gifts unto men:* and to what end? *that the* LORD *their* GOD *might dwell among them.* Marke that; *Dwell:* not, *might ſtay* and *lodge* for a night, as in an *Inne*, or *Hoſtry*, and then be gone in the morning; but, *Dwell* (that is) *have His habitation*, take up His *reſidence* among them.

Pſal.51.10. The GOD, or that perſon of the Deitie, He there ſaith, ſhall dwell, is the HOLY GHOST: One of whoſe chiefe Attributes (in the *Pſalme*) is, that He is רוח נכון a *conſtant Spirit:* (and, if *Sanctus* come of *Sancio*, there is as much ſaid in the *Latine* word as in the *Hebrew:*) *Conſtant*, not *deſultory:* and His *fire* not like the fooliſh *meteor*, now in, now out; but *permanent* ſtill, like the *fire on the Altar*. Levit. 6.12.

So in vigour, as His vigour is not *brunts* onely, or ſtarts, *impetus*; but, *habitus*; that it holdeth out *habit*-wiſe. Not onely like the *ſparkes*, before, which will make a man ſtirre for the preſent; but, leaving an impreſſion, ſuch an one as *iron red hot* leaveth in veſſels of wood; a *fire-marke* never to be got out more. Such doth the HOLY GHOST leave in the memories: *In æternum non obliviſcar*, I ſhall *never forget it*. Pſal.119.93.

And ſuch did it leave in the hearts of the firſt *Chriſtians*, that could never be got out of their hearts by their perſecutors, till they plucked out hearts and all.

Marke 9.49. *With this Salt*, as well as *with that fire* (ſaith CHRIST) muſt *every ſacrifice be ſeaſoned:* Not onely with that *fire*, to ſtirre it up; but with this *ſalt*, to preſerve it; *By this vertue* (in the former verſe) they were *diſpoſed to the Spirit:* and now here, you ſee againe, *by the Spirit*, they are *diſpoſed to this vertue:* And not onely *diſpoſed* to it, but *rooted*, and more and more confirmed in it; that we may learne to eſteeme of it accordingly.

And thus have we (as before, *heard* what the *ſound*, ſo now) *ſeene*, what the *ſight* can ſhew us, even all foure: 1. *Tongues*, that they might *preach:* 2. *Cloven*, that they might preach *to many:* 3. *Fire*, that they might doe it *effectually*; 4. And *Sitting*, that ſo effectually as not *flittingly*, but that it might be an efficacie, *conſtant*, abiding, and ſtaying ſtill with them: So *forcible*, that *continuall*.

Now are we to know, what all this amounts to; what is the *Signatum* or *thing ſignified* of both theſe *ſignes:* What was wrought in them, by *inward concurrence* with this *outward reſemblance*. And that followeth, in the fourth verſe; wherein, there is a *Commentary* of this *Winde*, and a *Gloſſe* of theſe *tongues*. Of the *Winde*, in the forepart: *They were all filled with* HOLY GHOST. Of the *Tongues*, in the latter; *They began to ſpeake with other Tongues, as the Spirit gave them utterance.*

But, the time being alreadie ſpent, I will not ſo farre preſume, vs to enter into it: It would aske too long a treaty.

It remaineth now, that firſt wee offer up our due praiſe and unfeined hearty thankes, giving to Him that is *aſcended up on high*, for ſending, this day, this bleſſing upon that His Church, the Mother of us all. The fruit whereof, even of this *Wind*, and of theſe *tongues*, in the effect of them both (the *blowing* of the one, and the *ſpeaking* of the other) we all feele to this day, ſo farre as *Chriſtendome* is wide. It is the dutie of the day.

Firſt then this: and then withall ſecondly, to endevour that we may have this day ſome feeling of this dayes benefit, our ſelves; and ſome way finde our ſelves viſited with the ſame *Spirit*.

I told you, after this firſt, there is no more *viſible comming* to be looked for: but that, after His accuſtomed uſuall manner, inviſibly He ceaſeth not to come ſtill, nor will not to the worlds end.

Even in this booke, after this time here, three ſeverall times (in the fourth, tenth, and nineteenth Chapters;) and at three ſeverall places (*Ieruſalem, Cæſarea, Epheſus*) The ſame *Spirit* came upon the faithfull people, and yet nothing heard nor ſeene; onely diſcerned after, by the impreſſion, it left behinde it. And this *comming* is ſtill uſuall with Him; and this we may hope for; hope for, and have, if we labour and diſpoſe our ſelves for it.

And we may direct our ſelves, how to doe this, by thoſe three places, I even now alleaged. 1 In the fourth *Chapter*, 31. *Verſe*; *As they prayed, the Spirit came upon them*: 2 In the *tenth*, *Verſe* 44. *While Peter yet ſpake, the Spirit fell upon them*: 3 In the nineteenth *Chapter*, *Verſe* 6. *As they* received *the Sacrament*, the *Spirit* was ſent on them. In which three, are plainely ſet downe to us, theſe three meanes to procure the Spirits comming: 1 *Prayer*, 2 *The Word*, 3 *The Sacraments*.

I know well, it was the *Sacrament* of *Baptiſme* in the place laſt alleaged: but that is all one. In one Verſe, doth the *Apoſtle* name them both, as of equall power (both) for the purpoſe; (1 *Cor*.12.13.) *Vno Spiritu baptizati eſtis*; (and, before he ends the verſe) *& uno Spiritu poti*. *Baptized in the Spirit*, There is theirs at *Epheſus*; but *made drinke of the ſame Spirit*, that is this of *ours* here. For, *ex ſimilibus ſumus & alimur*. Ours here (I ſay) where we doe *drinke of the Spirit*, if aright we receive it; in which reſpect he calleth it the *Spirituall drinke* (1 *Cor*.10.3.) becauſe we doe even *drinke* the *Spirit* with it.

And even in this very Chapter before the end, it is noted by S. *Luke*, as a ſpeciall meanes, whereby they invited the Spirit to them againe and againe; *Their continuing in the Temple with one accord*, and *breaking of bread*. Of *one accord*, we ſpake at the first, as an effectuall diſpoſition thereto: And this *Sacrament* of *breaking of Bread* is the *Sacrament* of *accord*; as that, which repreſenteth unto us perfect unity in the *many graines kneaded into one loafe*, and the *many grapes preſſed into one Cup*; and what it *repreſenteth* lively, it *worketh* as effectually. 1 Cor.10.17.

Howſoever it be, if theſe three, 1 *Prayer*, 2 *The Word*, 3 *the Sacraments*, be every one of them as an *artery*, to conveigh the *Spirit* into us, well may we hope, if we uſe them all three, we ſhall be in a good way to ſpeed of our deſires. For, many times we miſſe, when we uſe this one, or that one, alone; where it may well be, GOD hath appointed to give it us by neither, but by the third. It is not for us, to limit or appoint Him, how, or by what way, He ſhall come unto us, and viſit us: but, to offer up our obedience, in uſing them all; and uſing them all, He will not faile but come unto us, either as a *wind*, to allay in us ſome *unnaturall heat* of ſome diſtempered *deſire* in us *to evill*; or as a *fire* to kindle in us ſome *luke-warme*, or ſome *key-cold affection* in us *to good*. Come unto us, either as the *Spirit of truth*, lightning us with ſome new *knowledge*; or as the *Spirit of Holineſſe*, reviving in us ſome vertue or *grace*; or as the *Comforter*, miniſtring to us ſome inward *contentment*, or *joy in the* HOLY GHOST; or, in one or other certainely He will come. For, a compleat obedience on our part, in the uſe of all His preſcribed meanes, never did goe away emptie from Him, or without a bleſſing: Never did, nor never ſhall.

Never: but not on this day, of all dayes; the day, wherein *Dona dedit hominibus*; He gave *gifts* unto *men*. It is *Dies donorum*, His *giving day*, His day of *Donatives*: Some gift He will give, either from the *Wind*, inward; or from the *tongue*, outward; ſome gift He will give.

There be nine of them ſet downe, *Nine manifeſtations of the Spirit* (1 *Cor*. 12.) ſome of them *nine*. There be nine more ſet downe, *nine fruits of the Spirit* (*Gal*.5.) ſome of them *nine*: Some gift He will give. 1 Cor.12.8. Gal.5.22.

Onely let us diſpoſe our ſelves, by the uſe, not of this one, or that one, or two, but of all the meanes, to receive it by. *Inwardly*, by *unitie*, and *patient waiting* His leaſure, as theſe here: *Outwardly*, by *frequenting* thoſe holy *duties*, and *offices* all, which (we ſee) ſucceeded with thoſe there in the three places remembred.

And, in theſe, the bleſſed *Spirit* ſo diſpoſe us, and in them ſo bleſſe us, as we may not onely by outward celebration, but by inward participation, feele and finde in our ſelves, that we have kept to Him, this day, a true Feaſt of the comming of His *Spirit*, of the *ſending downe the Holy Ghoſt*. Which *Almightie* GOD grant, &c.

A
SERMON PREACHED BEFORE THE
Kings Majeſtie at GREENWICH, on the XXIV. of *May*, *A.D.* MDCVIII. *being* WHITSUNDAY.

ACTS CHAP. II. Ver. IV.

Et repleti ſunt omnes SPIRITU SANCTO, & cœperunt loqui variis linguis, prout SPIRITUS SANCTUS dabat eloqui illis.

And they were all filled with the HOLY GHOST, *and began to ſpeake with other tongues, as the* SPIRIT *gave them utterance.*

1 THIS day hold wee holy to the HOLY GHOST, by whom all *holy dayes*, *perſons*, and *things* are made *holy*. And with good reaſon, hold we it: He that maketh all *holy dayes*, it is meet ſhould bee allowed one, Himſelfe. And if we yeeld this honour, to this and that *Saint*; much more to the *Saint-maker*; to *Him*, that is the onely true *Canonizer* of all the *Saints* in the *Calendar*.

2 This honour were we bound to yeeld Him, if there were nothing beſides: but, ſeldome ſhall ye finde a *Feaſt*, wherein, with His honour, there is not joyned the remembrance of ſome memorable *benefit* then vouchſafed us; as (here) this Feaſt is not to the HOLY GHOST ſimply; but; but, to the *ſending* or *comming of the* HOLY GHOST: to the HOLY GHOST *ſent*.

3 *Sent :* not, as in former times, qualified or *by meaſure*, but even *in plenitudine*, in plenteous manner, *fully*. It is ſaid, *They were filled with the* HOLY GHOST.

4 *Filled :* not to *hold*, but to *ſet over*. For, ſo many tongues, ſo many pipes to derive it to others, that, by preaching, they might impart the *Spirit* they *received : preaching* being nothing elſe (as the *Fathers* obſerve, out of the XI. *Num.*) but the taking of the *ſpirit* of the *Preacher*, and putting it on the *hearer :* or (to expreſſe it by the type of *fire)* the *lighting* of one *torch* by another ; that ſo, it might paſſe from man to man, till all were *lightned*. Numb 11.25.

For this *Holy Spirit* thus *ſent*, *plenteouſly ſent*, ſent *to them*, and *by them*, to *all* and to *us*, are we here met to render our thankes to GOD : even to imitate *Him* ; to *ſend*, this day, *tongues* into *heaven*, there to laud and magnifie Him, who as this day, ſent theſe *tongues* into *earth*.

Now, of this *benefit*, (ſo farre as the two types in the former *verſes*) * hath formerly beene treated : and we are now to ſupply what was then left in remainder. *At Pentecoſt, *A. D.* 1606.

This fourth *verſe* then, is nothing elſe but a *Commentary* of the former ; what in them was ſet forth in *figure*, is here expreſſed in plaine termes. The *types* were of two ſorts, according to the two chiefe ſenſes ; 1 *Audible* to the *eare*, in the *ſound* of *wind* ; 2 *Viſible* to the *eye*, in the *ſhew* of *tongues*. Theſe two are expounded in the two moities of this *Verſe*. The former, the *Commentary* of the *wind*, in theſe words : *They were filled with the* HOLY GHOST. The latter, the *gloſſe* of the *tongues*, in theſe : *And they began to ſpeake with other tongues as the Spirit gave them utterance.* *The Summe.*

The Diviſion

For the firſt. The *place* was *filled with a wind from Heaven*. The *filling* of the *place* was a ſigne of the *filling* the *perſons* in the place ; the *wind* was a *ſigne* of the *Spirit* ; the wind from *Heaven*, of the *Holy Spirit :* which *Spirit* filled the *Perſons*, no leſſe than did the *Wind*, the *roome* they ſate in. Two points there be in it : 1 One of the *Gift* it ſelfe, in *Spiritu ſancto*. 2 The other of the *meaſure* of the gift, in *Repleti ſunt*. I. 1 2

For the latter : foure things were in the type, 1 *Tongues*, 2 *cloven*, 3 *ſitting*, 4 *of fire* ; all foure here expreſſed, and ſuited. 1 *Tongues : they began to ſpeake.* 2 *Cloven : with other tongues.* 3 *Sitting : as the Spirit gave them.* 4 *Fire :* ἀποφθέγγεσθαι, (*utterance*, it is turned ; it is more.) Theſe are the Heads. But, for that there is no ſpeaking of the *Spirit*, without the *Spirit*, no hearing neither ; to the end that ſpeaking and hearing of Him, He may helpe our infirmities, &c. II. 1. 2. 3. 4.

* * *

I.

THe *truth* anſwering the *type per omnia*, as there were in that, two ; 1 the *Wind*, and 2 *Tongues :* ſo are there here, two ; 1 the *Spirit*, 2 and *ſpeech*. *Spirit*, becauſe *ſpeech* without *ſpirit*, is but a dead *ſound* like the [a] *tinckling of a Cymball*. *Speech* ; becauſe *ſpirit* without *Speech*, is but as the *ſpirit* that CHRIST caſt forth, [b] *Et illud erat mutum*, a *dumbe ſpirit* ; none the better for it. Which made the HOLY GHOST come in *ſpirit* and *ſpeech :* not in *ſpirit* onely, but, *in ſpirit* and *ſpeech*. The Commentary of the *Wind*. Of both parts joyntly : *Spirit* and *Speech* both.

[a] 1 Cor. 13. 1.
[b] Luke 11. 14.

But in *ſpirit* firſt, and then *ſpeech*. So is the order. The HOLY GHOST begins within, *à centro*, and worketh outward : alters the *minde*, before it change the *ſpeech :* giveth another *heart*, before another *tongue :* workes on the *ſpirit*, before on the *phraſe* or utterance : ever, ſo. It is prepoſterous, and all out of order, to have the *tongues* come, before the *wind* ; where they doe, it commonly falls out in ſuch, all their religion is in common *phraſes* and *termes* well got by heart, and nothing elſe. This for their *joyning*, and for their *order*. But *Spirit* firſt in order.

I. Of the parts ſeverally.

I The *Gift*. 1 It was a *Spirit*.

Now of either, apart. Of the *Spirit* firſt, which they were *filled with*; After, of their *filling*; that is, [1] firſt of the *Gift* it ſelfe; [2] then of the *Meaſure*. That, they were filled with, is ſet downe in two words; [1] *Spiritu* and [2] *Sancto*. Firſt, that it was a *ſpirit*; then, that that *ſpirit* was *holy*. A *ſpirit*; for, men may be *filled*, and not with the *ſpirit*: *Holy*; for, there is a *ſpiritu* without *ſancto*. We muſt needs put the difference; *Spirit* and *Holy*, are two diverſe things.

A *ſpirit*, not An *humour*.

With the ſpirit: for, men may be *filled*, and not with the *Spirit*. That which enforceth this note, is, a ſpeech at the XIII. verſe; there, they ſticke not (ſome,) this, that was the *Spirit* indeed, to reproach with the terme of *new wine*: *Theſe men are full* (ſay they;) *full*, they grant: but, with *wine*, a liquor though full of *ſpirit*, yet no *ſpirit* though. It was falſe, as it fell out: yet, this it worketh, that if the *Spirit* may be taken for a *humour*, why not a *humour* for the *Spirit* likewiſe? And not the humour of the *vine* onely: but, the *Philoſopher* (in his *Problemes*) tels us, that looke whatſoever operation *wine* hath, the ſame have ſome *humours* in our bodies, with a little fermenting. The Prophet *Eſay* ſeemeth to ſay the ſame in two places: that men may *be drunke, and not with wine*; their owne humour will doe it as well.

Eſay 29. 9. 51. 52.

I wiſh, it were not true, this: that *humours* were not ſometimes miſtaken, and miſ-termed the *Spirit*. A *hot humour* flowing from the *gall*, taken for this *fire* here, and termed (though untruly) the *ſpirit of Zeale*. Another *windie humour* proceeding from the *ſpleene*, ſuppoſed to be this *Wind* here, and they that *filled* with it (if no bodie will give it them) taking to themſelves the *ſtyle* of the *godly brethren*. I wiſh, it were not needfull, to make this obſervation. But, you ſhall eaſily know it, for an humour: *Non continetur termino ſuo*; It owne limits will not hold it. They are ever mending *Churches*, *States*, *Superiours*; mending all, ſave themſelves: *alieno, non ſuo*, is the note to diſtinguiſh an humour.

2 The *Holy Spirit*. Not *our owne ſpirit*.

With the ſpirit; yet, not every *ſpirit*. I told you, there was a *ſpiritu* without *ſancto*; and I meane not the *wicked ſpirit* (away with him, we will not once mention him;) but, two other: [1] There is a *ſpirit* in a man (ſaith [a] *Elihu*) that is, *our owne ſpirit*; and many there be, [b] *qui ſequuntur ſpiritum ſuum*, that follow their owne *ghoſt*, in ſtead of the HOLY GHOST: for, even that *ghoſt* taketh upon it, to inſpire, [c] and *fleſh and bloud* (we know) *hath their revelations*.

a Iob 31. 8.
b Ezek. 13. 13.
c Matth. 16. 2.

2 Not *the Worlds ſpirit*.

The other is, that the *Apoſtle* calleth [d] *ſpiritum mundi*, the worlds *ſpirit* (or *worldly ſpirit*) [e] *qui poſuit mundum in corde ſuo* (ſaith *Salomon*) hath *ſet up* and ſhrin'd the *world in his heart*: thence riſe all his reaſons, by them he frames and meaſures Religion. Vp ſhall the *golden calves*, to uphold the preſent eſtate: downe ſhall CHRIST, [f] *ne veniant Romani*, that the *Romans* come not, and carry us all away. Either of theſe is peradventure *Sacer ſpiritus*, as the Poet calleth *auri ſacra fames*; but neither is *ſanctus*. [g] Saint *Peter* oppoſeth the firſt (of *private reſolution*) to the HOLY GHOST: [h] Saint *Paul* the ſecond (of *worldly wiſdome*) to the *Spirit of* GOD. The *wind* (before) had foure qualities: two of them ([1] *ſuddenneſſe*, and [2] *vehemencie*) are paſſed by. Every *wind*, every *ſpirit* hath them. And commonly, other *ſpirits* are more *violent*, and make a greater *noiſe*, than the *true ſpirit*. The other two, [1] of *comming* from *heaven*, [2] comming for the *Church*; from the *holy Heaven*, to the *holy Church*; are both, *in ſancto*: and *ſapere quæ ſurſum*, being *wiſe from thence*, and regard to *Religion* and the *Church*; are the two beſt *Characters* to diſcerne the *Holy Spirit* by.

d 1 Cor. 2. 12.
e Eccleſ. 3. 11.
f Iohn 11. 48.
g 2 Pet. 1. *ult.*
h 1 Cor. 1. 12.

The *Holy Spirit*, that is, *His Graces*.

Now ye will underſtand of your ſelves (I ſhall not need to tell you;) when we ſpeake of the *Holy Spirit*, as it *filleth* us, we meane not the *Eſſence* or *Perſon* of the *Holy Ghoſt*, that *filleth Heaven and earth* (ſaith the *Prophet*;) and *there is no going from it* (ſaith the *Pſalmiſt*:) But onely certaine *impreſſions* of the *Spirit*. The *Pſalmiſt* calleth them *Gifts* (*Pſal*. LXVIII. XVIII.) The *Apoſtle*, *Graces* (I *Cor*. XII. VII.) which carry the name of their Cauſe: ſo that (in the *Dialect* or *Idiom* of the *Scriptures*) to be *filled* with them, is to be filled with the *Spirit*. To ſhew this, otherwhile they be joyned: *the ſpirit and power of Elias* (that is) the *power* of the *ſpirit*; the *Wiſdome* and

Ier. 23. 24.
Pſal. 139. 7.
Luke 1. 17.

ſpirit of STEPHEN, (that is) the *wiſdome* of the *Spirit*.

Acts 6.10.

And, becauſe theſe *Gifts*, and *Graces* be of many *points* (more *Points* of this *Wind* than there be of the *Compaſſe*) and as it were many *ſpirits* in one, ſix, (ſaith [a] *Eſay*;) ſeven, (ſaith [b] Saint *Iohn*:) they are all recapitulate under theſe two. 1 Vnder the *Wind* is repreſented the *ſaving grace*, which all are to have (ſo to ſerve GOD, that they may pleaſe Him;) as neceſſary to all, and without which, we can be no more, in our *ſpirituall* life, than we can, without our *breath*, in our *naturall*. This is generall to all. It is ſaid *repleti ſunt omnes*: the *hearer* muſt have it, as well as the *ſpeaker*. It muſt aire and drie up the ſuperfluitie of our nature; elſe, the *fire* will not kindle in us, but turne all to *ſmoke*. Of this *Spirit* are thoſe nine points (*Gal*.V. XXII.) 2 The other, (repreſented in the *Tongues*,) ſet forth unto us another kinde of *Grace*, principally meant and ſent for the *benefit* of others: given therefore in *Tongues*, which ſerve to *teach*; and in *fire*, which ſerveth to *warme* others: to ſhew, they are given and received, for the good of others, rather than of themſelves. And of this *Spirit* are the *Points* reckoned up, (I *Cor*. XII. VII.)

[a] *a* Eſay 11.6.
[b] *b* Apoc. 1.4. 3.1.
Gal.2 22.

2
The meaſure: *Repleti ſunt*.

And now we know, what it was they were filled with, let us come to the meaſure, *Repleti ſunt*. It was not *ſpiritus tranſiens*, but *implens*: a *wind*, not that blew thorow them, (as it doth thorow many of us, I know not how oft) but, that *filled* them: they were the *fuller* for it. Which word [of *filling*] wanteth not his ſpeciall force: referre we it to their eſtate now, compared with what it was before, *repleti ſunt*; or to their eſtate in this point, compared with other ſince, and namely with our ſelves, *Repleti ſunt illi*.

1 *Repleti ſunt* compared with their former eſtate.
Iohn 20.22.

With their owne eſtate firſt. For, there is no queſtion, they were not emptie or void of the *Spirit*, before this comming. They had not beene *baptized* by CHRIST; He had not *breathed on them*, and bid them *receive* the HOLY GHOST, in vaine: If, before this, they had dyed, none would have doubted of the eſtate of their ſoules. This *filling* then (firſt) ſheweth us, there be divers *meaſures* of the *Spirit*: ſome *ſingle*, ſome *double portions*, as appeareth by ELISA'S petition: not all of one ſize or ſcantling. That, as there are degrees in the wind, *Aura, ventus, procella*; a *breath*, a *blaſt*, a *ſtiffe gale*: ſo are there in the *Spirit*. One thing, to *receive* the *Spirit*, as on *Eaſter-day*; another, as on *Whit-ſunday*. Then, but a *breath*: now, a *mightie wind*: then, but *received it*; now, *filled with it*. Sprinkled before, as with a few drops, *Ezekiels ſtillabo Spiritum*; but, now comes *Ioels Effundam ſpiritum* (which very Text is alleaged at the XXVIII. *verſe* after by Saint *Peter*) *powred out plenteouſly*, and they *baptized* (that is) *plunged* in it. *Imbuti Spiritu*, covered with ſome part of it; ſo were they before: here now, they be *induti Spiritu*, clothed all over with *power from above*, as CHRIST promiſed (*Luke* XXIV. XLIX.) To conclude: the HOLY GHOST came here (ſaith *Leo*) *cumulans, non inchoans*; *nec novus opere, ſed dives largitate*: rather, by way of *augmenting the old*, than *beginning a new*. Though (to ſay the truth) both wayes He came here. The rule of the *Fathers* is (*Hierome* and *Cyrill* have it) where the HOLY GHOST was before, and is ſaid to come againe, it is to be underſtood, one of theſe two wayes: 1 Either of an *increaſe* of the former, which before was had; 2 or, of ſome *new* not had before, but ſent now for ſome new effect. *Breath* they had before: *breath* and *wind* are both of one kinde: differ onely *ſecundùm magis & minus*: to be *filled*, is but to *receive* onely in a *greater meaſure*: therefore greater, becauſe their worke was now greater. Before, but to the *loſt ſheepe of Iſrael*: now to all the ſtray *ſheepe* in all the *mountaines* of the whole earth.

2 Reg 2 9.
Iohn 20.22.
Ezek. 20.45.
Ioel 2.28.
Matth. 10.6.
Iohn 16.16.

But, beſide that increaſe, here is a new forme too. Which is a ſigne of a new gift, utterly wanting in them before; and wherewith now, and never till now, they were furniſhed; to *ſpeake* to all nations, of all *tongues under Heaven*. Thus farre, compared with themſelves.

2 *Repleti ſunt illi*, with reference to others.

Now, *repleti ſunt illi. Illi,* with reference to others ſince, and (if you will) to our ſelves. They, in the ſucceeding ages, and we, to this day, *receive* the *Spirit* too, or elſe it is wrong with us. But, both they before us, ſhort of the *Apoſtles*; and we ſhort of them, by much. It fareth herein, as it doth in the powring forth of an *ointment* (the *Pſalme* ſo likeneth it:) No *oyntment* at the *skirts*, or edges of a *garment*, doth runne ſo freſh, and full, as on the *head* and *beard*, where it was firſt ſhed: ever, the further it goeth, the thinner and thinner the ſtreames be. Therefore it is ſaid, *Repleti ſunt illi*; and even *illi* wants not his force, *they* were *filled*, they. Wee, but a *Hin*, to their *Epha*; but an *handfull*, to their *heape*; but a *rantiſme*, to their *Baptiſme. They filled*: had as much, as they could hold: We have our *meaſure*, ſuch as it is; but, *full* we are not. None of us ſo *full*, but we could hold more.

Pſal. 133. 2.

1 *Reaſon.*

Pſal. 68. 18. Ephes. 4. 8.

And, two reaſons there are rendred: [1] One, ſuch a *Pentecoſt*, as this, never was but this; never the like before, nor ſince. It was CHRISTS *Coronation day*, the day of placing Him in His *Throne*, when He *gave theſe gifts unto men*. That day, all *magnificence* was ſhewed, the like not to be looked for ever after.

2 *Reaſon.*

Then againe, to ſay truth, our taske-worke is not ſo great, that we need require ſuch a *filling*. We have to deale but with an *handfull* of men, in compariſon; and thoſe brought up in religion, and (as it were) *broken*, to our hands. They, with the *fulneſſe of the Gentiles*, all mankinde; wilde as then, and enraged; filled full of malice againſt them; and their doctrine by the evill ſpirit: that, they needed the *good Spirit*, to fill, to encounter ſuch oppoſition. The caſe (you ſee) differs much. It was happie for the world, they had this *overflowing fulneſſe of the Spirit*. It is enough for us, we have the *meaſure* ſpoken of, 2 *Cor.* 12. 9. *Sufficit tibi gratia, grace ſufficient* for us: and let that content us. And thus much for the *commentary* of the *wind*. Now, to the *gloſſe* of the *tongues*.

The *gloſſe* of the *tongues. And they ſpake.*
* Pſal. 39. 3.

They were filled; and, in ſigne they were *filled*, it is added, they *ranne* over. The * *fire* was *kindled in them*, by this *wind*; and in ſigne thereof, they *ſpake with their tongue*. Indeed, pitie they ſhould be thus *full*, and have no meanes to vent it: have a *ſpirit* to *fill*, and not a *tongue* to empty, or impart it. Therefore, the *tongues* were requiſite. The *wind* would have ſerved them, if they had beene to be *Chriſtians* only: But, they were to be *Apoſtles* (that is, *Ambaſſadors*) and ſuch muſt have *tongues*, needs. But, two imperfections were in their *tongues*: [1] They were but ſingle: He *cleft* them, and made them able to deale with many. [2] Their *tongues* were *wateriſh* and *weake*: He gave them, the force and operation of *fire*, to kindle ſuch a *light*, as ſhould *burne* to the worlds end. In a word: where they knew neither how nor what to ſpeake, He gave them both: both *ſicut*, how; and ἀποφθέγγεσθαι, what: Hee gave them both, and ſo made them perfect *Apoſtles*. Theſe foure, [1] *courage*, [2] *language*, 3 *diſcretion*, and 4 *learning*.

The dependence of *Repleti*, and *loquuti*; their *skill*.

Firſt, a word of the dependance of *Repleti, and loquuti*: They were *filled*, and then *they began to ſpeake*. It is well, they *began* not before; but were *filled* firſt, and then *ſpake* after. This, is the right order. Somewhere, ſome fall a *ſpeaking*, I will not ſay before they be *full*, or halfe-full; but while they be little better than *emptie*, if not *empty* quite. There, is not *repleti ſunt, & cœperunt loqui*: *cœperunt loqui* begins the verſe with them; *Repleti ſunt* is skipped over. Ever, *emptying* preſuppoſeth *filling*: *Repleti* hath reference to the *ciſterne*; *Loquuti* to the *cocke*. The *ciſterne* would be firſt looked to, that it have water ſtore, before we be too buſie to ply the *cocke*; Elſe, follow we not the *Holy Ghoſt's method*: Elſe, it may be *cœperunt loqui*, but not *ſicut dedit Spiritus*: He giveth leave to none, to *ſpeake, empty*.

It is but a *Grammar* note (that of *Hieromes*) but it is to the purpoſe, upon the word *quem docebo ſcientiam* (*Eſay* 28.) that *doceo*, if it have his right, would have a *double Accuſative*: not onely, *quem*, whom (that is) an *auditory*; but *ſcientiam*, what (that is) *knowledge*. So as, he that hath not *ſcientiam*, ſhould not have *quem*; and they that get themſelves *whom to teach*, and have not *ſcientiam* what to teach, goe they never ſo oft into the *Pulpit*, it is not *ſicut dedit Spiritus*, the HOLY GHOST gave them neither *miſsion* nor *commiſsion*. He ever taketh order for *repleti*, before Hee giveth licence for *cæperunt loqui*.

1 *Cæperunt loqui.* Their courage.

And this for their *skill*. But, he that reades the *Fathers* writings, ſhall finde they referre this *cæperunt loqui*, no leſſe to their *boldneſſe*, than to their *habilitie*: *began*, not onely, *poſſe*, to be able, in reſpect of their skill, but *audere*, to dare, in regard of their *courage*. Before, neither *courage*, nor *skill*; now, both: that any man might ſee, there was a *new ſpirit* come into them. In ſaying [*they began*] it is, as if before they had beene *tongue-tyed*; had never ſpoken. No more they had: never, as they ſpoke now; never, with that *confidence*. Before, they did not ſpeake out, they durſt not; they ſpake betweene the teeth, hoarſly, as if they had loſt their voice. A poore *Damoſell* did but aske Saint *Peter* a queſtion, hee faultered preſently, could not ſpeake a right word. Every thing, then, tooke away their voice. But, after this *mighty Wind*, had filled them and blowen up the *fire*, and they warmed with it; then (ſaith *Auguſtine*) *In omni prætorio, in omni Conſiſtorio*, in every *Iudgement*-place, in every *Conſiſtory*, then, they ſpake *what they had heard and ſeene*, even *before Kings*, and were not abaſhed. It confirmed them; it gave them ſides, and ſtrength. Which ſo ſudden change, from ſo great *puſillanimity*, to ſo great *courage* and conſtancie, was ſure *mutatio dexteræ Excelſi, a change wrought by the hand of the moſt High*. No other hand could worke it.

Math.26.69.

Pſal.77.10.

2 *Linguis &c.* Their language.

And (that we may know, that not onely the *tongues* wrought in them, but even the *cleaving* alſo had his effect) *they began*, not only *to ſpeake*; but, *with other tongues*: *other*, than ever they had learned. For, looke what *tongue* ſoever it was, beſide the *Syriack*, it was another tongue, it was not theirs: they had but one till now; any other, they could not skill of. But now, on a ſudden, *Greeke*, *Latine*, *Arabicke*, *Perſian*, *Parthian*, none came amiſſe: yet, never were they taught them; but came to them, as it were with a *cleft* onely. A great miracle, in it ſelfe: And a great inabling to them. For, by this meanes, every *Apoſtle*, looke how many tongues he could ſpeake, ſo many *Apoſtles* was he, as ſerving for ſo many ſundry men, as muſt elſe have beene uſed for the ſpeaking ſo many ſundry *tongues*, to ſo many ſundry Nations. Whereby, as the *line of the Creator* is ſaid to have gone *into all Lands* (*Pſal.*19.4.) ſo is the *ſound* of the *Apoſtles* ſaid likewiſe to have gone as farre (*Rom.*10.) The one, to proclaime the *creation*; the other, the *redemption* of the *world*. And ſo, by ſpeaking all tongues, they have gathered a Church, that ſpeaketh all tongues; a thing much tending to the glory of GOD. For, being now converted to CHRIST, they ſend up daily to Heaven, ſo many *tongues*, there to praiſe His name; as He, this day, ſent downe to earth, to convert them withall to His truth. And indeed, it was not meet, one *tongue* onely ſhould be imployed that way, as (before) but one was: It was too poore, and ſlender; like the muſicke of a *monochord*. Farre more meet was it, that many *tongues*; yea, that *all tongues* ſhould doe it; which (as a conſort of many inſtruments) might yeeld a full harmony. In which, we behold the mighty Worke of GOD: that the ſame meanes of diverſe *tongues*, which was the *deſtroying of Babel*, the very ſame is here made to worke the *building of Sion*: that meanes, that *ſcattered them*, from the *Tower of confuſion*; the very ſame, to reduce them, to the *fold of unity*: that ſo, the curſe might be taken away, and a bleſſing come in place, the confuſed tongues being united into GODS glory; and there *being neither ſpeech nor language, but His praiſe is heard among them*. The Nations being once converted to the faith (moſt of them) this gift is ceaſed: ceaſed ſo farre, as by immediate inſpiration: though, in part to attaine it, by our endevours, and GODS bleſſing upon them, is found ſtill of good uſe. For, even to this day, it is holden for requiſite, there be one *cleft* (at leaſt) in the *tongue*; and we able to ſpeake one tongue more, than our mothers taught us. Better yet, if the *cleft*, which GOD hath made in His *Word*, in the tongues of the *Old* and *New Teſtament*;

Rom.10.18.

Gen.11.7.

be in our *tongues* too. That, hath ſtill a neceſſary ſervice; and maimed are we, without it: For, we muſt (elſe) receive the *embaſſage* from God, by an *Interpreter*, which is not ſo convenient. But, enough of the *cleft of the tongues*.

3 Their *diſcretion. Sicut dedit ſpiritus.*

Now, that this might not prove to vain-glory (as it did, after, in ſome at *Corinth*) it is well added, *Sicut dedit Spiritus* (which is the third:) that they *began to ſpeake*, not, as their owne vanity carried them, but as the Holy Ghost *directed them*. Their *tongue* was but *the pen*; He, the *Writer*. His *wind* blew the *fire*, ſlaked it, and made it more or leſſe, as need was. The *tongues ſate on them*, and He in the *tongues*, holding (as it were) the reines in His hand; guiding and moderating their ſpeech; making them keepe time, meaſure, and manner: *time*, when; *meaſure*, how much; *manner*, how to ſpeake. Which *Sicut* is the gift of *diſcretion*; many times as much worth as *dedit*, the Gift it ſelfe. Sure, theſe are two: 1 *Dedit* is one thing, the *Gift*; 2 *Sicut* another, the *vſe* of the gift. To many is given to *ſpeake*, but not with the right *Sicut*. Two diſtinct things be they: and howſoever we doe with the one, we ſhall finde a needfull uſe of prayer to obtaine the other. We *may begin to ſpeake* when we pleaſe: but, who ſhall give us our *Sicut?* Sure, none but the *Spirit:* Of Him we muſt receive this, or elſe we ſhall never have. Let that ſuffice.

Pſal.45.1.

4 Their learning: *As the Spirit gave them utterance.*

Laſt then, that we miſtake not, what it was He gave them to *ſpeake*; (for, all this while, it is not ſaid, *what.*) That they *began to ſpeake* is ſaid; and wherewith, *with other tongues*; and how, *as the Spirit gave them utterance*. Leſt therefore wee might miſtake, it was *quicquid in buccam*, any thing that tooke them in the head, it skilled not what; he tels us, what it was, in the laſt word; that He gave them ἀποφθέγγεσθαι, *Vtterance*, we reade; it is of larger contents, a more pregnant word, and more full of ſignificancie.

They began to ſpeake as the Spirit gave them. Why not there ſtay, what needed any more? Yes: more (it ſeemes) needed; there goeth more unto it, than ſo. Speaking will not ſerve the turne: elſe, λαλῆσαι had beene enough, and not any word more put to it. He foreſaw, that to *ſpeake*, and only to ſpeake, would be enough for ſome. So we goe up for an houre and *ſpeake*, be it to the purpoſe or no, it is all one. For the common man it skils not, it contents him well enough: But, the Holy Ghost is not content with λαλῆσαι: It is not every *ſpeaking*; but, a kinde of ſpeaking it muſt be, and that kinde is ἀποφθέγγεσθαι.

The Word, I wiſh well weighed. *Chryſoſtome, Oecumenius*, the *Interpreters* (all) weigh it; and aſſure us, it is no ſlight, or light word, but *verbum talenti*, a word of weight, of a *talent weight*. To tell you, what it is: You have heard of *Apophthegmes*; (So doth both *Greekes*, and *Latines* call *wiſe* and weighty *ſententious ſpeeches:*) that word [*Apophthegmes*] is the true and proper derivative, of this ἀποφθέγγεσθαι here. Such the *Spirit* gave them to *utter*. Not the crudities of their owne braine, idle, looſe, undigeſted geere (God knoweth:) No, but pithy and wiſe *ſentences:* thoſe be *ſicut dedit Spiritus*, ſuch as the Holy Ghost gave them. It is after ſaid (in the 11. *Verſe*) that by vertue of this, when they ſpake, they ſpake *Magnalia: Magnalia*, great and *high Points*; not *Trivialia*, baſe and *vulgar ſtuffe*, not worth the time it waſteth, and taketh from the hearer. Yet now, all is quite turned: and we are come to this, that this kinde of *ſpeaking* is onely from the *Spirit of* God: and the other (ſaid here to be *given* by the Holy Ghost) is *ſtudie*, or *affectation*, or I wot not what; but, *Spiritus non dedit*, that is certaine.

Tit. 1. 9.
1 Pet. 4. 11.
Eſay 6. 7.
50. 4.

Well, Saint *Luke* ſaith ἀποφθέγγεσθαι is that, the *Spirit* giveth. So ſaith Saint *Paul*, λόγος κατὰ διδαχὴν, *Speech* according to *learning:* ſo Saint *Peter*, ſuch *ſpeech* as may ſeeme, or beſeeme the very *oracles of* God: as may worke *light* in the *underſtanding*, or *fervour* in the *affection:* thoſe two ſhew it *fire*. The *fire* of the Old *Teſtament*, the *burning coale*, wherewith the *Seraphim* touched *Eſay's* mouth, and gave him (as he ſaith) *linguam eruditam*, a *learned tongue*; not onely a *tongue*, but a *learned tongue*. As the *fire* of the *Old*; ſo, of the *New*. So (I am ſure) was our Saviovrs promiſe,

Dabo

Luke 21. 15.

Dabo vobis os & ſapientiam, He would give them *a mouth and wiſdome.* Not a *mouth* onely, but, a *mouth* and *wiſdome.* Put theſe two together, ¹ a *mouth* and *wiſdome,* ² and a *learned tongue,* and you know, what is ἀποφθέγγεσθαι, and you know what is meant by a *tongue of fire.* For, *fire* cannot ſpeake *chaffe,* it conſumes it (we ſee;) therefore, if it be *chaffe,* it is no *firy tongue* that *ſpeakes* it.

Eccleſ. 12. 11.

And where it is required, that not onely the *tongue* have this *fire,* but that it *ſit* and bide by us; ſure it is, that *volubility* of *utterance, earneſtneſſe of action, ſtraining* the *voice* in a *paſsionate delivery, Phraſes* and *figures,* theſe all have their *heat,* but they be but *blazes.* It is the *evidence* of the *Spirit,* in the ſoundneſſe of the ſenſe, that leaves the true impreſſion: that, is the *tongue,* that will *ſit* by us; that, the *fire,* that will keep ſtill alive. The reſt come in paſſion; move for the preſent, make us a little *ſermon-warme* for the while; but, after, they flit and vaniſh, and goe their way; true marke leave they none. It is onely *verba ſapientum clavi* (ſaith the Wiſe-man) *the wiſdome of the ſpeech,* that is the *naile, the naile red-hot,* that leaveth a marke behinde, that will never be got out. Enough (I truſt) to ſerve them that doe λαλῆσαι, *as their owne ſpirit;* from them that doe ἀποφθέγγεσθαι, *as the Spirit of* GOD *giveth them:* and to ſtop their mouthes for ever, that call it not *ſpeaking by the Spirit,* unleſſe never a *wiſe word* be ſpoken. So have we the *Gloſſe* of the *tongues:* ¹ The *tongues* themſelves *in cæperunt loqui:* ² *Cloven,* in *linguis aliis:* ³ *ſitting,* in the *Spirits ſicut:* ⁴ *Fire, in* ἀποφθέγγεσθαι: the *truth* anſwering the *type,* in every point: ſhewing us, what was in them; and what they ſhould be, that hold their places: able to *ſpeake* more *tongues* than one; to *ſpeake diſcreetly;* and to *ſpeake learnedly.*

The *Application.*

Epheſ. 4. 8. 11, 12, 13.

Zach. 11. 12.

And now, to draw to an end. Let us returne to our *Pentecoſt*-dutie, to glorifie GOD, for the HOLY GHOST thus ſent; theſe two wayes: ¹ As the *Spirit* (within) *filling;* ² As the *tongues* (without) *uttering.* The *tongues,* they are a peculiar to one kinde of men, though all now invade them, and talke even too much. Of them firſt. Where the *Apoſtle* expoundeth that of the *Pſalme* [*Going up on high, Hee gave gifts unto men;*] he tells us what thoſe *Gifts* were; He gave ſome *Apoſtles,* ſome *Prophets,* ſome *Evangeliſts:* and he ſtayes not there, but tells us, that part of that *Gift* were *Paſtors,* and *Teachers,* whereof there were none at CHRISTS *Aſcenſion,* but they were ordained after, for the ſucceeding ages. Intending (as it ſeemeth) a part of our *Pentecoſtall duty* ſhould be, not onely to give thankes for them, He firſt ſent, on the very day; but even for thoſe, He ſent ever ſince; and for thoſe, He ſtill ſendeth, even in theſe dayes of ours. To thanke Him, for the *Apoſtles;* thanke Him for the ancient *Doctors,* and *Fathers;* thanke Him for thoſe we have, if we have any ſo much worth. And are theſe the *Gifts,* which CHRIST ſent *from on high?* was Saint *Paul* well adviſed? Muſt we keepe our *Pentecoſt* in thankſgiving for theſe? Are they worth ſo much, trow? we would be loth to have the *Prophets* way taken with us (*Zath.* XI.) that it ſhould be ſaid to us, as there it is: If you ſo reckon of them indeed, *let us ſee the wages, you value them at;* and when we ſhall ſee, it is but *eight pound a yeare;* and having once ſo much, never to be capable of more; may not then the *Prophets* ſpeech there well be taken up: A *goodly price* theſe high Gifts *are valued at by you!* And may not He juſtly (in ſtead of *Zachary,* and ſuch as he is) ſend us a ſort of *fooliſh ſhepherds;* and ſend us this ſenſleſneſſe withall, that, ſpeake they never ſo fondly, ſo they *ſpeake,* all is well; it ſhall ſerve our turne as well as the beſt of them all? Sure, if this be a part of our *duty,* this day, to praiſe GOD for them, it is to be a part of our *care* too, they may be ſuch, as we may juſtly praiſe GOD for. Which, whether we ſhall be likely to effect, by ſome courſes as of late have beene offered, that leave I to the weighing of your wiſe conſiderations.

But leaving this, which is peculiar but to ſome, let us returne to the HOLY SPIRIT common to all, and how to be *filled* with it. A point which importeth every one of us: this day eſpecially; when firſt, certaine it is, we are not to content our ſelves (as *Bernard* well ſaith) *quibuſvis anguſtiis,* with every ſmall beginning, and there to ſticke ſtill; to thinke, if we have never ſo ſmall a breath of it, and that but once in all our life, that that is enough; we may ſit us downe ſecurely, and take no more thought, but rely upon that, for that will doe it: but to aſpire ſtill, as we may, nearer and nearer, to this *meaſure* here; and know, that *repleti ſunt* was not ſaid for nothing. Which how to doe, we may take ſome light from the Text. The two types, He came in, being bodily, ſerve to teach us, we are not to ſeeke after meanes meerely ſpirituall, for attaining it; but truſt, as here He viſited theſe, ſo will He us, and that *per ſigna corporea* (ſaith *Chryſoſtome.*) For had we beene *ſpirit*, and nothing elſe, GOD could and would immediatly have inſpired us that way: but conſiſting of bodies alſo (as we doe) it hath ſeemed to His *Wiſdome* moſt agreeable, to make bodily *ſignes*, the meanes of conveying the *graces* of His *Spirit* into us. And that, now the rather, ever ſince the *Holy one* Himſelfe and Fountaine of all holineſſe (CHRIST, the Son of GOD) partaketh of both *body* and *Spirit*; is both *Word* and *fleſh*. Thus it is: that, by the *Word we are ſanctified, & per linguam verbi patrem* (ſaith *Chryſoſtome*) even by thoſe *tongues* here, *Ioh.* XVII. XVII. But no leſſe, by His *fleſh* and *body*, *Heb.* X. X. And indeed, this beſt anſwereth the terme *filling*, which is proper to food; *& Spiritus eſt ultimum alimenti,* the uttermoſt perfection of nouriſhment. In which reſpect He inſtituted *Eſcam ſpiritualem, ſpirituall food,* to that end: ſo called *ſpirituall,* not ſo much for that it is *received ſpiritually*; as for that, being ſo received, it maketh us, together with it, to *receive* the *Spirit*, even *potare Spiritum* (it is the *Apoſtles* owne word.)

1 Tim.4.4.

1 Cor.10.3.
Ioh. 6.63.
1 Cor.12.13.

In a word: our *Pentecoſt* is to be, as theſe types here were. They were for both ſenſes: 1 The *eare*, which is the ſenſe of the *Word*; 2 and the *eye*, which is the ſenſe of the *Sacrament*, *viſibile verbum*, ſo it is called. Meant thereby, that both theſe ſhould ever goe together, as this day; and as the *type* was, ſo the *truth* ſhould be. And, for our example, we have themſelves and their practice in this very Chapter: who, on this *Feaſt*, joyned together the *Word* (at the XIV.) and the *breaking of bread* (at the XLII. *verſe.*) And ſo let us too: and truſt, that by *filling* up the meaſure of both types, wee ſhall ſet our ſelves in a good way, to partake the *fulfilling of His promiſe*, which is, to be *endued with power from above*, as they were: at leaſt, in ſuch ſort, as Hee knoweth meet for us.

Which *Almightie* GOD
grant wee may.

[***]

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVHITE-HALL, on the XXVII. of *May*, *A. D.* MDCX. *being* WHITSUNDAY.

IOHN CHAP. XIV. VER. XV. XVI.

Si diligitis Me, mandata mea ſervate,
Et ego rogabo Patrem, & alium PARACLETUM dabit vobis, ut maneat vobiſcum in æternum.

If yee love Me, keepe my Commandements,
And I will pray the FATHER, *and He ſhall give you another* COMFORTER, *that He may abide with you for ever.*

THEY are CHRISTS words to His *Apoſtles:* they touch the comming of the HOLY GHOST. Of whoſe comming this Text is a promiſe: A promiſe of a *prayer* to procure the *Comforter* ſent them. Which *Comforter,* who it is, is told us, *verſe* 26. the *Comforter which is the* HOLY GHOST. Let this be ſaid to the honour of it. An *Angell* ſerved to annunciate CHRISTS comming: No *Angell* would ſerve for this Annunciation; CHRIST Himſelfe did it: thought not Himſelfe too good to doe it. A ſpeciall high benefit therefore it is, we may be ſure. And this *Comforter* (the HOLY GHOST) was by the *Father* ſent, and by them received; and ſo, the prayer heard, and the promiſe performed all as this day. Which day we yearely hold holy in thankfull remembrance of the *Holy Ghoſt promiſed* to be ſent, and *ſent*.

The *Holy Ghoſt* is the *Alpha* and *Omega* of all our ſolemnities. In His comming downe, all the Feaſts begin; at *His* Annunciation, when he deſcended on the *Bleſſed Virgin*: whereby the SONNE *of* GOD did take our nature, the nature of *man*. And, in the *Holy Ghoſts* comming they end, even in His deſcending this day upon the ſonnes of men; whereby they actually become *partakers* θείας φύσεως of His nature, the nature of GOD. Of which His laſt and great comming, in this Text is the promiſe, and at this time the performance: that, as *Promiſe* and *Performance*, ſo the *Text* and *time* agree.

2 Pet.1.4.

Every promiſe is glad tidings; but every promiſe is not *Goſpell*: nor is it good to make a *Text* of it, while it is in ſuſpence: But, when it is *dixit & factum eſt*, ſo ſaid and ſo done, then it is a *Goſpell*, and may be preached on. Being then made good this day, the Church hath made it the *Goſpell* of this day; it being *Feſtum ſolutionis*, the Feaſt whereon it was to be, and whereon it was paid.

This promiſe grew thus. They were to be deprived of CHRISTS preſence: He to be gone. They were troubled with: troubled at the very heart. In that ſtate, they needed comfort. A *Comforter* He promiſeth them. His promiſe is in manner of a Deed; not abſolute, but as it were with Articles on both parts *per modum Syngraphæ*. A Covenant on His part; A Condition on theirs. He covenants two things: the one ſuppoſed, *love*: *If ye love me*. The other impoſed, *Then keepe my Commandements*. Theſe two on their part well and truely performed and kept, He ſtands bound to *pray*, and praying to *procure* them a *Comforter*, another in His ſtead: And, that they might not be every other while to ſeeke for a new, one that ſhould not leave them, as He did, b[illegible]*de with them for ever*.

Many are the benefi[illegible]come to us by the HOLY GHOST; and ſo, His titles many: He is here expreſſed [illegible] the title of a *Comforter*. Comfort never comes amiſſe: but it is moſt welcome to men in their eſtate (here) troubled in minde. It may be, our eſtate is not yet, as theirs was; and we have our *terrenas conſolatiunculas*, which yet ſerve our turne well enough. But, there is none of us, but the day will come, when we ſhall need Him and His comfort. It will be good to looke after Him: and the ſooner, the better. He came here (we ſee) before the *third houre* of the day, that is, nine in the *morning*: let us not put Him off, till nine at night. It will be too late, to ſeeke for our *oyle*, when the *Bridegroome is comming*.

Act.2.15.

Matth.25.

Thoſe Articles were here drawne, for them: but, he that liketh the ſame conditions, may have title to the ſame covenant to the worlds end. For, to the worlds end, this covenant here holdeth; and the HOLY GHOST offered to be ſent (though not in viſible manner, as this day; it was meet, it ſhould be, with ſome ſolemnitie at His firſt comming for the more credit, yet) ſenſibly to them, that receive Him. No day excepted: yet, this day pleadeth a ſpeciall intereſt.

It will then not be amiſſe, if we take inſtructions, what is required on both parts, ſo many as are deſirous to be partakers of His heavenly comfort, which (I truſt) is the deſire of us all, that ſo with comfort we may celebrate this *Feſtum Paracleti*, this Feaſt of the *Comforter*.

The Diviſion.
I.
II.

Thus, they will riſe to be treated of. 1. The condition firſt: 1 Their *Love*, 2 their *looking to His Commandements keeping*. 2. Then the Covenant: 3 CHRISTS *interceſſion*: 4 *His Fathers giving*: 5 *Giving the Comforter*: 6 *Another Comforter*. Where, both will come to be touched: but, *His* diverſitie. 7 At laſt His *perpetuitie*, or *abode with them for ever*.

THe *Condition* ſtands firſt, as firſt commended to our care. For, of our part we
had need have care: On His, we need not. And, let me ſay this of it: No condition I.
could have beene deviſed more proper and fit for this Feaſt: Both parts of it. The condition.
Firſt, *If you love me, Love*; and this is *Feſtum charitatis*, the Feaſt of *Love*; and He, 1
whoſe the Feaſt is (the *Holy Ghoſt*) *Love* it ſelfe, the eſſentiall *love* and *love-knot* of Their Love.
the two perſons of the God-head, *Father* and *Sonne*. The ſame the *love-knot* betweene
GOD and *Man*; and yet more ſpecially betweene CHRIST and His *Church*. Properly,
as *faith* referreth to CHRIST *the Word*; So doth *Love*, to *the Spirit*, and
comfort to *Love*. It is the *Apoſtle*: *Si quod ſolatium charitatis, If there be any comfort,* Phil.2.1.
it is in *Love*. What condition could be more fit?

And the ſecond is like to it; as fit every way: *Keepe my Commandements*. For Rom.13 10.
yee ſhall reade in *Exodus*, that, at this Feaſt of *Pentecoſt*, the Commandements were
given. The very Feaſt it ſelfe inſtitute, in remembrance of the *Law* then given: then
very meet they be remembred of them at this Feaſt. And the HOLY GHOST
ſent, *inter alia*, that they may be written not in *ſtone*, but *in their hearts*; not with the
letter, but, with the *Spirit*: and the Spirit not of *feare*, but *love*; as, by whom the
love of GOD is ſhed abroad in our hearts. Which love is the fulfilling of the Commandements,
and they all abridged in this one word *Diliges*. So, whether we regard
the Feaſt, or the Perſon, or the Office of Him to whom we hold the Feaſt, the Condition
is well choſen.

To begin then with the firſt: *If ye love me*. *Love* is not ſo fit here, as *If* is unfitting. 1 Love.
For, *If*, is as if there were ſome *if*, ſome doubt in the matter; whereof, GOD
forbid there ſhould be any. It would be without *if*. Thus rather: *Foraſmuch as you
love me*, Keepe my, &c. That they and we *love* Him, I truſt, ſhall not need to be put
in Hypotheſi--*Et erat tum dignus amari*: ſeeing He is ſo well worthy our love, that we
too blame, if we endure any *if*, any queſtion to be made of it.

It grieveth me to ſtand long on this condition; to make an *If* of it, at *Pentecoſt*.
Take the Feaſts all along, and ſee, if by every one of them, it be not put paſt *If*. *Chriſtmas*-day;
for us, and for our love *He became fleſh* that we might love Him, becauſe Iohn 1.14.
like us He tooke our nature on Him. *New-yeares* day; *knowing no ſinne, He was made* 2 Cor.5 21.
ſinne for us, ſealed the bond with the firſt drops of His bloud; wherewith the debt
of our ſinne light upon Him. *Candlemas* day; He was *preſented* in the *Temple*, offered Luke 2.22.
as a live oblation for us, that ſo the obedience of His whole life might be ours.
Good-friday; made a ſlaine ſacrifice on the *Croſſe* that we might be *redeemed* by the
benefit of His *death*. *Eaſter-day*; opened us the gate of life, *as the firſt fruits of them* 1 Cor.15.20.
that riſe againe. *Aſcenſion-day*; opened us the gate of Heaven; thither, as our *fore-runner* Heb.6.20.
entered, to *prepare a place for us*. And this day ſeales up all by giving us ſeiſin of
all He hath done for us, by His Spirit ſent downe upon earth. And after all this, come
yee in with *If ye love me?* Shall we not out with *Si*, ſtrike out (*If*) and make the condition
abſolute? Shall we not to Saint *Pauls If*, *If any man love not the* LORD IESUS, 1 Cor 16.22.
let him be Anathema Maranatha, All ſay, Let him be ſo?

If we love them that love us, what ſingular thing doe wee, ſince the *very Publicans* Math.5.46.
doe the like? That, if our love be but as the *Publicans*, there would be no *If* made of
it, for He *loved us*.

And not becauſe we loved Him, but He *loved us firſt*. *Et nulla major ad amorem provocatio quàm prævenire amando: Nimis enim durus eſt, qui amorem etſi nolit impendere, nolit rependere.* No more kindly attractive of love, than in loving to prevent: For, too hard metall is he of, that though he like not to love firſt, will not requite it and love againe, either firſt or ſecond.

Specially;

1 Iohn 3. 1.
Iohn 15. 13.
Rom. 5. 10.
Eſay 5. 4.

Specially, ſince His love was not little, but ſuch as Saint *Iohn* makes an *Ecce quantam Charitatem* of, ſee *how great love* ! How great ? So, as none greater. For, *greater love hath no man*, than this, *to give his life for his friends*. No man greater, but He: For His was beyond. To give His life, is but to die any ſort of death; But *morte crucis*, to die as He died, that is more. And, for ſuch as were His *friends* is much: But, *cum inimici eſſemus*, is a great deale more. And yet is it *If* ? Put it to the *Prophets* queſtion, *quid debuit facere* ? And adde to it (if yee will) *quid debuit pati* ? What ſhould He have done, and what ſuffered ? If He did it not, if He ſuffered not, make an *If* of His love: but, if He did both, out with it.

But the *Publican* will be the *Publican*, and the world the world: their *love* is mercenary ſale ware; *ſi nihil attuleris*, no profit, no love. To take away that *If*, even thither He will follow us, and apply Himſelfe to that. And if we wil make portſale of our *love*, and let it goe by *who gives more*; He will out-bid all. All, by the laſt word, *In æternum*. For, whatſoever we may have here, if it were a kingdome, it is not *for ever*. But this *Comforter* that ſhall *abide with us*, is but a pledge of that bliſſe and Kingdome of His wherein wee ſhall abide with Him eternally. Let any offer more for our love, and carry it.

Verily, *Bonum, ſi non amatur, non cognoſcitur*, ſaid the *Heathen*. But more true of CHRIST, If we love Him not, we know Him not. If we did but know, what He is in Himſelfe; what, to us: what He hath alreadie done, what He is readie to doe for us ſtill, wee would take it evill, a caſe ſhould be put, and yeeld to it without more adoe.

1 Iohn 4. 20.
Iames 2. 18.
1 Iohn 3. 1.

Why ſo wee doe: take it evill, an *if* is made: yeeld to it, wee love Him all. Yet great reaſon there was, we ſhall ſee, CHRIST ſhould ſo put it, being to inferre the ſecond. For, at that, there will be ſome ſticking: which would not be, if we were not defective in this former, of *love*. If our *love* were not *light*, His *Commandements* would not be *heavie*. If love were as it ſhould be, nothing is heavie to it. *Amor erubeſcit nomen difficultatis*, Love endures not the name of difficultie, but ſhames to confeſſe any thing too hard for it. *De internis affirmare tutum* (ſaith the *Heathen*) It is ſafe affirming of any thing, within us, where no man can convince us; for, none is privie to it but our ſelves. How many ſhall we heare ſay, *I have ever affected, wiſhed you well, borne you good will*, and never a word true. Foraſmuch then, as there be two loves (ſaith Saint *Iohn*) one in word and tongue, and that is feined; and another in deed and truth, and that is right: and that CHRIST conditioneth not, *If* ye *ſay* ye *love* me; but if ye *love* mee indeed: We muſt come to Saint *Iames* aſſay, *Oſtende mihi*, ſhew me thy faith: and as well, ſhew me thy *love*, by ſome oſtenſive ſigne. So did CHRIST to us. *Ecce quantam charitatem oſtendit* ! Behold how great love (not, He verbally proteſted, but) really *ſhewed* ! and ſo, they to doe the like; to ſhew it.

Why, thus they ſhew it: He is going away, and they be *very ſad* for it: which ſheweth, they *love* Him, and would keepe Him ſtill. But, that may be a ſigne, they love themſelves, in that they are to have ſome good by His ſtay with them.

2
Their *keeping His Commandements.*

That may deceive you. But, will you have a ſigne infallible ? Take this: His *Commandements*. His *Word*. He that keepes it, *loves* Him: true in the affirmative. He that keepes it not, loves Him not: true in the negative. This then is the ſecond condition: If yee love Me (not, keepe Me ſtill; but) *Keepe My Commandements*. Let your heart be troubled, not, if yee keepe not Me, but, if you keepe not them: Not, if not Mee; Mee, that is, My *fleſh*: but, not Mee; Mee, that is, My *Word*, whereof the *Commandements* are an abſtract. The Word is the better part of Mee, better than My fleſh: ſtrive to keepe that, be troubled, for not keeping that; and then, your love is paſt *If*, true indeed.

And is this the other part of the condition ? This ſomewhat troubleth us: for who can doe this, *keepe the Commandements* ? as good condition with us, to flye or *walke* on the Sea. We are even as well able to doe the one, as the other. So, upon the matter, all this promiſe fals out to prove nothing: the Condition cannot bee kept, and ſo, the Covenant voide. No HOLY GHOST, or *Comforter* to be hoped for, or had: we are but deluded.

Deluded! GOD forbid: CHRIST loves us too well, to delude us. Hee will never doe it. A *melius inquirendum* would be had, to looke a little better into it, and not ſo lightly loſe our intereſt in ſuch a gift as the *Holy Ghoſt*. It ſtands us ſo in hand to get the condition made good: elſe we forfeit our eſtate in the promiſe.

If we be to be releeved, it is, by the word *Mea*; that they be *His*. And ſome alteration there is plainely in them, by Him, and His comming. It is not ſaid, for nought (and that, by way of oppoſition) that the *Law came by Moſes*, but *grace came by* Him, Ioh.1.17.16. and *grace for grace*; that is, not onely *grace active* which we receive, which releeveth us in the keeping them; but *grace paſsive* too, which we finde with Him, which releeves in abating the rigor, when we are called to accompt about them. You ſhall finde an alteration, in this very point. The *Apoſtles* would not preſſe the *Gentiles* to be circumciſed: being circumciſed, *Saint Paul* teſtifieth, they become *debters, to* Gal.5.3. *keepe the whole Law*: A yoke (ſaith *Saint Peter*) *that neither they* (the *Apoſtles*) *nor* Act.15.10. *their fathers were able to beare*, it was ſo heavy. This, as they came by *Moſes*. But after CHRIST, with His *grace*, came; and His *grace* with *Him*; when they came to be His, *Mandata Ejus* (ſaith *Saint Iohn*) *gravia non ſunt*, they are not heavy. And 1 Ioh.5.3. Himſelfe, that beſt knew the price of it, ſaith plainely of *His yoke*, that it *is eaſie*; and it were hard to gaine-ſay Him.

This qualifying then groweth two waies: 1. One, that the *Law*, at the very giving it by *Angells*, was (ſaith *Saint Paul*) *ordinata in manu Mediatoris*, ordained to Gal.3.19. be in the *Mediators hand* (that is, CHRIST) whoſe hands are not ſo *heavy*, as *Moſes* were. 2. The other, that *Pater omne judicium dedit Filio* (ſaith Himſelfe) *His Father hath made Him Iudge* of the keeping or not keeping them. All judiciall power and proceeding concerning them, is committed over to Him.

By the firſt, that they are ordained to be in His hand, He may take them into His hands when He will; and having them in His hands, order them and eaſe them as pleaſeth Him. *Lex in manu Mediatoris*, is it we muſt hold by. If a *bruiſe* in the *reed*, *Moſes* would breake it quite. If the *flax ſmoake* and flame not out, he would quench it ſtraight. So will not He: His hand will not breake the one; nor His foot tread on the other. To *Mary Magdalen*, He ordained, that *fecit quod potuit* ſhould ſerve, and He would require no more. *Credo Domine, adjuva incredulitatem meam*, I beleeve *Lord*, helpe my unbeleefe, a beleefe mixed with unbeleefe, would never have endured *Moſes* aſſay: *In manu Mediatoris*, it did well enough. Thus He ordained; he that neither doth them, nor prepareth himſelfe, *Non fecit, neque præparavit* (*Luc*.12.) he ſhall be puniſhed: But if he *prepare*, ſtirre up himſelfe, have a care, a reſpect unto them that (it ſeemeth) *in manu Mediatoris*, will be taken. That if there be (ſaith the *Apo-* 2 Cor.8.12. *ſtle*) *prompta voluntas*, a ready will; a man *ſhall be accepted according to that, he hath*; and *not according to that, he hath not*. For, the *Mediator* is *man*, and hath had *experi-* Heb.4.15. *ence of mans infirmities*: He *knoweth our metall and our mould*, and what our conditi- 5.2. on will beare. He knoweth, there is that *conflict in us, we cannot doe what we would*. And indeed, why ſhould concupiſcence to evill be reputed ſinne, on the worſe part; and a like deſire (*concupivi deſiderare mandata tua*) not be as well reckoned, for as Pſal.119.40. much on the better part, though it be not full out *according to the purification of the Sanctuarie*? Thus, as, in *His hands ordained*.

Then againe, as, in *His Court*, to be judged. For, the Court may alter the matter much, as with us here it doth. *Sedens in ſolio juſtitiæ* (as, to ſome) in His tribunall ſeat of ſtrict juſtice, there ſitting, ſentence will proceed otherwiſe, than *Si adeaums thronum gratiæ*, if we have acceſſe to Him in His *throne of grace*, where we may *obtaine* Heb.4.ult. *mercie and finde grace*. And S. *Iames* brings us good tydings, that *Super-exaltat, &c.* Iam.2.13. the *throne of grace* is the *Higher Court*; and ſo an *Appeale* lieth thither, to whom he will admit. To *cruell men* (ſaith He) *there ſhall be judgement without mercie*: which ſheweth, judgement with mercie ſhall be to ſome other, to whom He will vouchſafe it.

And thus, it muſt ſtand upon *Mea*, and *Manu Mediatoris*, and the *throne of grace*, or elſe, even thoſe here (the *Apoſtles*) it will goe wrong with them, they will hardly be releeved in their claime of a *Comforter*. For, within twentie foure houres and leſſe, it came indeed to an *If*, their *love*: They loved Him not ſo well, but they loved their Matt.26.33. owne ſafety better: fell away, and *fled* away, and *denied* Him; even he, that ſaid *he* 69. *loved Him beſt*.

And what, *kept* they His *Commandemants?* Sinned they not? *In multis, omnes* Iam.3.2. (ſaith *Saint Iames*) in many things, all: and *if they ſhould ſay otherwiſe* (ſaith *Saint Iohn*) *that they had no ſinne* (not, they were ſomewhat *proud*, and there were no *humi-* 1 Ioh.1.8. *litie*, but) *they were very* liers, *and there were no* truth *in them*. So that, *keeping the Commandements*, and *having of ſinne*, muſt ſtand together, or elſe they kept them not.

But, this they kept (and ſo may we too;) they were *troubled*, their hearts were troubled for not keeping them: and at the throne of grace, that was accepted; and the *not keeping* not reckoned a breach of the Commandement, if we be *troubled* for it.

Againe (as, well ſaith *Saint Auguſtine)* Amongſt His Commandements this is one, which we muſt not faile duely to keepe; and that is, the Commandement of daily praying *Dimitte nobis*, forgive us our not keeping, which helpes all the reſt. *We* Mar.9 24. *keepe (Lord) helpe our not keeping*, as well as *I beleeve (Lord) helpe my unbeleefe*. A true endeavour with an humble repentance (for ſo he reſolves) and then *Omnia mandata facta deputantur, quando quod non fit ignoſcitur*: All are accounted as *kept*, when, what is not, is *pardoned* out of His *mercie*; and ſo the reſt *rewarded* out of His *bounty*, Matt.20.6. that alloweth a *daies wages for an houres worke*, as to them *that came at the eleventh houre to the vineyard*, that is, at five of the clocke after noone. This will it be with us in hope: Thus was it with them. For, the Covenant held, and the Prayer went forward, and the *Comforter* came notwithſtanding.

II. The *Covenant*.

Now to CHRISTS part. *Rogabo Patrem & dabit: that* CHRIST will *pray*, and His Father *give*. And there is nothing more effectually ſheweth, they were ſhort in their *Condition*, than theſe two words, [1] *Rogabo*, and [2] *Dabit*. The *Father ſhall give*: It is His free *gift*, not due debt, upon deſert of the former. And *Dabit roganti* give it to *Chriſts prayer*, rather for *Rogation weekes* ſake with Him, than for any worke of *Supererogation* with them. But, it commeth from GODS *bounty*, and CHRISTS *entreaty*; without which, our *love* and *commandement-keeping* would not carry it: They are not ſufficient to weigh it down *pondere meriti*; it muſt come *rogatu Chriſti*, or not at all. Then, not to leane on them: CHRIST it is, and His *interceſſion*, we take to. Not, you *ſhall love*, and *keepe my Commandements*, and then my *Father* ſhall be bound; but, and then CHRIST ſhall *pray* and the *Father will give*, if *Chriſt* pray; and not otherwiſe.

But, a doubt here ariſeth: May we *love Chriſt*, or *keepe His Commandements*, before we have the *Holy Ghoſt*, without whom firſt had, it is certaine, wee can doe 1 Cor.12 3. neither? How ſhall we *love Chriſt or keepe His commandements*, that we may receive 1 Ioh.4.2. the HOLY GHOST, when, unleſſe we firſt *receive*, we can neither *love* Him nor *keepe* them, nay not ſo much as ſay, IESVS *is the Lord, but by the Holy Ghoſt?* Nay, 2 Cor.3.5. not ſo much as *thinke* that, or any other *thought that is good?* How ſaith He then, *Keepe* and *I will give*, when He muſt *give* or we cannot *keepe?*

Matt.13.12. This ſcruple will ſoone be removed by *Habenti dabitur*. A promiſe may be made *tam habenti quàm non habenti*, as well to Him that hath a thing already, as to him that hath it not at all. To him that hath it already, in a lower or leſſe; may be promiſed to have it in a more ample meaſure or more high degree, than yet he hath: or to him, that hath it in one kinde, that he may have it in ſome other. To all (ſave *Chriſt*) the

Spirit is given in meaſure: Where there is *meaſure*, there are *degrees:* where there be *degrees* of *more* and *leſſe*, the *more* may well be promiſed to him that hath the *leſſe*. To him that hath it in the degree of *warme breath*, it may well be promiſed in *tongues of fire*. To him that hath it as the *firſt fruits*, which is but an handful, it may well be promiſed as in the whole *ſheaf*, which filleth the boſome. But (that which is more agreeable to this Text here) we conſider the *Spirit* (as S. *Peter*) *multiformem*; the *Spirit*, in his graces; or the graces of the *Spirit*, as of many kinds. Of many kinds; for, our wants and defects are many. Not to go out of the Chapter: In the very next words, He is called the *Spirit of truth:* and that is one kind of grace, to cure us of *error*. In the XXVI. verſe after, the *Spirit of holineſſe*, which is His common name, which ſerveth to reduce us from a *morall* honeſt *life*, to a *holy*, and wherein the power of Religion doth appeare. And heere He is termed the *Comforter*, and that is againſt heavineſſe and *trouble of minde*. To him that hath Him as the *Spirit of truth*, which is one grace, He may be promiſed as the *Spirit of holineſſe*, or *comfort*, which is another. It is well knowne, many partake Him, as the *ſpirit of truth* in knowledge, which may well be promiſed them (for ſure, yet they have Him not) as the *Sanctifying Spirit*. And both theſe waies may He be had of ſome, who yet are ſubject to the *Apoſtles* diſeaſe here, *heavy* and caſt downe, and no *cheerefull ſpirit* within them. So, they were not cleane deſtitute of the *Spirit* at this promiſe making, but had Him; and ſo well might *love* Him, and in ſome ſort *keepe His commandements*, and yet remaine capable of the promiſe of a *Comforter* for all that. So that, CHRIST may proceed to His *Prayer*, that *His Father would ſend them the Comforter*.

Ioh. 3.34.

1 Pet. 4.10.

3
CHRISTS
Interceſſion.

Where, we beginne with matter of *faith*. For, we have here the *Article* offered to us and ſet downe in the three Perſons, [1] *Ego*, [2] *Ille*, and [3] *Alium:* [1] *I*, [2] *He* and [3] *Another*. [1] *I will pray the Father*, that is, CHRIST the *Sonne*. [2] And *He* ſhall *give it*, that is, the *Father* (His Perſon is named.) [3] *Alium*, another third Perſon beſides, that is, *Paracletum* the HOLY GHOST. [1] One *praying*; [2] the other *prayed to*; [3] the third *prayed for*. [1] *Filius orans*; [2] *Pater donans*; [3] *Spiritus conſolans*. The *Sonne praying*; the *Father granting*; the *Spirit Comforting:* A plaine diſtinction.

And CHRISTS *prayer* ſets us to ſeeke His other nature. For here He intreats, as inferiour to His Father, in ſtate of *man:* But (in the twentie ſixe verſe) as equall to His Father, in the nature of GOD, joynes in giving with like authoritie. *Rogabo*, as *Man:* *Dabo*, as GOD.

Finding the Father giving here, and the *Sonne giving* there, we have the *proceeding* of the HOLY GHSOT from both; *quem mittet Pater*, whom the *Father ſhall ſend*, in the twentie ſixt of this; *quem ego mittam*, whom *I will ſend*, in the twenty ſixt of the next. Called therefore the *Spirit of the Father* (*Mat.* 10.20.) and againe called the *Spirit of the Sonne* (*Gal.* 4.6.) the *Spirit* of both, as *ſent* and *proceeding from both*.

And laſt the equalitie of the *Holy Ghoſt*. For, ſending and procuring, He muſt ſend and procure them one equall to Himſelfe; as good every way; or elſe, they had changed for the worſe, and ſo pray Him to let His *prayer* alone; they were better as they were; they ſhall be at a loſſe.

4
His *Fathers giving.*

CHRIST will *pray*: and if He pray, great likely-hood there is, He will ſpeed. He that is ſued to, is eaſie to intreate; He is a *Father:* and He that doth ſue is gratious to prevaile, He is a *Sonne*. *Pater à Filio rogatus*, great odds, the ſuit is halfe obtained, yer begunne. Specially, His ſuit being not faint or cold, but earneſt and inſtant, as it was. He ſued by word, and it was *clamore valido*, with ſtrong crying in an high key: *& lachrymis*, and He added teares (ſaith the *Apoſtle*) and they have their *voice*. And yet ſtaid not there, but His *bloud* ſpeakes too; cries higher and *ſpeakes better things than the bloud of Abel*. And the effect of His *prayer*, was not only *Pater condona*, Father forgive them; but *Pater dona*, Father give them the *Holy Spirit* to *teach*,

Heb. 5.7.

12.24.

Luc. 23.34.

ſanctifie and *comfort* them (*Chap*. XVII. XVII.) This was His prayer; and His prayer prevailed; as good as His word He was. His Father ſhould ſend, He ſaid; and His Father did ſend, and the HOLY GHOST came: witneſſe this day.

5 Giving the *Comforter.*

And came in that ſort, He undertooke: even in that kind, whereof they had moſt need: (moſt welcome to them, as their caſe then ſtood:) under the terme of *Paracletus* a *Comforter*. If we aske, Why under that terme? To ſhew the peculiar end for which He was ſent, agreeable to the want of their private eſtate, to whom He was ſent.

If they had beene *perplexed,* He would have prayed for the *Spirit of truth*. If in any pollution of *ſinne*, for the *ſanctifying Spirit*. But they were (as Orphans) caſt downe and comfortleſſe: *Triſtitia implevit cor eorum,* their *hearts full of heavineſſe:* no time, to teach them now, or frame their manners: they were now to be *put in heart*. The *Spirit of truth* or *holineſſe* would have done them ſmall pleaſure. It was *comfort*, they wanted; a *Comforter* to them was worth all.

Many good bleſſings come to us by the *Holy Ghoſts* comming: and the *Spirit* in any forme, of *truth* or *holineſſe* (or what we will) by all meanes worthy to be received, even all His *gifts:* but a *gift in ſeaſon* goes beyond all; carrieth away the name from all the reſt. Every gift then, in his time. When troubled with *erroneous opinions*, then the *Spirit of truth:* when aſſaulted with *tentations,* then the *Spirit of holineſſe:* but, when appreſſed with *fear* or *ſorrow*, then is the time of the *Holy Ghoſt* the *Comforter*. Sorrow doth chill, and make the ſpirits congeale: therefore He appeareth in *fire*, to give them *warmth*; and in a *tongue* the inſtrument of *comfort,* by *miniſtring a word in due ſeaſon*; and *cloven,* that it might meet with diſmayes of all ſorts, and comfort them againſt all.

And ſo did it: and that apparently. For, immediately upon the receiving it, they were thought to be *full of new wine*. That, was but an errour: but ſo *comforted* they were, as before being exceeding fearefull, they grew exceeding full of courage and Act.5.41. *Spirit*; ſo as, even when they were ſcourged piteouſly, *ibant gaudentes,* they went away, not patiently induring, but even ſenſibly *rejoycing*; not as men evill intreated, but as perſons dignified, having got a new dignitie, to *be counted worthy to ſuffer for* CHRISTS *Name*.

6 *Another Comforter.*

A *Comforter* then: and two things are added: 1 *Alium,* and 2 *qui manebit in æternum*. 1 *Another comforter*, and 2 *that ſhall abide with them for ever*. Both which are verified of Him, even in regard of CHRIST: but much more in regard of other earthly, fleſhly, worldly *comforts* and *Comforters* whatſoever. *Another:* which word preſuppoſes one beſides: ſo that *two* there be. 3 One they have already: and now *another* they ſhall have (which is no evill newes.) For thus in ſtead of a ſingle, they finde a double comfort. But both they needed.

This ſets us on worke to finde the firſt: and we ſhall not need to ſeeke far for Him. Speake to them of a *Comforter*, and they underſtood it not but of CHRIST: all their comfort in Him: loſe Him and loſe all. Indeed, CHRIST was one: 1 Ioh.2.1. was and is ſtill. And the very terme of *Paracletus* is given Him by S. *Iohn:* and though it there be turned an *Advocate,* upon good reaſon; yet the word is the ſame in both. CHRIST had beene their Comforter, while He was their Bridegroome Matt.9.15. and they the *children of the Bride-chamber*. But, expedient it was, *He ſhould goe*, for, expedient it was, they had one *in heaven*; and expedient with all, they had one *in earth,* and ſo *another* in His ſtead.

1 Apoc.12.10.

For the firſt: even now abſent, He is our *Comforter* ſtill, that way, we named right now: that is, our *Advocate,* to appeare for us before GOD, there to anſwer the ſlanderous allegations of him that *is the accuſer of us and our brethren*. And a comfort it is, and a great Comfort, to have a good *Advocate* there, in our abſence: For, then we be ſure, our cauſe ſhall take no harme.

2 Ioh.5.45.

But ſecondly. If as an *Advocate,* He cannot defend us, becauſe the accuſation oft falleth out to be true, if *Moſes accuſe us too*; yet a ſecond comfort there is, that as a

High-Prieſt for ever. He is entered into the holy places made without hands, there by His interceſſion, to make atonement for them as Sinners, whoſe innocencie, as an *Advocate,* He cannot defend. Heb.7.17. 9.11.

And to both theſe, He addeth a third, at the beginning of this Chapter: That His leaving them, is but *to take up a place for them,* to be ſeazed of it in their names, whom, He will certainely come againe and receive to it; there, to be for ever with Him. 3 Verſe 2.

And in the meane time, He will take order, we ſhall have ſupply of *another:* in abſence of His body, the ſupply of His Spirit. That if we looke up, we have a *Comforter in heaven,* even Himſelfe: and if we looke downe, we have a *Comforter on earth,* His *Spirit:* and ſo are at an anchor in both.

For, as He doth in heaven, for us; So doth the *Spirit* on earth in us, frame our petitions and *make interceſſion for us, with ſighes that cannot be expreſſed.* And, as CHRIST is our *Witneſſe in heaven;* ſo is the Spirit here on earth, *witneſſing with our Spirits that we pertaine* to the adoption, *and are the children of* GOD. Evermore *in the midſt of the ſorrowes that are in our hearts* with His *comforts refreſhing our ſoules.* Yet not filling them with falſe comforts; but (as CHRISTS *Advocate* here on earth) ſoliciting us daily, and calling upon us, to looke to His *Commandements* and *keepe them;* wherein ſtandeth much of our *comfort,* even in *the teſtimonie of a good conſcence.* And thus theſe two; this one, and this other; this ſecond, and that firſt yeeld plentifull ſupply to all our wants. Rom.8.25. 26. Rom.8.16.

A ſecond note of difference, is in the tenure they ſhall have of this other; that He ſhall ſtay with them ſtill; which, of CHRIST they had not. For, this is the griefe; when wee have one that is our comfort, that we cannot hold Him: and this their feare, that when they have *another,* ſtill they ſhall be changing, and never at any certainty. *Chriſt,* as *man,* they could not keepe. *Given He was by the father;* but, given for terme of yeares; that terme expired, He was to returne. Therefore His abode is (*Chap.* 1. ver. 14.) expreſſed by the word ἐσκήνωσε, the *ſetting up of a Tent* or Tabernacle to bee taken downe againe, and removed within a ſhort time: No *dwelling* of continuance. But, the HOLY GHOST ſhall *continue* with us *ſtill,* and therefore He is allowed a *Temple,* which is permanent, and never to be taken downe. We have in Him, a ſtate of *perpetuitie,* to our endleſſe comfort. 2 To abide for ever. 1 Cor.3.16. 6.19.

Howbeit, it may well be thought, *Alium* and *manebit in æternum,* are not put ſo much, for *Chriſt,* to make a difference from Him; as for theſe ſame other *terrenæ conſolatiunculæ,* petie poore comforts and ſolaces of the world: which GOD hath given us and wee may uſe; but we muſt looke after *Paracletum alium, another* and another manner *Comforter,* when all is done. For, of theſe, it may be, we ſhall feele ſome comfort, while we be in health and meetly good eſtate, and in caſe not much to need it. But, let us come into their caſes here, the *heart troubled,* the *minde oppreſſed,* the *Spirit wounded;* and then, what earthly thing will there be, can miniſter any ſound *comfort* to us? It will not be: we muſt needs ſeeke for this *Paracletum alium* here, at any hand. What ſpeake I of the mind? If but ache come into a joynt, we know, we have tried them and found them, they are not able to drive away the leaſt paine from the leaſt part. And how then, when ſickneſſe commeth, and ſorrow, and the pangs of death, what comfort in theſe? Comfort! Nay ſhall we not finde diſcomfort in the bitter remembrance of our intemperate uſing them, and little regard of the true *Comforter?* Shall we not finde them (as *Iob* found his friends) like *winter-brookes,* full of raine in winter, when no need of it, when it raines continually; but, in Summer, when need is, not a drop in them. So, when our ſtate of body and mind is, that we can ſuſtaine our ſelves without it, then (perhaps) ſome they yeeld: but, when ſorrow ſeazeth on the heart, then none at all. In the end, we ſhall ſay to them as he did, *miſerable comforters are ye all.* Wherefore *another comforter* we are to ſeeke, that may give us eaſe in our diſeaſe of the minde, and in the midſt of all our ſorrowes and ſufferings make us *ire gaudentes,* goe away *rejoycing.* No other will doe it but this: that, when we have Him, we need looke no further. Iob 6.15.16. Iob 16.2.

The other is likewiſe a difference: of *ſtaying with us for ever*. *For ever?* the weak poore comfort we have by the creatures here (ſuch as it is) we have no hold of it: it ſtayes not, not *for ever*, nay, not for any long time. There be two degrees in it: 1 *Non in æternum*, that is too plaine; 2 Nay, not *manent nobiſcum*, they *ſtay not* with us: *fugiunt a nobis*, they fly from us many times in a moment; as *Salomons* fire *of thornes*, a *blaze*, and out ſtraight.

Num 11.6.

Nay, if they would *tarry* with us, would they not *tire* us? Even *Manna* it ſelfe, did it not *grow lothſome?* Doe we not finde, that when we are readie to ſtarve for hunger, and have meat to drive it away; if we uſe it any while, the meat is as irkſome as the hunger was, and we are as hungry for hunger, as ever we were for meat? That we may not be cloyed, we change them; and even thoſe, we change them for, within a while, cloy us as faſt. What ſhall we doe? where ſhall we finde *comfort* aright? Ever *Per quod faſtidio occurritur, faſtidium incurritur*: ſo that, if they would tarry, we muſt put them away: the not *tarrying* of them with us, that is, the change of them, is it that makes us able to indure them.

Well then; *comfort* us they cannot, when we need it: we muſt pray for *Alium*. If they could, they cannot *ſtay*: not, for *any ſpace*; much leſſe, *for ever*. If they could, their very ſtay would prove faſtidious and yeeld us but *diſcomfort*. Seeing then, we cannot intreat them to *ſtay* with us; and if we could, *in the evill day*, they could not ſtead us; but, then faile us ſooneſt when our need is greateſt; Let us ſeeke for *another*, that through ſickneſſe, age and death, may abide with us to all eternitie, and make us abide with Him in endleſſe joy and comfort.

The Application to the Sacrament.

Such is this here, which CHRIST promiſed, and His Father ſent this day: and which He will ſend, if CHRIST will aske: and CHRIST will aske, if (now we know the *Covenant* and ſee the *Condition*) we will ſeale to the deed.

Luc 22.19.

To a *Covenant*, there is nothing more requiſite, than to put to the *Seale*. And we know, the *Sacrament* is the *Seale* of the *new Covenant*, as it was of the *old*. Thus, by undertaking the *duty* He requireth, we are entitled to the *comfort* which here He promiſeth. And, *doe this*, He would have us, as is plaine by His *Hoc facite*.

And ſure, of all the times in our life, when we ſettle our ſelves to prepare thitherwards, we are in beſt termes of diſpoſition to covenant with Him. For, if ever we be in ſtate of *love* toward Him, or toward one another; then, it is. If ever *troubled in Spirit*, that we have not *kept His commandements* better; then, it is. If ever in a vowed purpoſe and preparation, better to looke to it; then, it is. Then therefore of all times, moſt likely to gaine intereſt in the *promiſe*, when we are beſt in caſe, and come neereſt to be able to *plead* the *condition*.

Heb.12.24.

Pſal.34.8.
1 Cor.12.15.

Beſides, it was one ſpeciall end, why the *Sacrament* it ſelfe was ordained, our *comfort*; the Church ſo telleth us; we ſo heare it read, every time to us: *He hath ordained theſe Myſteries, as pledges of His love and favour, to our great and endleſſe comfort*. The *Father ſhall give you the Comforter*. *Why* He giveth Him, we ſee: *How*, He giveth Him, we ſee not. The meanes, for which, He giveth Him, is *Chriſt*: His intreaty by His *Word*, in *prayer*; by His *fleſh* and *bloud* in *Sacrifice*: For, His *bloud ſpeakes*; not, His *voice* onely. Theſe, the meanes *for which*: And the very ſame, the meanes, *by which*, He giveth the *Comforter*: by CHRIST the *Word*; and by CHRISTS *body* and *bloud*, both. In *tongues*, it came: but the *tongue* is not the inſtrument of *Speech* onely, but of *taſte*, we all know. And, even that note hath not eſcaped the Ancient Divines; to ſhew, there is not only comfort by *hearing the Word*, but we may alſo *taſte of His goodneſſe, how gracious He is*, and be *made drinke of the Spirit*. That not only by the *letter* we read, and the *word* we heare; but by the *fleſh* we eat, and the *bloud* we drinke at His table, we be made partakers of His *Spirit*, and of the comfort of it. By no more kindly way, paſſeth His Spirit than by *His fleſh* and *bloud*, which are *Vehicula Spiritus*, the proper *carriages* to conveigh it. *Corpus aptavit ſibi, ut Spiritum aptaret tibi*: CHRIST fitted *our body* to *Him*, that He might fit *His ſpirit* to *us*. For, ſo is the Spirit beſt fitted, made remeable, and beſt exhibited to us, who conſiſt of both.

This is ſure: where His *fleſh* and *bloud* are, they are not *exanimes*; ſpirit-leſſe, they are not, or without life; His *Spirit* is with them. Therefore was it ordained, in thoſe very elements, which have both of them a comfortable operation in the heart of man. One of them (*bread*) ſerving to *ſtrengthen* it, or make it ſtrong: and *comfort* commeth of *confortare*, which is to *make ſtrong*. And the other (*wine*) to make it *cheerefull* or glad: and is therfore willed to be miniſtred to them that *mourne*, and are oppreſt with griefe. And all this, to ſhew that the ſame effect is wrought in the inward man, by the holy *Myſteries*, that is, in the outward, by the *Elements*: that there, the heart is *eſtabliſhed by grace*, and our ſoule indued with *ſtrength*, and our conſcience made *light* and *cheerefull*, that it faint not, but ever more rejoyce in His holy comfort.

Pſal.104. 15.

To conclude: where ſhall we finde it, if not here, where, under one, we finde CHRIST our *Paſſe-over* offered for us, and the *Spirit* our *Pentecoſt* thus offered to us? Nothing remaineth, but the *Father* Himſelfe: And of Him, we are ſure too. ***Filium in pretium dedit*; *Spiritum, in ſolatium*: *Se ſervat in præmium*.** His *Sonne* He gave, to be our *price*; His *Spirit* to be our *comfort*: Himſelfe He keepeth, to be our everlaſting *reward*. Of which *reward* there, and *comfort* here, this day and ever may we be partakers, for Him that was the price of both, IESVS CHRIST.

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A
SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVINDSOR, on the XII. of *May, A. D.* MDCXI. *being* WHITSVNDAY.

(⁂)

IOHN CHAP. XVI. VER. VII.

Sed ego veritatem dico vobis: expedit vobis, ut Ego vadam: ſi enim non abiero, PARACLETVS non veniet ad vos; ſi autem abiero, mittam Eum ad vos.

Yet I tell you the truth: It is expedient for you, that I goe away: For, if I goe not away, the Comforter *will not come unto you; but, if I depart, I will ſend Him unto you.*

B*VT if I goe, I will ſend Him to you.* And He did goe, and He did *ſend* Him; and, this day, He did ſend Him. So that, between this Text and this Feaſt, there is that mutuall reference and reciprocation, that is, betweene *promiſsio miſsionis,* and *miſsio promiſsionis*; the *promiſe* of the *ſending*, and the *ſending* of the *promiſe:* The *promiſe* of the *ſending*, the ſubſtance of the *Text*; and the *ſending* of the *promiſe* the ſubſtance of the *Solemnitie:* It being the ſolemnitie of *mittam*, and *veniet* (both in the Text) the *ſending* and *comming* of the HOLY GHOST.

CHRISTS words they be: and all is nothing elſe, but a ſetting forth or demonſtration of the *non veniet:* Of *non veniet*, the not comming, and of *Expedit* the *Expediencie* of CHRISTS *going*, and conſequently of this *Feaſt*.

Ther

There ſeemes to be a queſtion here, whether beſt, the *Comforter come*, or *not come*: that is, whether any *Whit-ſuntide*, or no? The queſtion of His comming grew out of another, *of* CHRISTS *going*; whether beſt CHRIST goe or, not goe: That is, whether any *Aſcenſion*-day, or no. The *Apoſtles* were all mainly againſt His *going*, and ſo oppoſed hard againſt the *Aſcenſion*. But CHRIST here reſolveth the point thus: If they were againſt the *Aſcenſion*, they loſt *Feſtum Paracleti*, a feaſt, which they might not miſſe, out of their *Kalendar*: and ſo, with promiſing them this, perſwades them, to beare with that; to yeeld to the *Aſcenſion*, in hope of *Whit-ſuntide*.

Which two *Feaſts* are both in the *Text*, and the two maine points of it: Here is an *abeam*, a *going*; and here is a *veniet*, a *comming*: CHRISTS *going*, that is the *Aſcenſion*; The *Holy Ghoſts comming*, that is *Pentecoſt* (the day which we now celebrate) as it were ἀντισταθμόμενα, one to make amends for the other. And ye ſhall obſerve, it is uſuall. Anon after *Chriſtmas*-day, and the poore eſtate of *Chriſts birth*, there commeth the *Epiphanie* with a *ſtarre*, and *great mens oblations*, as by way of compenſation. Preſently after *Good-friday*, and the ſorrow of His paſſion, *Eaſter-day* followeth ſtraight, the day of His triumph, to revive us againe. And even ſo here, upon His *aſcenſion*, or *going* from us, there inſueth *Whit-ſunday*, the mends together withall. No *impedit*, without an *expedit*: no *abeam*, but a *mittam*: no *going away*, to bring a loſſe; but a *comming* too, to make a ſupply.

The truth is: *Aſcenſion*-day, though to Him it were a day of glory; yet, to them, it could not be, but a day of ſorrow. It was a *going*, to His *Father*; but, it was a *going*, from them. Going from them, they were to loſe Him; and loſſe breeds ſorrow; and a great loſſe (as this was) great ſorrow. It did ſo: the very next words before theſe are, *Your hearts are full of ſorrow*. And good reaſon: 1. To part with, to forgoe any friend, is a griefe. Not without ſome griefe, doth the *Apoſtle* recount, that even *Demas* was fallen off, and had *forſaken Him*. 2. And, if any friend; how much more, of ſuch a friend, as CHRIST was to them? It was a *feſtivall*, all the while; and they *the children of the Bride-chamber*, ſo long as He was with them. To forgoe ſuch an one, muſt fill up the meaſure, a good way.

Ver. 6.

2 Tim. 4. 10.

Matt. 9. 15.

3. But to fill it full; if to part with ſuch an one be grievous, at any time; then, to part with Him; then, He to leave us, and we Him, when we have moſt need of Him, when *troubles are at hand*, is above meaſure grievous. And at hand they were (*ver. 2.*) *perſecutions* to *riſe*, and they to be in that caſe, that they that cut their throats, ſhould *thinke they did* GOD *good ſervice*. If needs He would leave them, He ſhould ſtay, till faire weather: Now, a tempeſt is toward; then, to be left, is the worſt time that may be.

Now, joyne all theſe, 1 of a *friend*; 2 of *ſuch* a *friend*; 3 at ſuch a *time*, to be deprived; and tell me, if there were not great reaſon, *ut triſtitia impleret cor eorum*, their hearts ſhould be *full of ſorrow*, for His *going*: *Non expedit ut abeas*. This for them.

Now for CHRIST: we ſhall ſee, *quàm incertæ providentiæ noſtræ*. It falleth out many times, men are grieved with that, which is for their good: and earneſtly are ſet on that, which is not expedient for them. It was their caſe, in deſiring, CHRIST might not *goe*. All was out of miſtaking. Therefore CHRIST begins: *But I tell you the truth*: (as much to ſay) you are in an errour all this while: *your hearts be full of ſorrow*, becauſe your heads are full of *errour*. You conceive of my ſtay as beneficiall to you, but falſly: *I tell you true*, it is ſo far from that, as, *impedict*, it will hinder you, turne to your loſſe. You apprehend my *going*, as an hinderance; but erre. 1 *I tell you true*, *expedit vobis*, it will be your *gaine*. 2. This gaine, and loſſe, are ſet downe both: 1 The loſſe, in the *not comming*: 2 the *gaine*, in the *comming* of the *Comforter*, this day. 3. This *comming* or *not comming*, depends upon *Chriſts going*, or His *ſtay*. *Non veniet niſi*, if *Chriſt goe not*, He *commeth not*: *veniet ſi*, if *Chriſt goe*, He *commeth*. Seeing then, ye ſhall be loſers by my ſtay, and gainers by my *going*, be not for *my ſtay*: *My ſtay* will deprive you of Him: *non veniet*. Be not againſt

My going, my abſence will procure you Him: *Mittam*. I love you not ſo evill, as to ſtay with you for your hurt. Be not you grieved; be not againſt that, which is for your good.

The manner of this anſwer is, [1] firſt *retorquendo* (holden ever to be the beſt.) You thinke, it will hinder you: I ſay συμφέρει, it *will benefit you*, that I *goe*. [2] Then, to prove it, He proceeds, *abducendo ad abſurdum*. For why, *if I goe not*, there will follow a maine inconvenience, which by no meanes is to be admitted, and that is, *Non veniet Paracletus*. The *expedience* of *veniet*, we deduce out of the inconvenience of *non veniet*.

This inconvenience, if He *goe not*. What if He goe? He will *come certainely*: For, He will be ſure to *ſend Him*. Now chooſe, whether I ſhall *goe*, and you have *Him*: or ſtay, and you want Him. The anſwer is cleare: have Him ye muſt; want Him ye may not. So, if this be the caſe; If no *Aſcenſion*, no *Pentecoſt*; we yeeld, *Aſcendat Chriſtus, ut deſcendat Paracletus*.

The Diviſion
I.
Where we have to conſider of theſe: 1. Of the reaſon: *It is expedient*, expedient *for you, I goe*.

II.
Then, of the two. [1] The *inconvenience* of *non veniet*, the HOLY GHOST *not comming*: [2] And of the neceſſitie of *ſi non abiero*, that CHRIST muſt goe, that He may come.

III.
And laſt, of *Veniet* and *Mittam*, His *comming* and *Chriſts ſending*. Where, we are to treat, [1] of *Paracletus*, His name and nature firſt; [2] and then of the *time*, and *manner* of His *ſending*.

* * *

I.
The *Reaſon*.
It *is expedient*

THere is no act of our *Saviour Chriſts*, but ever, at the firſt view, there ſheweth forth; nor ſpeech, but ever at the firſt hearing, there ſoundeth ſome vertue in it. As here, in this; that vertue with the *Apoſtle* (*2 Cor*.1.10.) calleth πραότητα, His *mildneſſe* and equitie; the beames of that vertue brake forth in this. [1] Herein is equitie: This very firſt, that He would yeeld to yeeld them a *reaſon* of His *departure*: Not uſe His authoritie (as well He might;) *come*, and *goe* at His pleaſure, who could aske Him why? but even condeſcends to render them (though farre His inferiours) a *reaſon* of His going and comming; which (ſure) Hee was no way bound to doe.

2. And what reaſon? that is next. It is not *Licet*, what is lawfull for Him; but *Expedit*, what is *expedient* or meet to doe.

3. And thirdly, His *expedit* is not *expedit mihi*, but *expedit vobis*: meete or *expedient*, not for Himſelfe, but for *them*, to whom He renders it.

1
A *reaſon given*.
1 Sam.2.16.

There was, amongſt the heathen, one, that would have his *will* ſtand for *reaſon*. And was there none ſuch, among the people of GOD? Yes: we finde (*1 Sam*.2.) one, of whom it was ſaid: *Thus it muſt be, for Hophni will not have it ſo, but thus*. His reaſon is, *for, hee will not*: And GOD grant, none ſuch bee found among *Chriſtians*.

2
Not *licet*; but *expedit*.
1 Cor.6.12.
10.23.

But, among *Chriſtians*, there were, that ſtood with *Saint Paul*, upon *licet*: what they might doe, this was *lawfull* for them, and who ſhould abridge them of it? *Saint Paul* may well ſeeme to have had relation there, to His Maſters reaſon here, where He teacheth them a better rule, if they could hit of it: That *licet* is not it; *expedit* is CHRISTS, and is the true *Chriſtians* reaſon.

3
Not *expedit mihi*, but *expedit vobis*.

And not *expedit*, at large. For ſo, we know not whom it referrs to. It may be

Himſelfe, *expedit mihi*; as, all the worlds reaſons *tread inward*. No: but *expedit vobis, for them*, their profit and benefit, rather than His owne. We finde one before, in this Goſpell (*Chap.* 11.) and He was the *High Prieſt*, that made His, from *expedit*; Chap.11.50. but, it was *expedit nobis*: ſo reaſons *Caiaphas*, there. But, CHRIST *our High-Prieſt* taketh it the other way. I doe it, becauſe it is *expedient for you*, that I doe it. And, the *Apoſtle* followeth Him in that too: *Heb.* 13. *Vſe your Rulers* (your ſpirituall Rulers) ſo, as they may doe their office *with joy, not with griefe*; Ἀλυσιτελὲς, *for that is not good for you*: Heb.13.17. not, *for you* (heare you) and let them goe. Well, certainely herein is equitie; herein is mildneſſe, in theſe two firſt words. It was, *to His Father*, and to His *glorie*, He went: He would not doe it, but acquaint them with the *reaſon* of it: and that reaſon was, He would not doe it, but that it was *for their good*. I have enough, from theſe three, if we learne to avoid [1] *Hophni's non vult enim*, to make our *vult* our *enim*; And the [2] *Corinthians* ſtanding with him, upon his *licet*; [3] And frame our Rule, by *expedit*: and that, not *Caiaphas expedit nobis*, but CHRISTS *expedit vobis*: *for you*, it is good; you the *Diſciples*: and make that the rule of our *going out* and comming in. This for *Expedit vobis*.

II.
The inconvenience of *non veniet*.

If it be *good*, and *good for them*, they will not hinder it; *Nemo impedit, quod expedit*: That leſſon will ſoone be learned, to yeeld to that, which is for our behoofe. All the matter will be, to bring [*expedit vobis*] and [*ut ego abeam*] together: to underſtand that good; how [*Ego abeam*] can be *expedient* for them. Indeed it is hard to conceive. This we can well conceive: *Expedit vobis, ut ego veniam*, expedient it is, that I come; and ſay with the *Apoſtle*, *Etiam veni*, yea, *come Lord*; *come quickly*. Apoc.22.20. And this we can alſo, *Expedit vobis, ut ego maneam*, expedient it is, that I tarry, and ſay with them (*Luc.* 24.) *mane nobiſcum Domine*; yea, *tarry with us good Lord*. It is Luc.24.29. more than expedient, for thee, ſo to doe. But *Expedit vobis ut ego abeam*, expedient, *I goe* my way and leave you, *Durus eſt hic ſermo*, it is a hard ſaying and who can endure it, That it ſhould be good for them, or for any, to have CHRIST goe from them or forſake them?

And ſure, the propoſition is not ſo hard, but the reaſon, that induceth it, is as hard, and more, if more may be: The *Comforter will not come*. Be it ſo: let him not come; ſtay you. *In te ſatis nobis*, we are well enough, we deſire no other *Comforter*. And the other moveth not neither, *unleſſe I goe*: why, may He not ſtay, and He come notwithſtanding? What hinders it, but we may enjoy both together? Two difficulties, which muſt be cleered, or we cannot proceed.

Non veniet, that may be anſwered *with*, *Ne veniat*. But, He is a *Comforter*. No comforter to CHRIST: no loſſe ſo great, as to loſe Him: if we may keepe Him, we care not: *ne veniat*. Stay His *aſcenſion*, we feare not *Pentecoſt*. But, He is in earneſt, and tells us *for a truth*, It is altogether *expedient*, the *Holy Ghoſt* come: So expedient, *Vt expedit, ut ego abeam, potius quàm ille ne veniat*: Better *I goe*, than *He not come*; of the twaine, better I ſpared, than He. So it muſt be; elſe, He ſaith nothing: elſe, the ballance hangs even; one, as good as the other; they may take which they will; ſay, they were well enough, as they are. But weigh the Feaſts together, *Aſcenſion*, and *Pentecoſt*; the *expedience* of *Ego abeam*, and the *expedience* of *Ille veniet*; better CHRIST depart, than the HOLY GHOST ſtay from us. This ſets before us and ſhewes us the greatneſſe of this Dayes benefit: conſequently, the highneſſe of this Feaſt: not only, that it is equall, to any of thoſe precedent; (that the *Holy Ghoſt* is equall to *Chriſt*, elſe ſhould we be at an after deale, and change for our loſſe: No, *Saint Auguſtine* prayeth well, *Domine da mihi alium te, alioqui non dimittam te*, give us another as good as your ſelfe, or we will never leave that, or conſent that you leave us:) But, that ſome inequality there is; elſe they might ſtand, as they are, ſeeing they ſhould be never the better: but ſure, as the caſe ſtandeth, more for their behoofe, than CHRIST Himſelfe.

I We ſhall never ſee it in kind, the *expedience* of *veniat*, the abſolute neceſſity of His The inconvenience of *non veniet.* comming, till we ſee the inconvenience of *non veniet*; that it by no meanes may bee admitted; we cannot be without Him. Firſt then, abſolute neceſſity it is; in both the maine principall workes of the Deitie, all three perſons cooperate, and have their Gen.1.3. concurrence. As, in the beginning of the *creation*, not onely *dixit Deus* was requi- Gen.1.2. red, which was the *Word*; but *ferebatur Spiritus*, the *motion of the Spirit*, to give the *Spirit* of life, the life of Nature. As, in the *Geneſis*, ſo in the *Palingeneſie* of the world, a Ioh.1.14. like neceſſity: not onely the *Word* ſhould *take fleſh*; but fleſh alſo *receive the Spirit*, to give life, even the *life of grace* to the *new creature*. It was the counſell of GOD, that Gal.6.15. every perſon in the *Trinitie*, ſhould have his part in both; in one worke, no leſſe than the other, and we therefore *baptized* into all three.

But I adde ſecondly; more than *expedient* it is, the worke of our ſalvation be not left halfe undone, but be brought to the full perfection; which, with *non veniet*, cannot be: if the *Holy Ghoſt come not*, CHRISTS comming can do us no good; when Ioh.19.30. all is done, nothing is done. No, ſaid not He *Conſummatum eſt?* Yes: and ſaid it truly in reſpect of the worke it ſelfe; but *quoad nos*, in regard of us and making it ours, *non conſummatum eſt*, if the HOLY GHOST come not too. Shall I follow the Rom.6.19. *Apoſtle*, and *humanum dicere*, *ſpeake after the manner of men, becauſe of our infirmitie?* GOD Himſelfe hath ſo expreſſed it: A *word* is of no force, though written (which we call a *deed*) till the *ſeale* be added: that, maketh it *authenticall*. GOD hath borrowed thoſe very termes from us: CHRIST is the *Word*; the HOLY GHOST the *Seale*, *in quo ſignati eſtis*, *Eph.* IV. XXX. *Niſi veniat*, if the *Seale* come not too; nothing is done.

2. Yea, the very will of a *Teſtator*, when it is *ſealed*, is ſtill in ſuſpence, till *admini-* Heb.9.15. *ſtration* be granted: *Chriſt* is the *Teſtator* of the *new Teſtament*: The *adminiſtration* is 1 Cor.12.5. the *Spirits*, I *Cor*. XII. If that come not, the *Teſtament* is to ſmall purpoſe.

II. 3. Take CHRIST as a *Purchaſer*: the purchaſe is made, the price is paid; yet is not the ſtate perfect, unleſſe there be *inveſtiture*, or (as we call it) *liverie* and *ſeiſin*: that, maketh it compleate. *Perquiſitio*, that very word is CHRISTS: but, the *inveſtiture* is by the *Spirit*, II *Cor*. V. V. If He come not, we lacke that: that, we may not lacke; and ſo not lacke Him. What will ye, that I ſay? Vnleſſe we be joyned to Him, as well as He to us; as He to us, by *our fleſh*; ſo we, to Him by *His Spirit*: nothing is done. The exchange is not perfect, unleſſe, as He taketh our *fleſh*, ſo He give us *His Spirit*: as He carrieth up that to heaven, ſo He ſend this downe into earth. Act.19.2. Ye know, it is the firſt queſtion the *Apoſtle* asked: *Have ye received the Holy Ghoſt* Iude ver.19. *ſince ye beleeved?* If not, all elſe is to no purpoſe: without it, we are ſtill (as *Iude* calleth us) *animales, Spiritum non habentes*, naturall men, but without the *Spirit*. And Rom.8.9. this is a certaine rule, *Qui non habet*, He that *hath not His Spirit, is none of His*; *Chriſt* profiteth him nothing.

Shall I let you ſee one inconvenience more, of *non veniet?* As nothing is done for us, ſo nothing can be done by us, if He come not. No meanes on our part, availe us ought. 1 Not *Baptiſme*; for, *niſi ex Spiritu*, if He *come not*, well may it waſh *ſoile* from our skinne, but no *ſtaine* from our ſoule: no *Laver of regeneration*, without *re-* 2 Cor.3.6. *newing of the Holy Ghoſt*. 2 No *Preaching*, neither; for, that is but *a letter that killeth*, except the *Spirit* come too, and quicken it. 3 No *Sacrament*; we have a Ioh.6.63. plaine Text for it: *The fleſh profiteth nothing*, if *the Lord and giver of life* (the *Spirit*) be away. 4 To conclude, no *prayer*: for, *niſi*, unleſſe the *Spirit* helpe our *infirmities*, Rom.8.26. and *make interceſſion with us*, we neither know how, nor what to pray. So, the Spirit muſt *come* to all: and it goeth through; neither can ought be done for us, or by us without it. Away then with *ne veniat*: we cannot ſay it; we may not thinke it. We cannot ſpare this firſt. Another *veniat* there muſt be; a ſecond *Advent*, beſides CHRISTS. CHRISTS *Advent* beginns all: this, ends all our ſolemnities. *Come* He muſt: and we muſt all agree, to ſay, *Veni Creator Spiritus*: the inconvenience of *non veniet* we cannot endure.

2 The neceſſitie of *Si non abiero*

But then, there ariſeth a new difficultie upon *Si non abiero*. We ſee a neceſſity of His comming: but, we ſee no neceſſitie of CHRISTS going. Why not *Chriſt* ſtay, and yet He come? Why may not CHRIST *ſend for* Him, as well as *ſend* Him? Or, if He *goe*, come againe with Him? Before, it was, *Ne veniat ille, mane tu:* now, it is, *Veniat ille, et mane Tu*. Why not? Are they like to buckets; one cannot goe downe, unleſſe the other goe up? If it be ſo *expedient*, He come, CHRIST (I truſt) is not impedient, but He may come.

CHRIST (ſure) and He are not ἀσύστατοι, *incompatible:* they may be, and abide together well enough. We beleeve, He was *conceived by the* HOLY GHOST: then, no *antipathy* betweene them. At His *Baptiſme*, He was knowne by this, that the *Spirit reſted and ſtayed upon Him:* why not now, as well? We ſee not, how this holdeth: *If I goe not, He will not come*. It cannot be denied, they two can ſtay together, well enough; and the time ſhall come, we ſhall enjoy them both together, and the *Father* with them. That time is not yet: now, it is otherwiſe. Not for any let in themſelves; that is not all: but, for ſome further matter and conſiderations noted by the *Fathers*, for which, *it was expedient*, CHRIST ſhould goe, that the *Holy Ghoſt might come*.

Ioh.1.32.

1 On the *Holy Ghoſts* part.

Firſt, for *veniet*. The HOLY GHOST cannot *come*, as He ſhould. He ſhould come as GOD. The ſtay of CHRIST would have beene a let of the manifeſtation of His *God-head*. To manifeſt His *Godhead*, being to ſhew great Signes, and worke great Wonders, if CHRIST had ſtill remained and not gone His way, they would not well have beene diſtinguiſhed, and great odds have beene aſcribed to CHRIST. So, the *Holy Ghoſt* hath wanted their honour and eſtimation due to Him: an impeachment it would have beene, to his Divinitie. But CHRIST aſcending, all ſuch imaginations ceaſe.

2 On *Chriſts*.

From *mittam Eum:* a little impeachment it would have beene, to CHRISTS equalitie with His *Father*. For, He not going to *ſend Him*, but ſtaying ſtill here, the *ſending* of the *Spirit* would have beene aſcribed to the *Father* alone, as His ſole act. This would have beene the moſt: that the *Father*, for *His ſake*, had ſent Him; but He, as GOD, had had no honour of the *ſending*. Being aſcended and glorified, *mittam* will ſtraight be conceived: *Quem mitet Pater, & quem mittam a Patre:* that with the Father, He ſends Him, equally, and we alike beholden to them both.

Ioh.40.26.
15.26.

3 On *theirs*, as their caſe *was to be*.

A third is in *vobis*, on their part alſo. As their caſe was to be, it was (ſo) meet, even in regard of them. They were to be ſent abroad into all coaſts; to be ſcattered all over the earth to preach the Goſpell, and not to ſtay together ſtill, in one place, His corporall preſence would have ſtood them in ſmall ſtead: He could have beene reſident but in one place, to have comforted ſome one of them; S. *Iames* at *Ieruſalem:* as for *Iohn* at *Epheſus*, or *Thomas* in *India*, or *Peter* at *Babylon*; as good (for them) in heaven as in earth; all one. The *Spirit*, that was to ſucceed, was much more fit for men diſperſed. He could be, and was preſent with them all, and with every one, by Himſelfe, as filling the compaſſe of the whole world.

4 On *theirs*, as their caſe *was then*.
1 For *His bodily preſence*.

This, as their caſe was to be. But, the *Fathers* rather pitch upon their eſtate as preſently it was: *Vobis*, that is, *vobis ſic diſpoſitus: for you*, that is, you *ſo diſpoſed*, as I find, you are. So, it is *ad homines:* to them affected in ſuch ſort, as then they were. Whereby he giveth us to underſtand; ſome are in that caſe; as *it is expedient, Chriſt* withdraw Himſelfe from them. And is there any *vobis*, can any man be in that caſe, it ſhould be good for CHRIST to depart from him? It ſeemeth ſo. We ſee oftentime, the caſe ſo ſtandeth, even in regard of this life, that, from ſome, it is good their *meate* be taken, and yet is meate the ſtay of their life; that, from ſome, it is good their *bloud* be taken, yet bloud is natures treaſure, and that holdeth us in life; that, from ſome, *light* be taken, in ſome diſeaſe of the eyes, yet is *light* the comfort of this life. All this we conceive, *Expedit, ut cibus, ut ſanguis, ut lux abeat*; and all this better, than *expedit ut Chriſtus abeat*; we may ſpare them all, better than Him.

Yet CHRIST it is, that telleth it us, and telleth it us for a matter of great truth:

theſe were: (and whoſe caſe is better than theſe?) But, if theſe, ſome there are, in that caſe, it may be ſaid to them truly, *It is expedient I be gone.* And what caſe may that be? Even that caſe, that maketh the mother many times withdraw her ſelfe, from her yong child, whom (yet) ſhe loveth full tenderly, when the child groweth fooliſhly fond of her: which grew to be their caſe juſt. *Chriſts fleſh*, and His *fleſhly preſence*, that, and none but that. So ſtrangely fond they grew of that, as they could not endure He ſhould goe out of their ſight: Nothing, but His carnall preſence, would quiet them. We know, who ſaid: *If thou hadſt beene here Lord*: as if, abſent, He had not beene, as able to doe it, by His *Spirit*, as preſent by His *bodie*. And *a tabernacle* they would needs *build Him*; to keepe Him on earth ſtill; and ever and anon they were ſtill dreaming of an *earthly kingdome*, and of the *chiefe Seates* there, as if their conſummation ſhould have beene in the fleſh. Theſe phanſies (indeed, *errors*) they fell into, about the fleſh: they had need have it taken from them. The *Spirit* was gone quite: they had more need, to have Him *ſent*. This was, at no hand, to be cheriſhed in them: they were not to be held as *children* ſtill, but to grow to *mans* eſtate, to perfect age and ſtrength; and ſo conſequently to be weined from the corporall preſence of His fleſh; nor to hang all by *ſenſe*, to which (it is too true) they were too much addicted. The *corporall* therefore to be removed, that the *ſpirituall* might take place: the *viſible*, that the *inviſible*: and they, not in ſight or ſenſe, as hitherto; but, in ſpirit and truth, henceforth to cleave unto Him. To ſay (with the *Apoſtle*) *If we have knowne* CHRIST *after the fleſh, yet now henceforth we know Him ſo no more.* This was for them: And we ſhould have beene no better, as now we are; the fleſh will but hinder the *ſpirit*; even the beſt.

Ioh. 11.21.
Matt.17.4.
2 Cor.5.16.

2 For *His ſpirituall preſence.*

This, For His bodily preſence. But, the *Fathers* goe yet further; and inquire, whither this alſo be not true, in His ſpirituall preſence: and reſolve, that, even in regard of that, it is no leſſe true. To ſome *Vobis*, it is *expedient*, that, even after that manner alſo, CHRIST goe from them. And who are they?

As *growen faint*
Cant. 3.1.

1. One *Vobis*, when men grow faint in ſeeking, and careleſſe in keeping Him (as in *Cant.* 3.) *lie in bed, and ſeeke Him.* Gone He was; and, meet, He ſhould ſo be, to teach them to *riſe* and *ſeeke*; to *watch* and *keepe* Him better.

As *over-weening.*
Pſal.30.7.
Matt.26.33.

2. Another *Vobis*, when men grow high conceited and overweening of themſelves, and their owne ſtrength; and ſay (with *David*) *non movebor*, as if they had CHRIST pinned to them; and (with *Peter*) *Etſi omnes non Ego*. It is more than time, CHRIST be gone from ſuch; to teach them to ſee and know themſelves better.

Pſal. 119.67.
2 Cor.12.7.
Eſay 57.15.
1 Pet. 5.5.
Pſal.108.6.

But, if CHRIST leave us, if He withdraw His *ſpirituall preſence*, we fall into *ſinne*; and that cannot be *expedient* for any. *Good, that I have beene in trouble*; for, *before I was troubled, I went wrong*: but, not good for any, to fall into ſinne. Yes indeed: *Audeo dicere* (ſaith *Saint Auguſtine*) I dare avow it, *Expedit Superbo, ut incidat in peccatum* (there are the very termes) *it is expedient* they fall into ſome notorious ſinne (as *David*, as *Peter* did) that their faces may be filled with *ſhame*, and they, by that confuſion, learne to walke with more humilitie. The *meſſenger of Satan*, that was ſent the *Apoſtle, to buffet* him, was of this nature, and to no other end ſent, but to prevent this maladie. In a word: CHRIST muſt withdraw (no remedie) that we may grow humble and being humble, the HOLY GHOST may *come*: for He *commeth* to none, *reſts on none, giveth grace* to none, but the *humble*. So we ſee, CHRIST may be, and is, even according to His *ſpirituall preſence*, withdrawne from ſome perſons, and for their *good*. *Chriſtus abit, ut paracletus veniat*: and that many waies meet it is, it ſo ſhould be. This makes us ſay, Goe *Lord*, *Set up thy ſelfe above the heavens, and thy glory, over all the earth.*

III.
Of *Mittam Eum.*
1 *Eum the Perſon.*

If He goe not, the HOLY GHOST will not come. But, if CHRIST goe, will He come? ſhall we not be left to the wide world, without both? will the *Comforter come?* He will: for, *Chriſt* will not faile but *ſend Him.* If He take His body from our eyes, He will ſend His *Spirit* into our *hearts*. But, *ſent* He ſhall be; here is *mittam Eum,* And ſo He did. CHRIST *ſent* Him, and He *came*; and in memorie of this *Veniet & mittam,* hold we this Day. He did, to them: but, will He alſo to us? He will. And, ſhall we ſee *firie tongues?* That, is not *Chriſts* promiſe, to ſend *firie tongues*; but *Illum,* Him, *the comforter.* And, *Comfort* it is, we ſeeke. It is not the *tongues,* or *fire,* we care for, or will doe us good. We conceive (I truſt) after to manners, He came, as this day: 1 One viſible, *in tongues of fire that ſate upon their heads:* 2 The other inviſible, by *inward graces,* whereby He poſſeſſed their *hearts.* The former was but for ceremonie at firſt; the other is it, the reall matter, *Illum,* Him. And Him, this day as well as that, this day and ever, He will not faile to *ſend.* Alwaies, we are to thinke, His promiſe and His prayer were not for theſe onely, but for all that ſhould *beleeve on Him,* by their word, to the worlds end.

1 *Illum,* that is, *Spiritus Sanctus.*

Now this laſt point (theſe two, 1 *mittam,* 2 *illum*) we are ſpecially to looke to. CHRIST is gone, once for all. We have no hold now, but of this promiſe, *I will ſend Him.* That we take heed, we forgoe not Him, and loſe our part in the promiſe too. A great part of the world is (ſure) in this caſe: *Chriſt* is gone, and *the Comforter is not ſent.* Not *this:* for I ſpeake not of the worlds comfort, the rich mans (*Luc.* 16.) *qui habebat hîc conſolationem,* who had his comfort, here in *good fare* and *braverie,* and all manner delights of the fleſh; *fleſh-comforts:* but, this here is *Paracletus qui eſt Spiritus.*

Luc. 16. 25.

2 *Paracletum.*

And becauſe all Religions promiſe a Spirituall comfort; it is ſaid further, *Paracletus qui eſt ſpiritus veritatis:* No *ſpirit* of *error,* but the *ſpirit* of *truth.* And becauſe all *Chriſtians* (though counterfeit) claime an intereſt in *Spiritus veritatis*; yet further, it is added, *Paracletus qui eſt Spiritus ſanctus:* He is no *uncleane Spirit,* but one *ſanctifying,* and leading us into an *holy* and *cleane* life. This is the true *Comforter* (and none other) that *Chriſt* promiſeth to *ſend.*

Chriſt will *ſend Him.* But (that we miſtake Him not) not, unleſſe we call for Him, and be readie to entertaine Him: For [*cletus*] is in *Paracletus.* Of which let me tell you, theſe three things: It is the chiefe word of the Text, and chiefe thing of the Feaſt. It is tranſlated *Comforter:* that tranſlation is but *ad homines,* for their turne, to whom He ſpeakes; for, as their caſe was, they needed that office of His, moſt. But, the true force of the word *Paracletus* is *Advocatus* (not the *Nowne* but the *Participle*) one *called to,* ſent for, invited to come, upon what occaſion, or for what end ſoever it be. For what end ſoever it be, the perſon *ſent for,* is *Paracletus* (properly) *pro eâ vice*; for that time and turne, *Advocatus.* But, becauſe the *ſpirit of the world, ruleth in this world,* the worldly affaires come thickeſt, our affections in that kind ſo many and oft; it is come to paſſe, that the *Lawyer* hath carried away the name of *Advocatus* from the reſt; and they growne to be the *Parakleti* of this world, called for even from the Prince to the Peaſant, and conſulted with, none ſo often. The *Phyſitian,* he hath his time and turne of *advocation,* to be a *Paracletus* too; but nothing ſo oft: as for *Barnabas* (which is interpreted the *ſonne of conſolation*) never, till both *Zenas* the *Lawyer,* and *Luke* the *Phyſitian* have given us over; never called for, but when it is too late.

Acts 4. 35.

1 Our duty, *to call for Him for Comfort.*

But firſt, *from mittam Paracletum,* this we have. *Mittam, Chriſt will ſend:* but *Paracletum,* if you *ſend for Him. Veniet, come* He will, but not come, unleſſe called: nor *ſent,* but *ſent* for. If we call Him, *veniet,* He will come: if we *ſend for Him,* He *will ſend Him.* That, is our duty; but what is our *practice?* We miſſe in this firſt *we call not for Him.* We finde no time for Him, He is faine to call for us, to ring a bell for us, to ſend about to get us; and then are we *Advocati,* not He. When we ſend for Him, He is *Paracletus:* when He, for us, then we are, and not He: (if we be that, if we be *Advocati,* and not rather *avocati*; every trifling occaſion being enough, to call us away.) Thus we ſtumble at the very threſhold: and doe we yet mervaile, if *Chriſt ſend Him not,* nor He come?

2 For *Counſell.*

Men are ſent for, for ſome end: and diverſe are the ends, thereafter as our need is. Wee ſend not for them, onely when we are in heavineſſe, to *comfort* us; but when we are in *doubt,* to reſolve us: which is the ſecond ſignification, and ſo [*Paracletus*] is turned *advocate,* or *counſellor* (1 *Ioh.*2.1.) And the *Holy Ghoſt* looketh to be ſent for, for both: for *counſell,* as well as for *conſolation: for both*; he is good for both. Yea, many are His uſes: and therefore He thinketh much to be ſent for, but for one, as if He were good for nothing elſe. If we be in *doubt,* He is able to *reſolve* us: if perplexed, to adviſe and to guide: if we know not how, to frame our *petition* for us: If we *know* not, to *teach*; if we *forget,* to *remember* us: And not only one uſe (as we phanſie) if we be out of heart, to *comfort us.*

[a] Io.3.5.
[b] Act.2.3.
[c] Io.3.8.
[d] Io.2.20.
[e] Io.15.26.
[f] Eſai 11.2.

And, becauſe His uſes be many, His types are ſo. [a] *Water* ſometimes, ſometimes [b] *fire:* One while [c] *winde,* one while [d] *oyntment:* and according to our ſeverall wants we to ſend to Him, for *fire* to *warme*; for *winde,* to *coole*; for *water,* to *clenſe us*; for *oyle,* to *ſupple us.* And, as His *Types,* ſo His *names:* the [e] *Spirit of truth,* the [f] *Spirit of counſell,* the *Spirit of holineſſe,* the *Spirit of comfort:* And according to His ſeverall *faculties,* we to *invocate* (or *call for*) Him, by that name, that is moſt for our uſe of preſent occaſion. For all theſe, He lookes, we ſhould ſend for Him.

Verſe 8.

Our error is, as if He were onely for one uſe or office; for *comfort* alone: ſo, in all others, we let Him alone; and, if never in heavines, never looke after Him, or care once to heare of Him. But, He is for *advice,* and direction alſo. No leſſe *Paracletus,* a *counſellor,* than *Paracletus,* a *comforter:* He is not ſent by CHRIST, to *comfort* onely. Ye may ſee, by the very next words: the firſt thing He doth, when He commeth, is, He ſhall *reprove*; which is far from *comforting.* But *ſent* He is, as well to mediate with us, *for* GOD: as, *with* GOD, for us. GODS *Paracletus,* His Sollicitor, to call on us for our dutie; as our *Paracletus,* or *Comforter,* to miniſter us *comfort,* in time of need.

Our manner is, we love to be left to our ſelves, in our conſultations to adviſe with fleſh and bloud; thence to take our direction, all our life: and, when we muſt part, then ſend for Him, for a little *comfort,* and there is all the uſe, we have of Him. But, he that will have *comfort* from Him, muſt alſo take *counſell* of Him; have uſe of Him as well againſt *error* and ſinfull life, as againſt *heavineſſe of minde.* If not, here is your doome: where you have had your *counſell,* there ſeeke your *comfort:* he that hath beene your *Counſellour,* all the time of your life, let him be your *Comforter,* at the houre of your death. And good reaſon: He will not be *Paracletus* at halves; to ſtand by at all elſe, and onely to be ſent for, in our infirmitie.

Baſe it is, to *ſend* for Him, never but when in extreme need: but, even otherwiſe *extra caſum neceſſitatis,* for entertaining of acquaintance and to grow familiar, as we uſe to doe thoſe, we delight in. The word [παρὰ] giveth as much: He ſhould be neere us, by us, one ordinarie; not a ſtranger, to call or ſend for a great way off. It is ſo expedient, and He may know us throughly, and we Him: the beſt and neereſt way to finde ſure *comfort,* when moſt we ſhall need it. For he that ſhould miniſter it ſoundly indeed, had need be familiarly acquainted with the ſtate of our ſoules, that he may be readie and ripe, then. To goe to a *Lawyers reading,* and not heare it, ſerves us not for our worldly doubts: nor to heare the *Phyſicke lecture,* for the complaints of our bodies. No: we make them *Paracletos,* we call them to us, we queſtion with them in particular, we have private conference, about our eſtates. Onely, for our ſoules affaires, it is enough to take our directions in open Churches, and there delivered in groſſe: private conference we endure not; a *Paracletus* there, we need not. One we muſt have, to know throughly the ſtate of our lands or goods: One wee muſt have, entirely acquainted with the ſtate of our body: In our ſoules, it holdeth not. I ſay no more: it were good it did. We make him a ſtranger, all our life long; He is *Paraclitus* (as they were wont to pronounce him;) truly *Paraclitus,* one whom we *declined,* and looked over our ſhoulders at: And then, in our extremitie, ſodenly He is *Paracletus*; we ſeeke, and ſend for Him, we would come a little acquainted with Him. But, take we heed of *Neſcio vos*; It is a true anſwer: We take too little a time, to breed *acquaintance* in. *Neſcio vos* (I feare) they finde, that ſo ſeeke Him: *Paracletus,* they doe not; *Paraclitus,* rather.

Mat.25.12.

2 His ſending: 1 The Time. *Mittam.*

This, of *Paracletus*. Now, of *Mittam*, the 1 *time*, and the 2 *manner*: both are to the purpoſe. The *time*, that when He *ſends*, we make readie for Him. The time of the yeare was this time, in the *Spring*, the faireſt and beſt part of it. The time of the *moneth*, the *third day*: (ſo they deduce, from the fifteenth day, the day of the *Paſſeover*, and ſo fifty dayes, it will ſo fall out by calculation:) that is, the *beginning of the moneth*. The time of the *day*: it was before *the third houre* (that is, nine of the clocke in the morning plainely.) Act. 2. 15. So it was ſtill *prime*. Theſe teach us, it would be in our *prime*, the time of *health* and *ſtrength*, when we lay the grounds of our *comfort*; not to tarry, till the froſt and ſnow of our life; till the *evill dayes come, and the yeares approach, whereof we ſhall ſay, we have no pleaſure in them*. Eccleſ. 12. He, in the *ſpring*: we in the end of the yeare. He, in the *beginning* of the *moneth*: we, in the *laſt quarter*; nay, even *pridiè calendas*. He, before *nine in the morning*: we, not till after *nine at night*. If we will keepe time with Him, we know what His time is of *ſending*.

2 The *manner*. *Per Paracleſin.*

The *manner* is beſt: and it is in the body of the word. As the *Spirit of truth*, by *preaching*: as the *Holy Ghoſt*, by *prayer*; the *Paracletus* (we know, what He meaneth) *per Paracleſin*, by invitation. As the *Dove* to *baptiſme*, the *Winde* to *prayer* (*Aperui os & attraxi Spiritum, Pſal.* 119. 131.) the *tongue*, to a *ſermon*; the *Paracletus*, to *Paracleſis*, as it were a refreſhing: (ſo, friends meete and nouriſh love and amitie one with another.) 1 Cor. 10. 3. 4. And, even *humanum dicere*, after naturall men, when our ſpirits are ſpent and we wax faint, to recover them (or never) in the naturall man, it is done, no way more kindly, than by *nouriſhment*: ſpecially, ſuch as is apt to breed them (as, one kinde is more apt than other.) There is a *ſpirituall meat*, and a *ſpirituall drinke* (ſaith the *Apoſtle*:) in which kinde, there is none ſo apt to procreate the *Spirit* in us, as that *fleſh* and *bloud*, which was it ſelfe *conceived* and procreate by the *Spirit*, and therefore full of *ſpirit* and *life*, to them that partake it. It is ſure; to invite and allure the *Spirit* to come, there is no more effectuall way; none, whether *Chriſt* will *ſend Him*, or whether He will come, more willingly, than to the preſence of the moſt holy *Myſteries*. And namely, at this feaſt; concerning which, our *Saviour* CHRISTS voice is to ſound in our eares, *Si quis ſitiat, veniat ad me*: *If any thirſt let him come to me and drinke*: *Which He meant and ſpake* (ſaith Saint Iohn) *of the Spirit*, which was to begin at that time eſpecially, when He was newly glorified. Ioh. 7. 39. *De meo accipiet* (ſaith CHRIST of Him:) and it is no where more truly fulfilled, that He ſhall take of CHRISTS, and give it us, than it is done, of that, which is *His* moſt intrinſecally. Ver. 14. That was, this very day; and no better opportunitie, no fitter time, to receive the *Spirit*, than the Day of the *Spirit*; the Day of CHRISTS *ſending*, and of His *comming*. When ſhall He be *ſent* or *come*; if then, He doe not? But, keeping the *time*, and obſerving the *manner*, we truſt in His promiſe, and call upon Him, that ſo He will *ſend* Him; and upon the *Holy Ghoſt*, that ſo He will *come*. And as we be His *Paracleti*, His gueſts; ſo He will be ours, dwelling with us with His *aſſiſtance*, and being in us by His *graces*, to life eternall. Which Almighty GOD grant, &c.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVHITEHALL, on the XXXI. of *May, A. D.* MDCXII. *being* WHITSVNDAY.

ACTS CHAP. XIX. VER. I, II, III.

And it came to paſſe, &c. that PAVL *came to* EPHESVS, *and found there, certaine* Diſciples.

And ſaid unto them, Have yee received the HOLY GHOST, *ſince yee beleeved? And they ſaid unto him, wee have not ſo much as heard, whether there bee an* HOLY GHOST.

And He ſaid unto them, Vnto what were ye then baptized? and they ſaid, Vnto IOHNS *baptiſme.*

Here is a queſtion. *Have ye received the Holy Ghoſt?* And here is an anſwer to it: *Nay, not ſo much as heard, whether any Holy Ghoſt or no.* There is no fitter time, to aske and reſolve this queſtion of His *receiving,* than this day, the day, He was *received viſibly:* nor to amend this anſwer *(Not, whether any or no,)* than this day, on which He declared Himſelfe to the world, when it was *both heard* and *ſeene,* that there was an *Holy Ghoſt.* Acts 2. 33.

The part *Narrative.*

The *Narrative* is thus, briefly. S PAVL came to *Epheſus,* and there he found certaine *Diſciples.* At the firſt meeting, the very firſt queſtion he askes, is *Si recepiſtis,* Whether they had *received the Holy Ghoſt?* Marke it well. It is the firſt point, he thinkes meete tobee nquired of, or to informe himſelfe concerning.

The firſt queſtion.

The anſwer.

The *Apoſtle* (no doubt) hoped for an anſwer *affirmative* from them: That they had *received Him*. Theirs is a ſtrange *negative :* That, not only they had *not received Him*; *Sed neque,* But were ſo farre from that, as they had not ſo much, as *heard, whether there were any* to receive: whether, there were any, at all. Whom they ſhould have *received*, Him they had not *heard of*. This was a great rudeneſſe. And yet *Diſciples* they were, and Diſciples that had *beleeved*, and beleeved *a good while ſince*. And they were *twelve* (it is ſaid at the *ſeventh verſe*) that is, a full *Iurie*; and yet put the *Holy Ghoſt* upon their Verdict, that, they returne, is an *Ignoramus*.

The ſecond queſtion.

The *Apoſtle*, little looked for ſuch rudeneſſe, at *Epheſus*, the moſt civill place of all *Aſia*. This anſwer almoſt poſed him; yet, he gives them not over. Nay, he muſt not leave them thus. *Whether one, or no :* This anſwer (of force) begets another queſtion, to finde where the error was. *Diſciples* they were, and therefore *baptized*; baptized, and yet had *not heard of the Holy Ghoſt ?* He muſes *how*, or *into what they had beene baptized*, and askes them that. They tell him, *into Iohns baptiſme*, and further they had not gone. Of *Iohns Baptiſme* I will not now ſtand to enlarge: This is certaine, a *Baptiſme* it was, wherein (it ſeemes) there was no mention, nor *no hearing* of the *Holy Ghoſt*.

The anſwer.

The *error*.

Now, by this time, their rudeneſſe, that ſeemed ſtrange at the firſt, is not now ſtrange, when the reaſon of it is knowne. And it might ſeeme in ſome ſort to excuſe them, in that, they were but at *Iohn Baptiſme :* and ſo it did. But yet, to accuſe them withall, that they were but at *Iohns Baptiſme* (for it was now more than *twenty yeares* ſince *Iohn* was dead) that, all this while, they were no further; that (as He ſaith to the *Hebrewes*) *conſidering the time, whereas they might have beene Teachers, they had need to be catechiſed, in the very rudiments of Religion.*

Heb.5.11.

The rectifying.
* Matt. 12.20.

Yet * *quencheth he not this flax*, though *it did but ſmoke*; beares with them, rates them not, but teacheth them; firſt, that as *Iohn* was to CHRIST, ſo was *Iohns baptiſme* to *Chriſts baptiſme*, in manner of a *Parate viam*, or introduction, *in venturum*, to one *that was to come*, and they, no otherwiſe to conceive of it.

It was *Apollo's* caſe (in the *Chapter* before, *Verſe* 25.) *He knew not but Iohns baptiſme* neither, at the firſt. And theſe (it may well be) were His Diſciples. But as *Aquila* there taught *Him :* So doth the *Apoſtle* theſe here, *the way of truth more exactly*. And ſo, being taught, they were baptized with a baptiſme, where, they both *heard of*, and *received the Holy Ghoſt*.

Verſe 5.6.

The *Apoſtles patience.*
2 Tim.4.2.

Thus doth end the *Narrative* part. And therein, he gives us an example in himſelfe, of his owne rule to *Timothee*. If we meet with ſuch, as theſe at *Epheſus*, raw and evill catechiſed *Chriſtians*, that we grow not abrupt; but, exerciſe our office, *in all long ſuffering and doctrine :* not in *doctrine* alone, but in *long ſuffering* and *doctrine :* For without *ſuffering*, and ſuffering *long* otherwhiles, all our *doctrine* will doe but little good.

The part *diſpoſitive.*

Out of all this, we gather theſe points. Firſt, the neceſſitie of *receiving the Holy Ghoſt :* in that, it is his firſt care, his firſt queſtion he askes. Of the other Perſons in the God-head, it is enough we heare of them and beleeve in them: Of the *Holy Ghoſt* it is not ſo. To heare of Him, or beleeve in Him, will not ſerve; but we are to *receive* Him too. To know, not only *Quòd ſit*, that *He is*; but to certifie our ſelves, *Quòd inſit*, that He is *in us :* For *He ſhall remaine with you* and ſhall be *in you* (it is CHRIST.)

Ioh.47.17.

But then, *receive* we cannot, unleſſe firſt we *heare : heare*, that there is one *to receive*, or ever we receive Him. Firſt, notice of *His being*; and then ſenſe of *His receiving*. And indeed, the *hearing* of Him is a way to His *receiving :* For, though, not every one that *heares, receives :* yet none *receives*, but he *heares* firſt. So, that ground muſt firſt be layd.

And to lay that ground, no better way, than the *Apoſtle* here directs us to, by his ſecond queſtion; get us to our baptiſme. Aske, *into what we were baptized ?* There we ſhall not faile, but reſolve our ſelves, that *one* there *is : receive* Him after, as we may.

The right order.

Now, but that the *Apoſtle* had a better conceit of theſe, here, than there was cauſe, and ſo erred of charitie, ſuppoſing theſe Diſciples better Scholers than they were; He would have begunne with the latter, and firſt asked them, *If ever they heard of Him:* and then after, *if they had recived Him*. For, that is firſt in nature, *An ſit*, then *An inſit*.

Rom.10.18.
1 Cor.13.30.

There then let us beginne. I am ſorrie and aſhamed, that we ſhall need deale with *An ſit:* Yet (I know not how) as theſe daies of ours grow from evill to worſe, and from worſe to worſt of all; it is no more than needs. Not that I doubt of any ſuch, who (as theſe here at *Epheſus*) *have not heard of the* HOLY GHOST: For (no doubt) long yer this, *His ſound is gone out into all lands:* but rather, ſuch other (as Saint PAVL found at *Epheſus* too) I can tell them no better, than he doth, *Beaſts in the ſhape of men*. That have *heard*, and yet take to themſelves (a *Chriſtian libertie* (they call it) and that forſooth, ***humbly***, ***ſimply***, and ***modeſtly***; but indeed) an *unchriſtian licentiouſneſſe*, ***proudly***, ***lewdly***, and ***malapertly***, to call in queſtion what they liſt, and, to make *Quere's* of that, which the Chriſtian world hath long ſince reſolved, and ever ſince beleeved, concerning GOD, CHRIST and the Bleſſed *Spirit:* no leſſe matters.

The Diviſion I.

So then, to theſe two parts, we reduce all: 1 The *Hearing of Him* firſt: Then 2 *the receiving of Him*. 1. The *Hearing:* and therein, 1 *Where* we ſhall *heare of Him?* and 2 *What* we ſhall *heare of him?* 1 *Where* we ſhall *heare of Him?* At our Baptiſme: 2 And *What* we ſhall *heare of Him* there: That *one there is* (at leaſt) and I truſt, ſomewhat elſe beſides.

II.

2. Then, the *Receiving of Him*. And in it, three points: 1. Firſt, that this queſtion muſt be anſwered too, and ſo we bound to *receive Him*. And that, either *affirmative*, or *negative*. We have, or we have not. 2. Then, *Have we received Him?* How to know, if we have. 3. *Have we not received Him?* How to procure, if we have not. In the former, of *Hearing:* is matter of *faith*. In the latter, of *Receiving:* matter of morall *duty*. Both, meete to be intreated of, at all times; but at no time ſo fit, and ſo proper, as at this Feaſt.

* * *

I.
The hearing.

THere is no *receiving* of Him, that *is not*. Therefore, no talke of *receiving*, no place, for the firſt queſtion, *Have yee received?* till the latter be firſt reſolved, *Is there one to receive?* For reſolution whereof, He might have ſent them, to the very beginning of *Geneſis*, where they ſhould have heard, the *Spirit of* GOD *moved on the face of the waters*. Or to the *Law*; where the ſame *Spirit came downe upon the ſeventie Elders*. Or, to the *Pſalmes*; where, they ſhould have heard *David* ſay of Him, *Emitte Spiritum & creabantur*, Send forth thy *Spirit* and all ſhall bee made. And *Spiritum Sanctum ne auferas*, Take not thy *Holy Spirit* from me. Or, to the *Prophets:* The Prophet *Eſay:* CHRISTS firſt Text, *Luc*. 4. *The Spirit of* GOD *is upon me*. The Prophet *Ioel: Saint Peters* Text this day, *I will powre My Spirit upon all fleſh*.

Gen.1.2.
Num.11.26.
Pſal. 104.30.
Pſal. 51.11.
Eſay 61.1.
Ioel.1.28.

Or, if ever they had heard of our SAVIOVR CHRIST, *Saint Paul* might have ſent them, to His *Conception:* Where, they ſhould have heard the *Angel* ſay, *Spiritus Sanctus ſuperveniet in te*, to the *Bleſſed Virgin*. To *Chriſts Baptiſme*, where, He came upon *Chriſt* in a viſible ſhape. To his promiſe ſo * often iterate, of *Sending them*, the *Holy Ghoſt*. To His Caveat, *Not to ſinne againſt the* [a] *Holy Ghoſt* in any wiſe, it was a high and heinous offence, it *could not be remitted*.

Luke.1.35.
Luke 3.22.
*Iohn 14.36
15.26.
16.7.
a Mat.12.31
32.

Or, if they had heard of the *Apoſtles:* Of [b] *Chriſts breathing on them*, and willing them to *receive the Holy Ghoſt*. Or but of this day, and in what ſort [c] He was viſibly ſent

b.Ioh.20.22.
c Act.2.3.

ſent downe, like *firie tongues, upon each of them.* Or of their ſolemne meeting and *Councell* at *Ieruſalem*, and Decrees there, the tenor whereof was, [d] *It ſeemed good to the Holy Ghoſt, and us.* Or but of the ſtrange end, that hapned to *Ananias,* they could not chooſe, but have heard his offence told Him, by *Saint Peter, He had lyed to the* HOLY GHOST: and ſtraight upon it; *hee had lyed not to man, but to* GOD directly. d Act.15.28. Act.5.3. 4.

All this, he might; yet, this he did not, but takes a plaine courſe, ſends them to their *baptiſme,* (ſtill ſuppoſing it, to be CHRISTS *Baptiſme,* they were baptized with, the onely true Baptiſme.) And, ſeeing the *Apoſtle,* upon good advice, tooke that for the beſt way; we cannot follow a better direction: and ſo, let us take it. We meane not (I truſt) to renounce our Baptiſme. By it, we are, that we are. And, at it, we ſhall not fayle, but heare, *There is a Holy Ghoſt.* Expreſſe mention of Him, is directly given in charge, in the ſet forme of Baptiſme, preſcribed by our SAVIOUR: That All ſhould be (as we all are) *baptized, in the name of the Father, the Sonne and the Holy Ghoſt.* 2 At Baptiſme. 1. That one there is. Matt.28.19.

Yea, I adde further: He could not better referre them, than to *baptiſme.* For, a ſpeciall prerogative hath the *Holy Ghoſt,* in our baptiſme, above the other two Perſons. That *Laver,* is His Laver properly; where, we are not only to be baptized *into Him* (as into the other two) but alſo, even to be baptized *with Him:* which is proper, to Him alone. For, beſides the *Water,* we are there, to be *borne anew of the Holy Ghoſt* alſo, elſe is there *no entering for us into the kingdome of God.* Tit.3.5. Ioh.3 5.

This for *Baptiſme.* But, let me alſo tell you a ſaying: It is *Saint Baſils,* and well worth your remembring. He beginneth with, *In hoc baptizamur,* and proceedeth three degrees further, all riſing from thence naturally: they be but the traine of baptiſme. 2 Cant. Eunom l. 2. De Spirit. Sanct.

1. Firſt. *Et quomodo baptizamur, ita & credimus.* As we are *baptized,* ſo we *beleeve.* As is our baptiſme, ſo is our beleefe. And our *beleefe,* is there (at our baptiſme) repeated from point to point. A point whereof, is, *I beleeve in the Holy Ghoſt.* And, *wee deſire to bee baptized in that faith.* There Hee is now againe, at our *baptiſme.*

Yea, before we come ſo farre: even, at *Chriſts conceiving,* there we *heare* of Him firſt, *Who was conceived by the Holy Ghoſt.* So, three ſeverall times, we there *heare* of Him. [1] *Which was conceived by the Holy Ghoſt.* [2] *I beleeve in the Holy Ghoſt,* and [3] *in the name of the Holy Ghoſt.* At our baptiſme, all three. And *in the mouth of three witneſſes, is every point ſufficiently eſtabliſhed.* 1 Cor.13 1.

2. *Saint Baſil* proceeds. *Et quomodo credimus, ita & glorificamus.* As from *Baptiſme,* to *Beleefe:* So from *beleeving* to *giving glorie.* And there, he flatly avoweth (which all the Chriſtian world knew to be true, nor was there ever Heretike found, ſo bold as to denie it) That the Δοξολογία (as they call it) that is, the uſe of ſaying, *Glorie be to the Father, the Sonne and the Holy Ghoſt;* this forme of concluding Pſalmes, and Hymnes, and Thankſgivings, was ever received, and retained in the Church, from the beginning; as with us, ſtill it is. So was *Baptiſme,* ſo was *thankes* for the baptized partie (the new member of the Church;) ſo, all concluded. So that way, we *heare* of *Him* there, againe.

3. Yet one more, and it is His laſt. *Et quomodo glorificamus, ſic & benedicimus.* As we *glorifie* GOD, ſo we *bleſſe men:* As we give *glorie* to Him: ſo we receive *bleſſing* from Him. How? the forme is often heard, and well knowne, it is the *Apoſtles: The Grace of Chriſt our Lord, the Love of* GOD *His Father; Communio,* and *the fellowſhip of the Holy Ghoſt, to be with us.* So, after Baptiſme; So, after Sermon; So, is the congregation ever diſmiſſed. Then, there we *glorifie Him.* And in Him we there are *bleſſed.* And ſo, we *heare* of Him, once more, *quòd ſit,* that a HOLY GHOST *there is.* 2 Cor.13.13.

Vpon the matter: no *Baptiſme,* no *Beleefe,* GOD no *glorie,* men no *bleſſing,* but ſtill we *heare of Him.* So as, if any but *ſee Baptiſme,* heare but the *Creed,* be at the daily

Service, heare the Church rendring *glorie to* GOD, receiving *bleſſing* from the Biſhop or Prieſt: by ſome of theſe, or all of theſe, they cannot chooſe, but *heare* of the *Holy Ghoſt*. There is then no ſaying, for us, *Sed neque audivimus :* Away with that, And ſay with *Saint Baſil, In hoc baptizamur,* there we beginne, *Et quomodo* 1 *baptizamur ſic credimus,* 2 *Et quomodo credimus ſic glorificamus,* 3 *Et quomodo glorificamus ſic benedicimus.* So, we are *baptized, in Him*; 2 and as we are baptized, ſo we *beleeve*; and 3 as we beleeve ſo *glorifie* we GOD; and 4 as we glorifie *God,* ſo *bleſſe* we men; bleſſe, and are bleſſed. Theſe foure, they are all three, and they are not farre fet, they have no curious ſpeculation in them, they will ſerve for any honeſt or good hearted Chriſtian, to reſt in, and they need goe no further, than *In quo ergo baptizati eſtis.*

2 That *He is* GOD. Thus, we are referred, and we know, where we are ſure to *heare of Him.* But, if we ſtay a little upon [*In quo baptizati*] and looke better into it, this is not all, but we ſhall finde further, not onely that ſuch an one there is, but take more perfect notice of Him. And firſt, that He is GOD. And by no other, but by the ſame ſteps we went before.

1 GOD, firſt. For that, we cannot be baptized into any name, but *Gods* alone. The *Apoſtle* diſputes it at large I *Cor.*I. that it cannot be, that it is not lawfull, to be baptized into *Saint Peters* name, or into his, or into any name elſe, but GODS only. But, in His name, we are baptized: even in the name of the *Holy Ghoſt :* that, proves Him, GOD.

2 GOD, ſecondly. For we *beleeve in Him.* We there profeſſe it. *Et nemini Chriſtianorum unquam dubium fuit, nos in Deum, non in Creaturam, credere* (ſaith *Athanaſius ad Epiſcopos Afric.*) Never any Chriſtian doubted of this, that we beleeve not *in any Creature,* but *in* GOD alone. *Beleeving* then *in Him,* we acknowledge Him to be GOD.

3 Eſay 42. 8. GOD, thirdly. For, we aſcribe to Him *glorie.* And *glorie* is proper to GOD *onely :* So proper, that He ſaith expreſly, *Alteri non dabo,* He will not *part with it, to any other.* But we render Him *glorie,* and, *With the Father and the Sonne,* pariter *together, He is worſhipped* and *glorified.* Therefore, GOD with them, even in that reſpect.

4 Num.6.27. Laſtly, GOD, from *bleſſing* alſo: for, that is one of *Gods* peculiars: To bleſſe *in His name :* by putting His name, upon Children, old and young, upon the Congregation, *to bleſſe them.* But, with His name, we bleſſe, no leſſe, than with the reſt. Therefore, as they, ſo Hee, GOD *above all,* as to *bleſſe,* ſo *to be bleſſed for ever.*

And upon theſe foure we reſt. Theſe foure, 1 To be *baptized into Him,* 2 *To beleeve in Him,* 3 *To aſcribe glorie to Him,* 4 *To bleſſe by Him,* or *in His name,* They are acts, ſuch acts, as cannot be given to any, but to GOD onely; and ſo evedently, we there *heare* of Him, that *He is* GOD alſo. And ſuch are the two acts, in the *Creed* of *Conſtantinople, To be* LORD *and giver of life,* and *To ſpeake by the Prophets.* Such are many other attributes, and workes (that cannot agree to any, but GOD) aſcribed to the *Holy Ghoſt*; which might be, and which elſewhere have beene alledged: But now we are to keepe us to our *Baptiſme,* and goe no further.

3 GOD in *unitie.* And, if we will ſtay yet, but a little, at our *Baptiſme*; and hearken well: as, we heare that He is GOD; ſo ſhall we, that, He is GOD *in unitie.* For there, we heare but, *In nomine,* but, of one name. Now, as the *Apoſtle* reaſoneth (*Gal.3.16.*) *Abraha dictæ ſunt promiſſiones, & ſemini ejus. Non dicit Seminibus, quaſi in multis; ſed tanquam in uno, Semini ejus.* To *Abraham* and *his ſeed,* were the promiſes made. He ſaith not, *To the ſeedes,* as of *many*; but to *his ſeed,* as of *one.* So wee, are baptized, *Non in nominibus, quaſi multis; ſed, in nomine, quaſi uno :* not *in the names,* as of *many*; but *in the name,* as of *one.* *One name* and one nature, or eſſence. Ioh.10 30. 1 Ioh.5.6. *Vnum ſumus* (ſaith CHRIST) of two of them: *Vnum ſunt,* ſaith *Saint Iohn,* of all three. This we *heare* there.

Vnum ſunt; but not *unus.* For, as from the *name,* we ceduce the *unitie :* So, from 5 Diſtinct. the *number (Three)* doe we, the *Trinitie. One* in *name* and *nature :* yet *diſtinct* betweene themſelves. *Diſtinct in number*, as in our baptiſme. The *Father*, *Sonne*, *Holy Ghoſt*. And that number, *diſtinct* to the ſenſe, as at CHRISTS Baptiſme, the *Father* in the *voyce*, the *Sonne* in the *floud*, the *Holy Ghoſt* in the ſhape of a *Dove*. And that ſhewed to be, a diſtinction of perſons, in CHRISTS promiſe. [1] *Ego* the Perſon of CHRIST: [2] *Patrem* the Perſon of the *Father*, [3] and *Paracletum*, the Perſon of the *Holy Ghoſt*. The *Holy Ghoſt* (I ſay) *diſtinct* from the *Father*, *The Lord and His Spirit hath ſent me*, *Eſa*. 48. 16. From the *Sonne Paracletum alium*, by *alium*, the *Sonne* one, *He* another. And diſtinct, as a *Perſon*: For (to omit other perſonall acts, which properly argee to none but a reaſonable nature determined: As [a] *To be the Lord*, [b] *To ſpeake*, [c] *teach*, [d] *reprove*, *comfort*, [e] *bee a witneſſe*, [f] *place Biſhops*, [g] *make Decrees in councell*:) That which we heare of at our Baptiſme, aſcribed to Him, *to conceive the humane nature of* CHRIST, is an act ſo *perſonall*, as, in proprietie of ſpeech, can agree to none, or be affirmed of none, but of an intire Perſon. This we *heare*.

Ioh. 14 16.
In Perſon.
Ioh. 14. 16.
a 2 Cor. 3. 17. 18
b Act. 11 12.
13. 2.
c 1 Ioh 2. 27.
d Ioh 14. 16.
16. 7, 8.
e Rom. 8. 16.
f Act. 20 28.
g 15 28.

A *Perſon* then, *diſtinct* by Himſelfe, yet (as a perſon) not, *of* or *from Himſelfe*. And, this we *heare*, from the very terme it ſelfe [*of Spiritus*.] For even as *filius alicujus*, ſo *Spiritus*, *alicujus*, *eſt*, *ab aliquo*: proceed from Him, whoſe *Sonne*; or *Spirit* they are. So the *Sonne* of GOD, and *Spirit* of GOD, doe from GOD: GOD *of* GOD, either. *Eo ipſo* then, that He is *Spiritus Domini*, He *proceeds* without more adoe.

4 *Proceeding*.

Proceeds: and *from both*. [1] From the *Father*, the *Conſtantipolitan* Councell, from the expreſſe words, *who proceedeth from the Father*: [2] From the *Sonne*; The Councell of *Toledo* the eight, from the viſible ſigne, where the *Sonne breathed on the Apoſtles*, and willed them, from Him *to receive the Holy Ghoſt*. And *Non à ſemet ipſo loquetur*, *ſed de meo accipet*, ſheweth fully as much. Briefly: *Sent by the Father Ioh*. 14. 26. *Filioque*, and by the *Sonne* too. *Ioh*. 15. 26. And ſo, the *Spirit* of the *Father*, *Matt*. 10. 30. *Filiique*, and of the *Sonne* too. *Gal*. 4. 6.

5 *From the Father and the Sonne*.
Ioh. 15 26.
Ioh. 20. 22.
Ioh 16. 13.
14.

Proceeding from them; and not by way of *generation*: (That is *Chriſts* proper; He is often termed, the *Onely begotten*, and ſo, none but He:) but by way of, *Emitte Spiritum*, Emiſſion, ſending it forth: that is (out of the very body of the word *ſpirit*) by *ſpiration*, or *breathing*. One *breathing*, yet from *both*: even as the breath (which carrieth the name and reſemblance of it) is one, yet from both the *noſthrils*, in the body naturall.

6 *Breath-wiſe*.
Pſal. 104 30.

All theſe are expreſſed, or implied, in our *Baptiſme*. And now laſtly (to returne home to our purpoſe) *proceeds* from them, to come to us: is *breathed* from them, to *inſpire* us: *Sent*, by them, to be given us: *Per Spiritum ſanctum qui datus eſt nobis*, by the *Holy Ghoſt* which is *given* us: given *to receive*, and ſo, to be *received* of us. Which openeth the way and maketh the paſſage over, to the ſecond queſtion, *ſi recepiſtis*, Have ye received? And ſo, (as we ſee) the two parts, follow well and kindly, one upon the other. For, this now, is the laſt thing, to be *heard* of Him; that, it is enough, to *heare* of Him: but, that we are to *receive* Him alſo: and to give account to Saint *Paul*, that we have ſo done.

Rom 5 5.

So then, we have now cleered the firſt queſtion, at our Baptiſme: and have *heard*. 1. That ſuch a one there is. 2. And that He is GOD. 3. GOD, *in unitie of name*. 4. Yet, *in number*, *diſtinct*; and diſtinct *as a Perſon by Himſelfe*. 5. A perſon by Himſelfe, yet not *of Himſelfe*, but *proceeding*. 6. Proceeding *from both Perſons*; that ſtand before Him, the *Father* and the *Sonne*. 7. And that *breath-wiſe*. And ſo, we have done with that. But yet, we have not done, though. For, the other queſtion muſt be anſwered too; no remedie, it imports us. For, as good not *heare* of Him at all, as *heare*, and not *receive* Him.

II.
The *ſecond part*.

Thither then, I come. *Si recipiſtis?* Have ye recived the *Holy Ghoſt?* Wherein theſe three points. 1. That we are liable to this queſtion, and to the affirmative part of it, *that we have*, and ſo are bound *to receive Him*: For ſo, *ſi* preſuppoſeth. 2. If we ſo have, how to know it. 3. If we have not, how to compaſſe it.

How

ne *neceſſitie.*

How much it importeth us, to *receive Him,* we may eſteeme, by this, that S. *Paul* makes it, his article of *Imprimis*; begins with it, at the firſt, as the moſt needfull point.

1 Of *receiving.*

Two things are in it. Firſt, that *receive* we muſt. Secondly, that it muſt be the *Holy Ghoſt,* we are to receive.

Heb. 12. 24.

Receive? What need we *receive* any *Spirit,* or *receive* at all? May we not, out of our ſelves, worke that, will ſerve our turnes? No: For *holy* we muſt be, if ever we ſhall *reſt in His holy Hill:* for, *without holineſſe, none ſhall ever ſee* GOD. But holy we cannot be, by any habit morall, or acquiſite. There is none ſuch in all morall Philoſophie. As, we have our faith, by illumination: ſo, have we our holineſſe, by inſpiration: *receive* both; both, from without.

To a habit the Philoſophers came, and ſo Chriſtians may: but that will not ſerve, they are to goe further. Our habits *acuqiſite* will lift us no further, than they did the Heathen men: no further than the place, where they grow, that is, earth and nature. They cannot worke beyond their kind (nothing can;) nor riſe higher, than their ſpring. It is not therefore *Si habitum acquiſiſtis:* but, *ſi ſpiritum recepiſtis,* we muſt goe by.

2 Of *receiving.* the *Holy Ghoſt*

1 Pet. 1. 4.

But then, why *recepiſtis Spiritum Sanctum,* the *Holy Ghoſt?* No *receiving* will ſerve, but of Him? The reaſon is, it is nothing here below, that we ſeeke: but, to heaven we aſpire. Then, if to heaven we ſhall, ſomething from heaven, muſt thither exalt us. If, *Partakers of the divine nature,* we hope to be (as, *great and precious promiſes we have* that we *ſhall be*) that can be no otherwiſe, than by *receiving* one, in whom *the divine nature* is. He being *received,* imparts it to us, and ſo makes us *Conſortes divinæ naturæ*; and that, is the HOLY GHOST.

1 Cor. 15. 45.

For, as an abſolute neceſſitie there is, that we *receive the Spirit,* els can we not live the life of nature: ſo, no leſſe abſolute, that we *receive the holy Spirit,* elſe can we not live the life of grace; and ſo conſequently, never come to the life of glorie. *Recepiſtis Spiritum,* gives the life naturall. *Recipiſtis Spiritum Sanctum,* gives the life ſpirituall.

1. There holdeth a correſpondence, betweene the naturall and the Spirituall. The ſame way, the world was made, in the beginning, *by the Spirit moving upon the waters of the deepe:* the very ſame, was the world new made, (the Chriſtian world, or Church) *by the ſame Spirit moving on the waters of baptiſme.*

2. And looke, how in the firſt ADAM, we come to this preſent life, *by ſending the breath of life, into our bodies.* So, in the ſecond, come we to our hold, in the other life, *by ſending the Holy Ghoſt into our ſoules.*

3. By that Spirit, which CHRIST *was conceived by*; by the ſame *Spirit,* the Chriſtian alſo muſt be. Not to be avoided, abſolutely neceſſarie all theſe, it cannot be otherwiſe.

2

a Luc. 11. 24.

b Eſay 29. 10.

c Eſay 19. 14.

d 1 Tim 4. 1.

e Luke 11. 24.

f Iam 4. 5.

Another *neceſſitie* of His *receiving.* For, [a] *the houſe will not ſtand emptie long.* One Spirit or other, holy, or unholy, will enter and take it up. We ſee, the greateſt part of the world by farre, are entered upon, and held, ſome by the [b] *ſpirit of ſlumber*; that paſſe their time (as it were in a ſleepe) without any ſenſe of GOD, or religion at all. Others by the [c] *ſpirit of Godlineſſe*; that reele to and fro, and every yeare are of a new religion. Others, by [d] *the ſpirit of error*; given over *to beleeve lies through ſtrong illuſion.* And they that ſeeme to know the truth, ſome with the [e] *uncleane ſpirit,* ſome with [f] *the ſpirit of envie,* or ſome ſuch (for *they are many:*) that, a kind of neceſſitie there is, to entertaine and receive the *good ſpirit*; that ſome or other *evill ſpirit,* from GOD, ſeaze not upon us. From which GOD deliver us.

3

g Tit. 3. 5.

h Heb. 6. 2.

i 1 Tim. 5. 22.

k Ioh. 2. 27.

l Ioh. 14. 26.

m 2 Cor. 3. 6.

n Rom. 8. 26.

o Ioh. 14. 16.

p Eph. 4. 30.

q Rom. 8. 11.

A third neceſſitie there is, we *receive Him:* for that, with Him, we ſhall receive, what ever we want, or need to receive, for our ſoules good. And here, fall in all His *Offices.* By Him, [g] *we are regenerate* at the firſt, in our baptiſme. By Him after [h] *confirmed,* in the impoſition of hands. By Him after [i] *renewed to repentance,* when we fall away, by a ſecond impoſition of hands. By Him, [k] *taught* all our life long, that we know not; [l] *put in minde* of what we forget; [m] *ſtirred up* in what we are dull; [n] *helped* in our *prayers*; [o] *releeved* in our *infirmities*; *comforted* in our heavineſſe: in a word, [p] *ſealed to the day of our Redemption,* and [q] *raiſed up againe in the laſt day.* Goe all along, even from our Baptiſme, to our very Reſurrection, and we cannot miſſe Him, but *receive Him* we muſt.

And on the other ſide, *Si non recepiſtis*, without Him received, receive what we will, nothing will doe us good: Receive the Word, it is but [r] *a killing letter*; receive Baptiſme, it is but *Iohns Baptiſme*; but a [ſ] *barren element*; receive His fleſh, [t] *it profiteth nothing*; receive CHRIST, it will not doe, for [u] *Qui non habet Spiritum* CHRISTI, *hic non eſt Ejus*, He that hath not His *Spirit*, is none of His. So, CHRIST renounces him, He hath no part in him. To *receive* CHRIST, and not the HOLY GHOST, is to no purpoſe. To conclude, if we *receive* not Him, we be but [x] *animales, Spiritum non habentes*, only men of *ſoule*, having not the *Spirit*. [y] *Et animalis homo*, the naturall man that never *received the Spirit*, neither *perceiveth* nor *receiveth the things of* GOD, hath nothing to doe with them. So that, *Spiritum non habentes*, is enough, and there needs no more (but onely that) to condemne us. All this, laid together, we ſee, *Recepiſtis Spiritum*, is no more than needs; and it muſt needs have an anſwer.

[r] 2 Cor.3.6.
[ſ] Gal.4.9.
[t] Ioh.6.63.
[u] Rom.8.9.
[x] Iud.1.
[y] 1 Cor.2.19.

2
If we have *received*, how to know it:
1 Whether *received* the Spirit.

The next point is, how to certifie our ſelves, whether we have *received* this Spirit, or no. I ſay, [1] Whether *the Spirit*, firſt: [2] And then, whether *that Spirit* be the HOLY GHOST, after.

Of the *Spirit*, the ſignes are familiar. For if it be in us, (as the naturall *Spirit* doth) At the *Heart* it will *beat*: At the *mouth* it will *breath*: At the *pulſe* it will be *felt*. Some one of theſe may; but all theſe will not deceive us.

1 The *Heart*.

At the *Heart* we begin; for that is firſt, [a] *Dabo vobis Cor novum & Spiritum novum*. A *new heart* and a *new Spirit* we ſhall finde. [b] *We ſhalbe renewed in the Spirit of our mind. Sanè novum ſuperveniſſe Spiritum, nova deſideria demonſtrant* (ſaith *Bernard*:) That a *new Spirit* is received, no better way, to know, than by *new thoughts*, and *deſires*. That he that watches well, the Current of his deſires and thoughts, may know, *whether*, and *what ſpirit* it is, he is led by, old or new. Therefore our SAVIOUR CHRIST *breathed into them*, when He firſt gave them the HOLY GHOST, that they might receive Him, there within, even [c] *in viſceribus*, in the *inward parts*. [d] *A timore tuo Domine concepimus Spiritum ſalutis*: We ſhall know the Spirit is conceived, by *the feare of* GOD in our hearts; it is, as the *Syſtole* or drawing in, to refraine us from evill. And, we ſhall know it, by [e] *Charitas Dei diffuſa eſt in cordibus noſtris*, the love of GOD there ſhed abroad, *in our hearts*. Which is, as the *diaſtole* or dilating it out, to all, that good is.

[a] Ezek.36.26.
[b] Epheſ.4 23.
[c] Ier.31.33.
[d] Eſay 26.18.
[e] Rom.5.5.

2 The *Speech*.

But then, this every one may ſay; All is well within: and their word muſt be taken, wee cannot gain-ſay them. For no man knowes, in ſo ſaying, whether they ſay true, or no. Therefore we goe yet further, and ſay: *Idem eſt vitæ & vocis organon*, the *breath* that ſerves us for *life*, or to live by; the ſame ſerves us alſo for *the voice*, or to *ſpeake by*. So, that way yee ſhall know it. For if [f] *in ore ipſorum non eſt ſpiritus*, no *breath* be to be perceived in their *mouthes*; if they [g] *ſpeake not thorow their throats*, they are but *Idols* and no better. Will ye ſee it at the *mouth*? [h] *Credidi, propter quod locutus ſum*, ſaid he: And [i] *habentes eundem Spiritum*, if we have the ſame Spirit, (ſaith the Apoſtle) we ſhall doe no leſſe. This we know for certaine, that upon this day, the HOLY GHOST came in ſhape of *tongues*, and they are for ſpeech. And this likewiſe, that, upon *the receiving the* HOLY GHOST, theſe (here in the Text) and generally all other, *ſpeake*, and that *with new tongues*; not ſuch as they ſpake with before. The miracle is ceaſed: but the *morall*, holdeth ſtill; where the HOLY GHOST *is received*, there is ever a change in the *dialect*, a change from [k] *curſed, uncleane, corrupt communication*, unto [l] *ſuch as becommeth Saints*.

[f] Pſal.115.7.
[h] Pſal.116.10.
[i] 2 Cor.4.13.
[k] Epheſ.4.31.
[l] 5.3.

3 The *Worke*.

But then againe, becauſe even birds too may be, and are ſometimes taught, to ſpeake, (and that, holy phraſes for a need;) therefore further yet, to the *pulſe* we goe, and touch it. To the *hand*, to the *worke*, and enquire of that. The HOLY GHOST was firſt *given* and *received* by the [m] *breath* inward, for the Heart. Then, by [n] *firy tongues*, for the *ſpeech*. But ever after, and here in this place, the HOLY GHOST (we know) was *given* and *received*, by [o] *laying on of hands*: and that, to admoniſh us, that by *impoſita*, and by *admota manus*, by *lifting up*, and *laying to our hands*, wee

[m] Ioh.20.22.
[n] Act.2.3.
[o] Acts 8,17.

may know, we have *received* Him: we have had *laying on of hands*, if we uſe laying or putting our hands to any *good worke*.

p Ier.17.9.
q Tit.1.16.
r 1 Theſſ.1.3.
ſ Gal.5.6.
t Iam.2.18.
u Iames 2.24.

As for what is in the heart; [p] *Quis cognoſcit illud?* who knowes it? Not we our ſelves: *our owne hearts*, oft *deceive us*. And there is [q] a *verbis confitentur*, confeſſe at the *mouth*, with a *factis negant*, deny with the *deeds*: and that deceives too. But there is [r] *opus fidei*, the *worke* of faith, from [ſ] *fides quæ operatur*, faith that *worketh*, that is, Saint *Pauls* faith; that can [t] *ſhew it ſelfe* by his *working*, that is, Saint *Iames* faith: and there, may well be the Spirit. But without *workes*, there, it may not be. For without *workes*, Saint *Iames* is flat, it is but [u] a *dead faith*, the *carcaſſe of faith*, and there is no *Spirit* in it. No Spirit, if no *worke*. For *uſque adeò proprium eſt*, operari *Spiritui, ut niſi* operetur, *nec ſit*: ſo kindly it is, for the *Spirit* to be *working*, as if it *worke not*, it *is not*. There is none, to *worke*: *Spectrum eſt, non Spiritus*, a flying *ſhadow* it is, a *Spirit* it is not, if *worke* it doe not.

Verſ.10, 12.
Hoſ.6.4.

And yet I cannot deny, *workes* there may be and *motion*, and yet no *Spirit*: as, in artificiall engins, Watches, and Iackes, and ſuch like. And a certaine artificiall thing there is in religion (we call it *Hypocriſie*) that by certaine pins and gins, makes ſhew of certaine *workes* and *motions*, as if there were *Spirit*, but ſurely *Spirit* there is none in them. Vaine men they are, that boaſt of the *Spirit*, without the *worke*: Hypocrites they are, that *counterfeit* the *worke*, without the *Spirit*. You ſhall eaſily diſcover theſe *workes*, that they come not from the *Spirit*, by the two ſignes, in *Pſal*. LI. גבין, and גריבה, [1] *conſtant*, and [2] *free*. They that come from cunning, and not from the *Spirit*, ye ſhall know them by this, they be every foot out; they are not *conſtant*, they continue not *uniforme* long, and when the barrell is about, or the plummets downe, they ſtay. But howſoever, long they will not hold, but *vaniſh* like the *cloud*, *dry away* like the *dew of the morning*, לא גכיו no *conſtancie*.

And ye ſhall know them againe, by the other note גדיבת. Which makes the difference, between the *Creatures*, and the *Spirit*. For the *Creatures* are produced *from without*: The *Spirit* doth *emanare*, proceed *from within*. So theſe, they have *principium motus ab extra*, that that makes them goe, is ſome thing, ſome engine without; they flow not *freely*, they come not *kindly*, as from within לא בדיכה, *no naturall motion*, *Ingenious* but not *ingenuous*. *Ingenuitie* and *conſtancie*, the *free* proceeding, the *conſtant* continuing of them, will ſoone diſcloſe, whether they come from a *Spirit* or no; will ſoone ſhew, they come from the *art* of *Hypocriſie*, not from the *Spirit* of *true pietie*.

2 Whether received *the Holy Ghoſt*.
Act.2.2.

And theſe will ſerve, to know whether from *a Spirit*. Now, whether that *Spirit* be *Holy* or no. For, divers times doth the Apoſtle diſtinguiſh, and ſay: *We have not received this Spirit*, but that; as *Rom*. VIII. XV. II *Tim*. I. VII. and namely, I *Cor*. II. XII. *that we have not received the Spirit of the world, but the holy Spirit which is of* GOD. This ſame *Spirit of the world*, it is *Sacer Spiritus* (for there is no touching it) but not *Sanctus*. *Sacer*, as he called *ſacra fames*: for, *ſancta fames* he could never have called it. That *ſpirit of the world*, be it from *policie*, or be it from *Philoſophie*, both are *res ſacræ* (and *ſanctæ* alſo may be, as they may be uſed) but of themſelves *ſecular* they are, and *from men*: *Holy*, or *from heaven* they are not. But this *Spirit*, this *Wind*, muſt *blow from heaven*, not from our caves here beneath. And ſo you ſhall ſoone diſcerne it. Doe but marke the coaſts, whence and whither it bloweth, the motive and the marke, and you ſhall diſtinguiſh it ſtraight. For if, from a *ſecular* reaſon; if, to an end beneath; *virtus ab imo* it may be, *virtus ab alto* it is not.

Luke 24.49.
Mica 6, 16.

For example, I doe forbeare to ſinne: what is my motive? *Becauſe* (as *Micah* ſaith) it is againſt *Omri's ſtatutes*, ſome penall law; I ſhall incurre ſuch a *penaltie*, be lyable to ſuch an *Action*, if I doe not: It is well; but all this, is but the *Spirit of the world*: *E Prætorio, non Sanctuario*, bloweth out of *Weſtminſter-Hall*, not out of the *Sanctuarie*.

I goe further, to a better *Spirit*; Though there were no penall law, I forbeare to *ſinne*, becauſe it is a *brutiſh* thing, and ſo againſt reaſon: and *ignominious*, and ſo againſt my credit and reputation. Nay then, further yet; becauſe, I ſhall thereby *endanger my ſoule,* for that it will barre me of Heaven, or be a meanes to bring me to hell (for, the Heathen men tooke notice of both theſe places:) all this while, this is no more, than the *Spirit* of the *Philoſophie ſchooles* will teach: no more than might be taught *in the ſchoole* of *Tyrannus,* before Saint *Paul* ever came in it. It bloweth (this wind) out of *Ariſtotles Gallery,* not out of the *Sanctuary* yet: *E Lycæo, non Sanctuario.* But, if with eye to GOD, I forbeare: becauſe, in ſo doing, I ſhall offend Him, and doe evill, againſt the rule of His Iuſtice, the reverence and Majeſty of His Preſence, the awfull regard of His Power, the kinde reſpect of His Bountie and Goodneſſe; This now, commeth from the *Sanctuary,* this wind bloweth *from Heaven*; this is right *Sanctus* indeed.

C. Verſ. 5

This is the Line. Againe, looke to the Levell. If it be *Demetrius's* end, here in the Chapter, *Iſthinc eſt acquiſitio nobis,* by this we have our *advantage.* If it be theirs, *paremus nobis nomen,* ſo I ſhall make my name *famous* upon earth, or any of that levell, it is, but of the world: *ſacer Spiritus,* not *ſanctus.* But, if of our well doing, GOD His will be the *Center,* and His glory the *circumference*: we doe it, not that our will, but His be done; not, our name, but *His* be *hallowed*: the *act* is *holy,* and the *ſpirit* is of the ſame kinde. Otherwiſe, philoſophicall, politike, morall it may be: theologicall, religious, holy it is not. Our line and our levell, or inducements or impediments to our doings, marke them, what coaſt they come from, and whither they bend, ye ſhall eaſily conclude; as before, whether *recepiſtis ſpiritum*; ſo here, whether *recepiſtis ſanctum* or no.

Verſ. 25.
Gen. 11. 9.

And thus we know, whether we have received. But, if we have not, how then? How may wee (by the grace of GOD) ſo diſpoſe our ſelves, as we may *receive Him.* And now wee are come to the *dutie* of the day: For this, is the day of His *receiving.*

2.
If we have not *received*; how *to procure it.*

The wayes are two: 1. One, that wee lay no barres to keepe Him from us. 2. The other, that we uſe all good meanes to allure Him, to us.

Firſt, that we fall not into Saint *Stephen's* challenge, that we * *reſiſt not the* HOLY GHOST, and His *comming.* And *reſiſt* Him wee doe, if we lay any impediments in His way; nay, if we remove them not: As the manner is, as they doe, that draw the Curtaines, or open the Caſements, that would take in *breath.*

1 *The removing impediments.*
* Act. 7. 51.

Of theſe, I finde three of note: quit they muſt bee all, or no receiving Him.

One, and a chiefe one, is *Pride.* For the HOLY GHOST will not [a] reſt, but *upon the lowly,* ſaith *Eſay*: nor GOD, *give grace, but to the humble* (ſaith *Salomon.*) That we therefore pray to Him, *that giveth grace to the humble,* to give us the grace *to be humble,* that ſo we may be meet to receive Him. For, at His firſt comming He came as a *Dove,* and did [c] *light upon Him,* that was Himſelfe [d] *humble and meeke,* like a *Dove,* and willeth us *to learne* that leſſon of Him, as that, which will make us meet to receive the *Dove* which He received, whoſe qualities are like His, of a *meeke* and *quiet Spirit*; which howſoever the world reckon of it, is with GOD a *thing much ſet by.*

1 *Pride.*
[a] Eſay 57. 15.
[b] Prov. 3. 34.
[c] Matth. 3. 16.
[d] Matth. 11. 29.
1 Pet. 3. 4.

In the beginning, the *Spirit moved on the waters,* and at *Baptiſme,* it doth ſo: And our SAVIOUR CHRIST ſpeaking of the graces of the *Spirit,* doth it, in termes of *water*: and water (wee know) will ever to the *loweſt* place. *Pride* then is a barre, and *humilitie* a diſpoſing meanes, to the prime receiving the HOLY GHOST.

Iohn. 7. 39.

Another impediment is *Carnalitie.* For *ſpirituall,* and *carnall,* are flat oppoſite. *Quod ſanctum eſt, mundum eſt,* ever: No *holineſſe,* without *cleanneſſe.* So that, the *uncleane ſpirit* muſt be caſt out, yet the HOLY GHOST *received.* A *cleane box* it muſt be, that is to hold this *Oyntment.* The *Dove* lights on no *carrion.* Into our Bodies, as a *Temple,* He is to come: as into a *Stewes,* He will not. And, that which we ſaid right now, of *water,* we here repeat againe. The *Spirit* in the beginning *moved* there, and at *Baptiſme* came thither againe; and His *gifts* are as *ſtreames* of *water*: and *water*

2 *Carnally.*
1 Ioh. 2. 27.
1 Cor. 6. 19.

(we know) is a *cleanſer*. To keepe our ſelves *cleane*, is a meanes; to powre our ſelves out into riot and exceſſe, is a barre, keepes Him farre away from us.

3 *Malice*.

Acts 8. 23.

Gen. 8. 11.
Rom. 5. 5.

Acts 2. 3.
Iames 5. 6.

But the third is, *ex totâ ſubſtantiâ*, againſt the HOLY GHOST: and that is, *the ſpirit in us, that* (as Saint *Iames* ſaith) *luſteth after envie*: after *envie*, or *malice*, or whatſoever ſavoureth of the *gall of bitterneſſe*; in which whoſoever are, S. *Peter* ſaith plainly, *they have no part, or fellowſhip, either in giving*, or *receiving the* HOLY GHOST. The HOLY GHOST, as, in the body, He is expreſſed by the *breath*, and in that forme given by CHRIST: ſo, in the *ſoule*, by mutuall or reciprocall *love*, which is (as it were) the *lives-breath*, of the *ſoule*. So is His *Nature*; and ſo is His ſigne: the *Dove* brought an *Olive branch*, and that is the ſigne of *love* and *amitie*: and ſo is His *Office*, *to ſhed abroad love in our hearts*: And how can that be received, if malice be not firſt of all voided out? They are as oppoſite, as Saint *Lukes fire from heaven*, and Saint *Iames's fire from hell*: one muſt be *quenched*, or the other will not *burne*.

2. The *uſing* the *meanes*.

Exod. 19. 24.

Now, theſe being removed, ¹ *Pride*, ² *Luſt*, and ³ *Malice*, and ſo a place made; we are to invite the *Spirit*, by all good meanes Hee loveth, and as it were to gather wind as much as we can. To that end to get us to the place, and to viſit it oft, where this aire breatheth: and, that is (as we finde, *Numb.* XI. XVI.) *the doore of the Sanctuary*. If any be ſtirring, if any be to be found, there it is. No place on earth, which the *Holy Spirit* more frequenteth, hath duer commerce with, than the *Holy places*, where, *the remembrance of His name is put*; for, *thither He will come to us, and bleſſe us, with His bleſſing*.

1 *Prayer*.
Pſal. 119. 131.
Zach. 12. 10.

Luke 11. 13.

Being there, it is but an eaſie leſſon, yet *David* thinkes meet to teach it us, by his example; *Os meum aperui, & Spiritum attraxi*, To *open our mouth* and draw it in. And that *opening*, is by *prayer*. *Zachary* calleth it *Spiritum precum*: the *Spirit*, that is, the active *inſpiration*, or *attraction of it*, where wee expreſſe our deſire to draw Him in. Which very attraction or deſire, hath a promiſe, by the mouth of our SAVIOVR CHRIST Himſelfe; that His Heavenly *Father* will give the HOLY GHOST αἰτοῦσιν αὐτὸν to them that will make petition, *ſeeke* and ſue, *open* their *mouth*, and *pray* for it.

2 The *Word*.
a Rom. 8. 9.
b Iohn 1. 14.
c 1 Pet. 1. 25.

Eſay 59. 21.

Then ſecondly, looke, how the *Breath* and the Voice *in naturalibus* goe together; even ſo doe the *Spirit* and the Word in the practice of *Religion*. The [a] HOLY GHOST is CHRISTS *Spirit*, and [b] CHRIST is the *Word*. And of that *Word*, the *Word* [c] that is preached to us, is an abſtract. There muſt then needs be, a neareneſſe, and alliance, betweene the one and the other. And indeed (but by our default) The *Word* and the *Spirit* (ſaith *Eſay*) *ſhall never faile, or ever part*; but one be received, when the other is. We have a plaine example of it this day, in Saint *Peters* auditory (*Acts* II.) and another, in *Cornelius* and his family (*Act.* 10.) even in the *Sermon-time*, the HOLY GHOST fell upon them, and they ſo *received* Him.

Acts 24. 26.

Acts 26. 28.

Yea, we may ſee it by this, that, in the hearing of the *Word*, where He is not *received*, yet He maketh proffers, and worketh ſomewhat onward. Vpon *Felix*, *tooke him with a ſhaking*, and further would have gone, but that he put it over to a *convenient time*, which *convenient time* never came. And upon *Agrippa* likewiſe, *ſomewhat* it did *move* him, and more it would, but that he was content to be a *Chriſtian* ἐν ὀλίγῳ to take his religion, by a *little* (as it were upon a *knives point*) and was afraid to be a Chriſtian *in multo*, too much a Chriſtian.

Pſal. 85. 10.

Eſay 30. 21.
Iob 4. 16.

Pſal. 39. 3.

That wee ſee not this effect, that with the *Word* the *Spirit* is not received as it would be, the reaſon is, it is no ſooner gotten, than it is loſt. We ſhould finde this effect, if after we had heard the *Word*, we could get us a little out of the noiſe about us, and withdraw our ſelves ſomewhither, where we might be by our ſelves, That, when we have heard Him ſpeake *to us*, we might *heare* what *He would ſpeake in us*. When we have heard the *voyce before us*, we might heare the other *behinde us*, *Hæc eſt via*. When, the voice that *ſoundeth*; the other of *Iob*, *Vocem audivi in ſilentio*: there, heare Him, *reprove*, *teach*, *comfort* us, *within*. Vpon which texts are grounded the *ſoliloquies*, *the communing with our owne ſpirits*, which are much praiſed by the Ancients, to this purpoſe: for, *in meditatione exardeſcit ignis*, by a little *muſing* or meditation, the *fire* would *kindle* and be kept alive, which otherwiſe will die. And certaine it is, that many ſparkes kindled, for want of this, goe out againe ſtraight: for, as faſt as it is written in our hearts, it is wiped out againe: as faſt as the *ſeed is ſowne*, it is *picked up by the fowles* againe, and ſo our *receiving* is in vaine, the *Word* and the *Spirit* are ſevered, which elſe would keepe together.

3 The Sacrament.

Laſtly, as the *word* and the *Spirit*; ſo the *fleſh* and the *Spirit* goe together. Not *all fleſh*; but *this fleſh*, the *fleſh* that was *conceived by the* HOLY GHOST; this is never without the HOLY GHOST, by whom it was *conceived:* ſo that, receive one, and receive both. Ever with this *bloud*, there runneth ſtill an *artery*, with plenty of *Spirit* in it: which maketh, that we eat there, *eſcam ſpiritualem*, a ſpirituall meat; and that in that *Cup*, we be *made drinke of the Spirit*. There, is not only *impoſitio manuum*, but after it, *poſitio in manus*; putting on of the hands, but putting it into our hands. *Impoſitio manuum*, putting on of hands, in *Accepit panem & calicem:* And *poſitio in manus*, putting it into our hands, in *Accipite, edite, bibite*. And ſo, we in caſe, to receive body, bloud, Spirit and all, if our ſelves be not in fault.

1 Cor.10.3. 12.13.

All together jointly.

Now then, if we will invite the *Spirit* indeed; and if each of theſe, by it ſelfe in ſeverall, be thus effectuall to procure it: put them all, and binde them all together. *Accipite verba*, take to you *words*, *Hoſe's words*, words of earneſt *invocation*. *Suſcipite inſitum verbum*, receive, or take to you the *Word* (Saint *Iames* word) *grafted into you*, by the Office of *preaching*. *Accipite corpus, accipite ſanguinem*; take the holy myſteries of His *body* and *bloud*, and the ſame, the holy arteries of His bleſſed Spirit. Take all theſe in one, (the attractive of *Prayer*; the *Word*, which is *Spirit* and *life*; the *bread of life*, and the *Cup* of *ſalvation:*) and is there not great hope, we ſhall anſwer Saint *Pauls* queſtion, as he would have it anſwered, *affirmativè? Have yee received?* Yes; *we have received Him*. Yes ſure. Then, if ever; thus, if by any way. For on earth, there is no ſurer way, than to joyne all theſe: and He, ſo to be *received*, if at all.

Hoſ.14.7.
Iam.1.21.

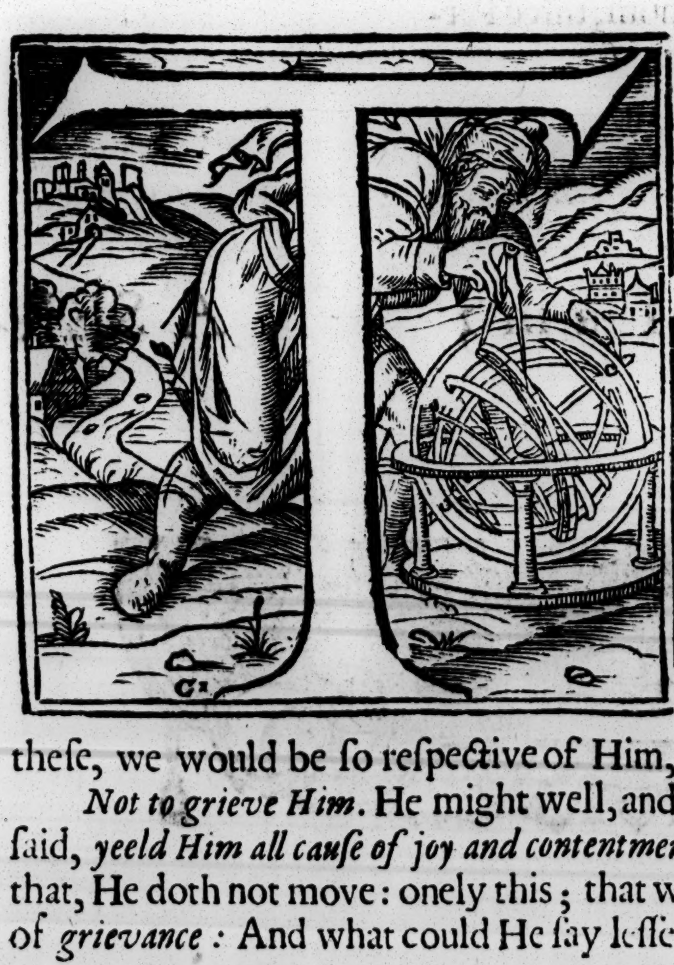
So, we began with *hearing* outward, and we end with *receiving* inward. We began with one *Sacrament*, *Baptiſme*; we end with the other, the *Euchariſt*. We began with that, where we *heard of Him*; and we end with this other, where we may and ſhall (I truſt) *receive Him*. And Almightie GOD grant, we ſo may *receive* Him at this good time; as in His good time, we may be *received* by Him, thither, whence He this day came of purpoſe to bring us, even *to the Holy places made without hands*, which is His heavenly kingdome, with GOD the *Father* who prepared it, and GOD the *Sonne* who purchaſed it for us. To whom, three Perſons, &c.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVHITE-HALL, on the XXIII. of *May, A. D.* MDCXIII. *being* WHITSVNDAY.

EPHES. CHAP. IV. VER. XXX.

Nolite contriſtari, &c.

And grieve not (or, be not willing to grieve) *the* HOLY SPIRIT *of* GOD; *by whom ye are ſealed unto the Day of Redemption.*



THIS *Requeſt*, or *Counſell*, or *Caution*, or *Precept* (or what yee will call it) of the *Apoſtles* is ſure very reaſonable: *The* HOLY GHOST, *by whom we are ſealed to the Day of Redemption*, that wee would not *grieve Him*.

Not the HOLY GHOST. Hee is the *Spirit* of the *Great* and *High* GOD: And ſo, for His *Dignities* ſake. Not *Him* againe, as by whoſe meanes we have our *ſignature* againſt the great *Day of Redemption*: And ſo, even for His *benefits* ſake. Theſe two, 1 For His *Greatneſſe*, or 2 for His *Goodneſſe*; *Greatneſſe* in Himſelfe, *Goodneſſe* to us: For either of theſe, or for both of theſe, we would be ſo reſpective of Him, as *Not to grieve Him*.

Not to grieve Him. He might well, and (as one would thinke) ſhould rather have ſaid, *yeeld Him all cauſe of joy and contentment*: It had beene but reaſon, ſo. Now, that, He doth not move: onely this; that we would not miniſter unto Him any cauſe of *grievance*: And what could He ſay leſſe? To ſuch a *Perſon*, and for ſuch a *Benefit*, it is but even a ſmall pleaſure. If not *rejoyce Him,* yet *Grieve Him not.* And it is ſo reaſonable, I ſee not how well it can be denied Him.

Now then as we ſee it is but reaſonable (this Requeſt;) So is it exceeding fit for this time. It is for *the* HOLY GHOST: And this is the HOLY GHOSTS *Feaſt.* It mentioneth His *Sealing* (for a reaſon:) And this is (as I may call it) His firſt *Sealing-day:* This the day, on which the *Spirit of* GOD firſt ſet His *Seale* upon the Fathers of our faith, the bleſſed *Apoſtles.* On which He then did, and on which He ever will, though not in like manner, yet in like effect (it being His owne day) *viſit us from on high,* if by ſome *grievance* or other, we diſappoint Him not, and ſo drive Him away.

So, what eaſier requeſt than this, *Nolite contriſtari?* And what fitter time to move for the HOLY GHOST, than upon His owne Feaſt and upon His *Sealing-day?* And this is the *Summe.*

The Parts fall out evidently two, 1 The *Party,* for whom this Requeſt is preferred: *The Diviſion* 2 And a *Duty,* or (it is not worth making a duty) rather a common ordinary *Courteſie* to be done Him. 1. The *Party, The Holy Spirit of* GOD, *by whom we are ſealed to the Day of Redemption.* 2. The *Duty* (or what yee will call it) *Nolite contriſtari.*

I. In the Party, two *Motives* there be: 1 His *Perſon,* and 2 His *Benefit.* 1. His *Perſon* in theſe: The *Holy Spirit of* GOD. 2. His *Benefit* in theſe: *By whom yee are ſealed to the Day of Redemption.* 1 His *Perſon* ſet forth in the originall, with very great *energie:* ſuch, as our tongue is no able to expreſſe it fully enough. For it is not Πνεῦμα ἅγιον Θεοῦ, but with greater *emphaſis;* but three words, and three *Articles,* every word his ſeverall *Article* by it ſelfe, τὸ πνεῦμα, τὸ ἅγιον, τοῦ θεοῦ. *The Spirit,* not a *Spirit;* and not *Holy,* but *The Holy;* nor of GOD, θεοῦ; but of ὁ θεός, *The* GOD, that is, the onely, living and true GOD. All, *The's;* never an *A* among them.

2 Then, His *Bounty* or *Benefit* vouchſafed us: *By whom, we have our ſealing to the Day of Redemption.* Wherein, theſe foure points come to be weighed: 1. Of *Redemption.* Firſt, *What* and *how* it is. 2. Then, that it hath a *Day;* the *Day of our Redemption.* 3. That, againſt that Day, we are to be *Sealed.* 4. That, *The* HOLY GHOST keepeth that *Seale,* and His Office it is to paſſe it to us. This is the *Benefit.*

Now, either of theſe is a *Motive* of it ſelfe. 1 His *Perſon: Grieve not the Holy Spirit of* GOD, and there ſtay: for, that, of it ſelfe, is reaſon enough: 2 Or, leave out His Perſon, ſet that by, and ſay, but even, Him, *Who ſeales unto you,* ſo great a favour, as to ſave you, at the great Day: Him (be He what He will, GOD or *Man, Spirit* or *fleſh, holy* or *common*) *grieve Him not.* This is reaſon enough too: *Grieve Him not, for His owne:* If not for His owne, yet not, for His *Seales* ſake.

II. The *Duty* followeth. To this Perſon great, and of great bountie beſide (to ſpeake as *Naamans* Servants did to Him) *Si rem grandem dixiſſet Apoſtolus;* if the *Apoſtle* had injoyned us *ſome great peece of Service,* we ought not to have thought much of it. How much more then, when he ſaith, but this, *Doe not grieve Him* (and there is all:) which is no *poſitive,* or *actuall* peece of ſervice, of *paines,* or of *perill* onely a *privative,* of *diſſervice* (as they call it) which is ever, as little as can be required: *Non contriſtari.*

Non contriſtari: or at leaſt, *Nolite contriſtari;* for, there be two degrees: 1. That 1 we *doe it not.* 2. That *willingly* wee doe it not. That wee have a *will* not to doe it. 2 Which reading, *offers more grace.* For, much depends upon our *willingneſſe* or *not willingneſſe* to it.

In both which, we have 1 firſt to weigh, whether we can *grieve* Him, or He *be grieved:* (that ſo we may underſtand the phraſe, and take it right.) 2 Then, how it is, we doe it, and what thoſe *grievances* be; that ſo, we may take notice of them, and be carefull to avoid them.

3. Laſt of all, the fitting it to the *Time* and ſhewing it ſeaſonable. For, by occaſion of the *Perſon,* His Feaſt; and by occaſion of *the Day of Redemption,* the Day of *Sealing* alſo will fall in; and the intended action, with it. Which (as we ſhall ſhew) is it ſelfe, a kinde of *Signature.* Doe it not; This time, doe it not: It is *His* owne 3

Feaſt, now; It is *His Sealing-Day*, this; Now then, *Nolite contriſtari*. Thus lye the Parts. Of which, that what ſhall be ſpoken, &c.

* * *

I.
Grieve not.

TWo ſorts of Perſons there be, that (if we be well adviſed) we would be loth to *grieve*: [1] *Great Perſons*; [2] and ſuch as carry the reputation of being *Good*. Not *Great*, in regard of their *power*: They may doe us a diſpleaſure: The motive of *feare*. Not *good*, in regard of their *bounty*: Others are, and we may be, the better for them: The motive of *hope*. If He be *Great*, though He *Seale* us nothing, no wiſdome, to offend Him. If He be to *Seale* us a favour (though otherwiſe He be not *great*) for His favours ſake favour Him ſo much, as *grieve Him not*. Either of theſe available; but where they meet, there is *vis unita*. Specially, if we adde, *In quo vos*; that our parts be in it; and *Signati eſtis*, that either He already hath, or is ready to doe it for us: The motive of *love*, and of the greateſt love, the *love* of *our ſelves*. Then it comes home indeed. Theſe three meet all in this Partie. 1. He is τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ. 2. *Sigillum habet*. 3. *In quo vos*.

1
Not the *Spirit* of GOD.

I begin with *Quantus*, how great. He is *The Spirit of* GOD. And were it but the *Spirit* of *man*, our owne Spirit; Sinnes of the greater ſize, would be forborne, as for other divers, ſo even for this reaſon, that they be *gravamina Spiritus*, *grievances* againſt our owne *Spirit*; which, every one feels, whoſe conſcience is not ſeared. And if the *Apoſtle* had ſaid, Eſchew them, for that they breed *Singultum & ſcrupulum cordis*, the *up-braiding* or *yexing* of the *heart* (as [a] *Abigail* excellently termeth it;) or (as [b] *Salomon*) *vulnus ſpiritus*, the wound, or *gall* of the *Spirit*; or (as [c] *Eſay*) *compunctionem*, the pricke or *ſting* of *conſcience*; or (as our [d] SAVIOVR Himſelfe) *a worme* which once bred, *never dies*, nor, *never leaves gnawing*: he had ſaid enough. But this, even the Heathen could have ſaid too.

a 1 Sam.25.31.
b Prov.18.14.
c Eſ.29.10.
d Marke 9.44.

The *Apoſtle* doth like an *Apoſtle*; tels us truly, there is a greater matter 'longs to it than ſo. There is a farre higher *Spirit* than ours, than any in man (our Spirit is nothing to it) *the Spirit of* GOD: they be *grievances* againſt *it*.

The Spirit of GOD.
a Ioh.4.24.
b Eſ.48.16.

To ſpeake then of *the Spirit of* GOD: [a] GOD is a *Spirit*; and [b] GOD hath a *Spirit*. Hath many, created, in His power, and at His command: but hath one, one above all, uncreated, *intimum ſubſtantiæ*, of His owne ſubſtance: Knowne ever, by the article τὸ, (as Saint *Baſil* obſerveth) *The Spirit*, the *Soveraigne Spirit*: Styled ever, with this addition, *His owne Spirit*; the Spirit not of any Saint, *in concreto* or *in abſtracto*, but even of GOD Himſelfe.

Ioh.3.8.

Our SAVIOVR CHRIST teacheth us, to take notice of Him, as we doe of the *Winde*; By His effect. For the wind: it is a body of aire, but ſo thinne and ſubtile, as it is next neighbour to a Spirit. Wee ſee foule rule here in the world ſometimes, houſes blowne downe, trees blowne up by the roots. When we ſee this, we know ſtraight, this cannot be done without ſome power. And that power (we are ſure) cannot ſubſiſt of it ſelfe (it is an accident:) muſt (needs) have his inherence in ſome ſubſtance. That ſubſtance, if it be viſible, we call it a *body*: if inviſible, a *Spirit*. So our SAVIOVR tells us, *Spiritus eſt qui ſpirat*. It is the *wind* did this, blew all theſe downe.

And even ſo, of the *Spirit of* GOD, when (as upon this day) they that could ſcarce ſpeake one tongue well; on a ſudden, were able perfectly to ſpeake to *every nation under heaven*, every one *in his owne tongue*: This (we know) could not come to paſſe, but by ſome power. And ſure we are, that power muſt have for His Subject, ſome *ſubſtance*: And not any viſible or bodily; Then, ſome *Spirit* it muſt be: And no *Spirit* in the world could effect this: And ſo, the *Spirit of* GOD.

But the relation of theſe tongues, depends upon S. *Lukes* credit. There was after, a more ſtrange and famous operation, which in all Stories we finde. The Temples of

Idols blowne downe all the world over: yea, the world it ſelfe blowne quite about, turned up-ſide downe (as it were) from Paganiſme, and the worſhip of Heathen gods to the truth of Chriſtian Religion. And that, maugre the *Spirit of the World*, which bluſtred, and bent it ſelfe againſt it, *totis viribus*. This we finde: And for certaine, this worke and this power could not come from any other *Spirit*, but the *Spirit of* GOD only. Thus, we take notice of Him, by His *effects*: and of His *Greatneſſe*, by the greatneſſe of His effects.

2 The *Holy Spirit*.

The Spirit of GOD; and the *Holy Spirit*: what needs this? To make Him *great* (as the world goes) what needed *Holy*? Or, if a title muſt be added, to that end, there were other ſtyles many, in the eye of fleſh, more magnificent and likely to ſhew Him for *Great*, than this of *Holineſſe*. The Spirit of *Principality*, of *Courage*, *Power*, *Government*; divers other. And all theſe, are from Him too; He the fountaine of all. So the *Apoſtle* tels us, I *Cor*. XII. (Ver. 4. 11.) And, though the Spirit be all theſe; yet choice is made of none of all theſe, but only of this one [*Holy*] from among them all, τὸ ἅγιον. And His title, is not *The High and Mighty*: nor, *The Great and Glorious*: but only, *the Holy Spirit*. Nor, doe the Seraphins and Powers of Heaven cry, *Magnus*, or *Celſus*, or *Fortis*, thrice; but *Sanctus*, *Sanctus*, *Sanctus*; *Holy* and *thrice Holy*, to GOD Himſelfe: (Eſay 6. 3.) making choice (I doubt not) of His Soveraigne Attribute, to laud and magnifie His glorious Name by. Which teacheth us a leſſon (if we would learne it:) That, it is, the Attribute in GOD, which of all other, He doth; and which of all other, we ſhould moſt eſteem of. And by vertue of this (if we kept right) Places, and Times, and Perſons, and Things *Sacred* ſhould be in regard accordingly. For this we may be ſure of: were there in GODS titles, a title of higher account; *the Spirit of* GOD, ſhould have been ſtiled by it. But in GOD, *Holy*, *Holy*, is before *Lord of Hoſts*: His *Holineſſe*, firſt; His *Power*, after. (Eſay 6. 3.)

3 The *Holy Spirit* of GOD

Thus, have we two reaſons *de non-gravando*: [1] Firſt, were He but the *Holy Spirit*, for that, He would be ſpared. For, without all queſtion, He is the more to be ſet by, by reaſon of that Attribute: It is GODS chiefe, as ye may ſee, in the *High Prieſts forehead*; (Exod. 28. 36.) as ye may heare, out of the *Angels mouthes*. (Eſay 6. 3.)

[2] Then againe, that He is GODS; and not a *Spirit*, but *The Spirit of* GOD; we will forbeare Him ſomewhat (I truſt) for His ſake, whoſe He is. Put theſe two together.

And to theſe two for a ſurpluſage joyne that, He is not onely *Dei*, but *Deus*; *Of* GOD, but GOD alſo: and then, we have our ful weight for this part, for His Greatneſſe.

And this we ſhewed, laſt Feaſt. We are *baptized* into Him: We *beleeve* in Him: We yeeld Him equall glorifying: We bleſſe by Him (or, in His name) no leſſe than of the other two: So, in the Deity, He is. And a *Perſon* He is: For, to *Seale* (which He is ſaid here to doe;) to *ſeale*, is ever an act perſonall. Thither then, I now come, even from His *Greatneſſe* to His *Goodneſſe*.

2 *The Holy Spirit of* GOD, By whom *ſealed*.

For He is not great, as the Great CHAN: but, He is *Good* withall. And *great*, and *good* withall, that carries it ever: If, *In quo Vos* come to it, that this *goodneſſe* reach to us.

And ſure, this Party (His *Greatneſſe* ſet apart) is, to us, the Author of many a benefit. No perſon of the three, hath ſo many, ſo diverſe denominations as He; And they be all, to ſhew the manifold diverſitie of the gifts, He beſtoweth on us. They count them. 1. [a] His מרחפת, or *agitation*, which maketh the *vegetable power* in the world. 2. His [b] נפש חיה, *Spirit* or *ſoule of life*, in the *living* Creatures. 3. His [c] חיים נשמת, *heavenly Spirit* of a *double life*, in mankind. 4. Then, that in [d] *Bezaleel*, that gave him excellencie of *art*. 5. That in [e] the LXX *Elders*, that gave them excellencie of *wiſdome* to governe. 6. That in [f] *Balaam* and the *Sibylls*, that gave them the *word* of *prophecie*, to foretell things contingent. 7. That of the [g] *Apoſtles* (this day) that gave them skill, to *ſpeake all tongues*. All theſe are from Him. All theſe he might, but, doth not reckon up, any of them. And that, becauſe, though they be from *the Holy Spirit of* GOD, yet not from Him, as *Holy*; but, as *the Spirit of* GOD onely, without eye or reference to this Attribute [*Holy*] at all.

[a] Gen. 1. 2.
[b] Gen. 1. 20.
[c] Gen. 2. 7.
[d] Exod 31. 13.
[e] Numb. 11. 26.
[f] Numb. 24. 14
[g] Acts 2. 3, 8.

But from *the Holy Spirit* (or the *Spirit*, as He is Holy) commeth the *gratum faciens*, the gift of gifts, the gift of *grace*, which He beſtoweth on His Saints and Servants, and maketh them ſuch, by it. We waive all the former, all the *gratis datæ*, and take our ſelves only to this. And here againe, there come in upon us, as many more. 1. The grace [a] *reproving* and checking them within (when they are ready to go aſtray) *Spiritus reflans*, the wind againſt them, [b] *not ſuffering them to goe into Aſia or Myſia* (when they ſhall doe no good there) but making them even *wind-bound* as it were. 2. *Spiritus afflans*, the wind with them, [c] *guiding them*, and giving them a good paſſe *into all truth*. 3. The grace [d] *teaching them* what they knew not, and *calling to their minds*, that they did know, and have forgot. (And ſo, *Spiritus difflans* blowing away and ſcattering, as it were, the miſts of *error* and *forgetfulneſſe*.) 4. The grace [e] *quickning* them and ſtirring them up, when they grow dull, and even *becalmed*. 5. The grace inſpiring, and [f] *enditing their requeſts, when they know not what, or how to pray*. 6. The Spirit breathing, and [g] *ſhedding abroad His love in their hearts*: which makes them [h] *goe bound in the ſpirit*, and (as it were) with full ſaile to *Ieruſalem* (when it is for His ſervice.) 7. And laſt, the ſpirit [i] *ſealing them* an aſſurance, of their eſtates to come: which is the moſt ſoveraigne of all the ſeven; as that, which doth ſanctifie (that is) ſever and ſet us apart, from the reſt of the world, and *proprios dicare*, make us His owne peculiar.

Now, this *Benefit* we finde (here) woven and twiſted with another: For, two are mentioned, ¹ *Redeeming*, and ² *Sealing*. We muſt looke to *ſuum cuique*. Both, are not the HOLY GHOSTS: One belongs to CHRIST. His, the Office to *redeeme*, and that day (the *day of Redemption*) His. The other, to the HOLY GHOST. The *Seale* is His; and His, the *day of ſealing*. We are to paſſe both theſe Offices. To be *redeemed*, queſtionleſſe: But, take this withall; it is not enough, that (to be *redeemed*) if by this *Seale* alſo, it be not paſſed to us.

Of theſe then briefly. 1. *Redemption* there is. 2. That, hath a *day*. 3. Againſt that day, we to be *ſealed*. 4. The HOLY GHOST hath that *Seale*: He is to doe it; that *Office* is His.

CHRISTS is firſt: we muſt then, goe a little from the HOLY GHOST: we will come to Him againe, ſtraight.

1. *Redemption.*

Oft we have heard; in *Redemption*, there is *emption* (a buying) and *Re* (that is) *backe*: a *buying backe* of that, which formerly hath beene loſt, or made away.

It is of two ſorts: ¹ *Reall*, and ² *Perſonall*. Redemption *reall*, of our eſtates, lands, or goods: Redemption *perſonall*, of our owne ſelves, ſoules and bodies. This, in the Text, ſeemeth to be *perſonall*: *In quo vos*, by whom *you*; you *your ſelves*: There is not mention of any *poſſeſsions*. And ever, of the twaine, this is the greater. You know, who ſaid *Skin* for *Skin*, all that a man hath, to redeeme himſelfe. But indeed, upon the matter; this *Redemption*, is of both. For, CHRISTS *redemption*, is not of one halfe; but, a *totall* entire *redemption* both of *Perſons* and *Eſtates*.

Now, mens perſons come to need *redeeming*, by *Captivitie*: And in that caſe, there muſt be a *ranſome*. Mens *eſtates*, come to need it, upon a *Sale out-right*: and in that, there needs a new *Purchaſe*.

We were gone both wayes. Both, are in the VII. to the *Rom.* at the XXIII. Verſe, *there is a law in our members leading us captive*: when, either we are taken, and carried away by ſtrong hand, with a tentation: or over-raught, by the ſleights of the enemie. At the XIV. verſe: there is a *ſale*, *Carnall* and *ſold under ſinne*: when, for ſome conſideration, as we thinke (but many times, ſcarce valuable) we make away our eſtates, by our owne voluntary act.

CHRIST *redeemes* us from both. His *Ranſome* yee ſhall finde, 1 *Tim.* 2. 6. Αντίλυτρον. And His *Purchaſe*, *Chap.* 1. 14. *Redemptionem* περιποιήσεως; that is of Purchaſe, plaine. His *purſe* went not for either, but His *Perſon*. His *death*, as the High Prieſts, freed us *from captivitie*, His *bloud*, as the *bloud of the Covenant* was the *price*, that cleared our eſtate, from all former bargaines and ſales.

[a] Iohn 16.8.

[b] Act. 16. 6, 7.

[c] Ioh. 16.13.

[d] Iohn 14.26.

[e] 2 Cor. 3.6.

[f] Rom. 8.26.

[g] Rom. 5.5.

[h] Acts 20.22.

[i] 1 Cor. 1.22.

Iob 2. 4.

Numb. 35.28.

2 The *Day* of *Redemption.*

This *Redemption* hath a *Day*. But by this reckoning, that *Day* ſhould be paſt. The *Day* of His *Paſſion*, was the Day of that payment, and that is paſt: How can we be *ſealed* againſt it, then? But (if ye marke it well) Lightly, there are more dayes, than one, goe to a full *Redemption*: Two, at leaſt: And, till the ſecond come, the *Redemption* is not compleat.

In the *Reall*: there is one day of 1 *paying* the money; another, of 2 *putting in poſſeſſion*, ever. That (lightly) is not the ſame day; but ſometimes, a good while after.

In the *Perſonall*: 1 One day, when concerning a Priſoner, a condemned man, it is graciouſly *ſaid*, by His Majeſtie, He ſhall not dye. 2 Another, when this is put under *Seale*, and brought to the priſon, for his releaſe: And poſſibly, a good diſtance, betweene theſe.

I know, all is counted as good as done, when the *money* is *paid*, or the *word ſpoken*: But, the Priſoner lyeth by it ſtill; and the poſſeſſion is out of our hands, till the ſecond day commeth: So, that is the *Day of Redemption* conſummate.

And even ſo, ſtands it with us. The *Ranſome* was paid downe; The *Sentence reverſed*, the day of His *Paſſion*. The putting us in poſſeſſion, the perfect ſetting us free; that, hath another day, not yet come. For, out of poſſeſſion we are as yet; and, in a kinde of priſon, we are ſtill. The firſt day, the *pay-day*, is paſt; we hold a memory of it, of all dayes, on *Good-friday*. But Himſelfe tells us of another day after that (the day of His *ſecond appearing*) and, *when that comes, then He bids us lift up our heads and looke up cheerefully; for then our Redemption drawes nigh*, is even hard at hand; (that is) our *full, perfect, plenary Redemption*, indeed. And till that come, for all the *firſt fruits* of the *Spirit, Wee grone ſtill, as ſubject to vanity and corruption* (our *priſon-irons*, as it were) and *all the Creatures together with us*, doe the like. Thus farre *Redemption*, and the *Day* of it: And thus farre CHRISTS *office*.

Luke 21.28.

Rom.8.22,23.

3 *Ye are ſealed* againſt that day.

Now betweene theſe two *Redemption-dayes* (the firſt and the ſecond) commeth in the *Seale*. And, againſt that ſecond day come (which is in truth, the very *Day* of *full redemption*) it will ſtand us in hand, to provide, we be *Sealed*, and have this marke of Separation. It is exceeding materiall. No claime of *redemption* without it. In vaine ſhall we ſay, we are *redeemed*; unleſſe, we then have this *Seale* to ſhew. Therefore, not to reſt upon *Redemption* with a blancke, or the conceit of that: but know, there is a further matter ſtill (even *obſignati eſtis*) and looke to that. For, when that *Day* comes, all will go by it. In very deed (upon the point) the *Day* it ſelfe goes by it: for, if *ſealed*, then *a Day of Redemption*: If otherwiſe, then no *Day* of *Redemption*, but a *Day* of utter *deſolation*.

Ezek 9.4.

Ye have a Type of this, in the Old Teſtament (*Ezek.9.*) *Six* fellowes came forth with *axes*, to make havocke and deſtroy. There goes one before, and makes a *Tau* in the *fore-heads* of ſome certaine perſons: They, and none but they, ſpared: The reſt, hewed in peeces every mothers Sonne.

Revel.7.2.

The like againe, in the New Teſtament (*Apoc.7.*) The *foure Angells* hold the *foure windes*, readie to *deſtroy the earth*. But firſt goeth one with a *Seale*; and a proclamation there is, to make ſtay, till we have *Sealed* ſome: and (that done) as for the reſt, deſtroy them and ſpare not. As much to ſay: Theſe with the *Seale*, are they, to whom the *redemption* ſhall be applied, and for whom onely, it is availeable. Paſſe over theſe: Theſe are mine, *I ſee my Seale* upon them. The reſt, *neſcio eos*; I finde not my marke, *I know them not*. Doe with them, what ye will.

Exod.12.6,7.

And (becauſe I ſpake of *paſſing over*) in the *Paſſe-over*, it was ſo; both acts, there. The *Lambe ſlaine*, There is *Redemption*: The *poſts* ſtroken with *hyſſope dipped in the bloud*, There is the *Signature*. Anſwerable to theſe two, with us; *Redemption* by the SONNE of GOD, at *Eaſter*: And the *Sealing* by the HOLY GHOST at *Whitſuntide*.

But, further yet: Theſe with the *Seale*, not onely ſave them, deſtroy them not:

but,

Heb.4.11. Matth.25.21. Matth.25.34.

but, let them alſo *enter into my reſt, my glory, my joy*. I did not onely ranſome their perſons; but, I redeemed alſo their eſtates: purchaſed an eſtate of bliſſe, for them and in their names. This was *prepared* by the FATHER, *redeemed* by the SONNE, and now, the *conveyance* of it *ſealed* by the HOLY GHOST: Let them poſſeſſe it.

And by this, ye ſee, how great matters both *perſonall* and *reall*, depend upon this *ſeale*: how much it importeth us, not to miſſe it. What reckoning we now make of it, how light, it skills not: The day will come, if we had the whole world to give, we would, to be found with *ſeale* upon us.

4 By *whom ye are ſealed*.

This *ſeale* (which makes up all, and without which nothing is authenticall) is in the diſpenſing and diſpoſing of the *Holy Ghoſt*. We are therefore of neceſſitie to paſſe His Office alſo: that ſo, all the Trinitie may co-operate, and every Perſon have a hand, in the worke of our Salvation. remember, I have told you heertofore, that CHRIST, without the *Holy Ghoſt*, is as a *deed*, without a *ſeale*; as a *Teſtator*, without an *Executour*. It is ſo: For all he hath done; *Redemption*, or *no redemption* goeth by this *ſeale*: all, that CHRIST hath wrought *for us*; by that, the Holy *Spirit* doth worke *in us*. And the *Apoſtle*, as he ſaith here, *He the partie, by whom ye are ſealed, to the day of redemption*: So he might have added, and without whom, ye are left blanck, for the day of deſtruction. For, by and from Him we have it: and by and from any other, we have it not.

And, if it be not to be had, from any other: We may well thinke it excludeth our ſelves, and our owne ſpirit. There were (I wot well) in the heathen, and may be in the Chriſtian, other good morall vertues: But, they will not ſerve, to *ſeale* us againſt the *day*, here ſpecified. One may have them all, and be never the nearer, at the *day* of *redemption*. That, which is, then, to ſtand us in ſtead (let us not deceive our ſelves) we ſpinne it not out of our ſelves, as the Spider doth her web: It is of the nature, of an *aſpiration*, or of an *impreſſion*. It is *from without*; as *breathing*, and, as *ſealing* is. And it is the *breath* of this *Spirit* (the *Spirit of* GOD:) and the *print* of His *ſeale*, muſt doe this. From without, it commeth, from the *Spirit of* GOD, not our owne ſpirit. That we phanſie not, we may have it, ſome other way, from our owne ſelves. *It is Hee, that hath made us, and not we our ſelves*, GOD the *Father*: It is *He*, that hath *redeemed* us, and not we *our ſelves*, GOD the *Sonne*: and, it is *He* that hath *ſealed us*, and not wee our *ſelves*, GOD the HOLY GHOST: That the whole glory may redound to the bleſſed *Trinitie*, and hee, that rejoyceth, may *rejoyce in the* LORD.

Then to end this point. 1. There is a *day* in comming. 2. A *day* of *redemption* to ſome it is; and may prove ſo, to us. 3. To us it may, if wee bee found *ſealed*. 4. Found ſealed we cannot be, but by the HOLY GHOSTS meanes, wee muſt be beholden, to Him: He keepes the *ſeale*: He ſets it to. 5. To Him we ſhall be beholden, and He will ſet it to, If we *grieve Him not*. Why then, this brings us directly to the duty, *Nolite contriſtari*, Grieve Him not.

☞ II. The dutie. 1 *Grieve not.*

This Partie, whoſe favour may thus much ſtead us; and that, againſt a time wee ſhall ſo much ſtand in need of it; what can we ſay, or doe worthy of Him? We (no doubt) will riſe ſtraight in our magnificall loftie ſtyle, and ſay, What? Why, worke Him all poſſible *joy* and *jubilee*; and all, too little. Sure, it were ſo to be wiſhed. But heare you, *Interim*, I would (ſaith the *Apoſtle*) we would, but doe thus much for Him, as *not grieve* Him. Even as, in another place touching GODS *Name*; wee in our riſing veine, would ſay, GODS *Name*. What, but *glorifie* it, make it famous, renowned every where? Ye ſay well, ſaith He; In the meane time, I would *His Name*, might not bee *evill ſpoken of by your meanes*, Let your *lætificat*, and *glorificat* alone, and but even *Nolite contriſtari*. The *Apoſtle* pleads but for that; that will content Him: And I would, He might not faile of that, till the other come.

1 Tim.6.1.

And that (I truſt) He ſhall not faile of, *Non contriſtari*. We will never ſtand with Him for this. It is but a ſmall matter; this; but even *rationabile obſequium*, a requeſt of great modeſtie; rather a *courteſie*, than a duty, *Not to grieve*.

Rom.12 1.

Not to grieve? Why reaſon would (ſaith *Salomon*) we ſhould *not greive* any of our *neighbours*, ſeeing they dwell by us, and doe us no hurt. But (as I ſaid) not the *Great*, if there be any wiſdome: nor the *Good*, if there be either grace, or good nature in us.

1 *Not any man.*
Pro.3.29.

Well, howſoever we deale with men, here (high or low, good or otherwiſe) in any wiſe take heed of offernig it, to GOD. Why (ſaith *Eſay*) *is It not enough for you to grieve men, but will ye grieve my* GOD *alſo? Provoke we Him* (ſaith the *Apoſtle*) *Are we ſtronger than He?* As if he ſhould ſay, That were extreame folly.

2 *Not* GOD.
Esa.7.13.

But yet one ſtep further: I ſay, and CHRIST ſaith as much: If *God*, yet not the *Holy Spirit* of GOD though; not that Perſon. Sinnes and *grievances* againſt the other two, may and ſhall; Sinne againſt Him, ſhall *never be forgiven*. *Grieve not Him* then, at any hand,

3 Not the *Spirit of* GOD.
Mat.12 32.

But I aske: Can we *grieve the Spirit of God*, that is, *God?* Can He be *grieved?* Indeed, they be two Queſtions: [1] Can we? and [2] Can He? I ſhould anſwer ſomewhat ſtrangely (but truly) to ſay, We can; and He cannot. For we may (on our parts) *grieve*; (that is) doe what in us lieth, to *grieve Him*. And with Him, the *endevour*, is all; and to doe what we can, *habetur pro facto*, though the effect follow not. This, we can: So badly demeane our ſelves; as, if it were poſſible by any meanes in the world, that *grieſe* could be made to fall into the divine Eſſence (let Him looke to it) we would doe that, ſhould provoke it in Him; that, ſhould even draw it from Him. Let Him thanke the high ſuper-eminent perfection of His nature, that is not capable of it: If it were, or any way could be, we would put Him to it.

1 *Whether we can grieve.*

Now, I finde in the Goſpell (from our SAVIOURS owne mouth) *he that looketh on a woman with luſt after her, hath* (on his part) *committed adulterie with her:* (the woman in the meane while, remaining chaſt, as never once thinking of any ſuch matter.) Then, if the one Partie may be an *Adulterer*, and the other (as I may ſay) *not adultered:* why not, in like ſort, *one grieve*, and yet *the other not grieved?* Alwaies, this uſe we may make of it, *ad exaggerandam peccati malitiam*, to aggravate ſome ſinnes, and ſhew the heynouſneſſe of ſome ſinners, that doe (on their part) all they can, to doe it; and that is all one, as if they did it. This is * *Tertullian*.

Matt.5.28.

* *Contra Marcion. l.* 2.

But, GOD forbid, it ſhould lie in the power of fleſh, to worke any *grieſe* in *God*. Or, that we ſhould once admit this conceipt, the Deitie to be ſubject to this, or the like perturbations, that we be. And yet, both this paſſion of *grieſe*, and divers other (as, *anger*, *repentance*, *jealouſie*) we read them aſcribed to *God* in Scripture: And, as aſcribed in one place, ſo denied as flatly in another. One where it is ſaid, *It repented* GOD, *He had made Saul King:* In the ſame place by and by after, *The Strength of Iſrael, is not as man, that He can repent*. One where, GOD *was touched with grieſe of heart:* Another, *There is with Him the fulneſſe of all joy for ever*; which excludeth all *grieſe* quite.

How to underſtand this phraſe.

1 Sam.15.11.
Gen.6.6.
Pſal.16.11.

How is it then? How are we to underſtand this? Thus: That when they are denied; that, is to ſet out unto us, the perfect ſteddineſſe of the Nature divine, no waies obnoxious to theſe our imperfections. And that, is the true ſound Divinitie.

But, when they are aſcribed, it is for no other end, but even *humanum dicere*, for our *infirmitie*; to ſpeake to us our owne language, and in our owne termes; ſo to worke with us the better. Lightly, men doe nothing ſo ſeriouſly, as when they doe it in *paſſion:* Not indeed, any thing throughly at all, or (as we ſay) home, unleſſe it be edged with ſome kind of *affection*. Conſequently, ſuch is our dull capacitie, we never ſufficiently take impreſſion, *God* will doe this, or that to purpoſe; except He be ſo repreſented unto us, as we uſe our ſelves to be, when we goe through with a matter. In puniſhing, we pay not home, unleſſe we be *angrie:* When GOD then is to puniſh, He is preſented unto us, as *angrie*, to note to us, He will proceed as effectually, as if He

Rom.6.19.

were ſo indeed. We are not carefull enough (we thinke) of that we love, unleſſe there be with our love, ſome mixture of *jealouſie*: When GOD then, would ſhew, how charie He is of the entireneſſe of our love towards Him; He is ſaid, to be *a jealous* GOD. We alter not what once we have ſet downe, but when we *repent*: When GOD then, changeth his courſe formerly held, He is made, as if He did *repent* (though, ſo to doe, were ever His purpoſe.) And ſo here: we withdraw not our ſelves, from whom we have converſed with before, but upon ſome grievance: When the *Spirit* of GOD then, withdraweth Himſelfe for a time, and leaves us, He is brought in as *grieved*. For that if it were otherwiſe delivered, it would not ſo affect us, nor make in us the impreſſion, that this way it doth. So that, *Grieve Him not*, that is (in direct termes) Give Him not cauſe to doe that, which in *griefe* men uſe to doe, to withdraw Himſelfe, and to forſake you. If yee doe, beleeve this; He will as certainely give you over, as if Hee were *grieved* in earneſt. This is from Saint *Auguſtine*.

How to have uſe of this phraſe.

By this time, we know how to conceive of this phraſe aright. Now, how to have uſe of it. And of this *humanum dicit*, this uſe we may have. Firſt, upon theſe places, where we thus finde affections attributed to *God*, Our rule is ever, to reflect the ſame *affection* upon our ſelves, which is put upon Him; to be *jealous* over our ſelves, to be *angrie*, or *grieved* with our ſelves, for that, which is ſaid to *anger*, or to *grieve* GOD. And that, upon this Soliloquie with our ſelves, That, how light ſoever we ſeeme to make of ſinne, yet in that, it is ſaid, thus, to *grieve* GODS *Holy Spirit* it muſt needs be ſome grievous matter certainly. And yet (me thinks) it toucheth not the *Spirit* of GOD though: He ſhall loſe nothing by it. He needs not to *grieve* at it. Of the twaine, it ſhould rather ſeeme to concerne us, we may come ſhort of our *Redemption*, by the meanes; and (a worſe matter than that) be caſt into eternall perdition. The loſſe is like to be ours. And is this ſaid *to grieve the Holy Spirit of* GOD, and ſhall it not *grieve* us, whom it more neerely concerneth? Shall we be ſaid to *grieve* Him with it, and not our ſelves be *greeved* for it? This, or ſome, to like effect.

2 Then, it teacheth us (this phraſe) withall, what in this caſe we are to doe, when it happeneth. Sure, even that, which we would doe, to one, *greived* by us (whom we make ſpeciall account of, and would be right loth to loſe his favour:) never to leave, but to ſeeke, by all meanes, to recover him; by ſhewing our ſelues ſorry, and *grieved*, for *grieving* of him; by vowing, never to doe the like more; by undertaking any thing, that may win him againe. The onely way to remedie it, is, to take us to the ſame affection: As here, that it *grieve* us to doe any thing, may turne Him to *griefe*, or, if we have done it, never ceaſe to be *grieved* with our ſelves, till we have recovered Him; His favour, and His grace againe.

2 How we doe greeve Him.

And greeve not.

Now then, were it not well, to take notice of theſe *grievances*, that we might avoid, not offer them: and ſo fulfill the *Apoſtles, Nolite contriſtari?* Divers there be. But one of them, we cannot but take notice of (This verſe is ſo hemmed in with it, on both ſides.) Our verſe beginns with [And] which couples it, to the former. And the very ſame, that is in the former, is repeated over againe, in the next after. And this it is: To ſet a *Seale* upon our lips, from *foule language, bitterneſſe, curſing, ſwearing* without any ſenſe at all. That theſe, come not out of our mouthes. That we leave theſe in any caſe; and then, followes our verſe, *And grieve not the Holy Spirit*: as if He pointed us to theſe, and ſaid, Theſe are ſuch, whereby we *grieve the Spirit of* GOD, and all good men, that heare them. (And that is one ſpeciall way to *grieve the Spirit*, to grieve *good men*, in whom it is.) His very comming (this day) in ſhape of *tongues*, ſheweth, He would have the print of His *Seale* upon that part, upon the *tongue*: and His *fire from heaven, breath*; not this *fire from hell*, thus ſparkle from it. *Saint Iames* makes ſhort worke: *If any would be holden for religious*, and *refraine not his tongue from theſe, that mans religion* is (to be priſed) as, *little worth*. This, from [And] the firſt word, the *Copulative* to the bordering verſe, which, I could not avoid.

Iam 3.6.
Iam.1.26.

How in the act of Sealing.

But I chooſe rather, to hold my ſelfe to the point of *Sealing*, within the Text; and the *grievances* againſt it: which I reduce to theſe two: 1 Either, *Before*, when we are not yet Sealed, but are to be; when He offers to do it: 2 Or, *After*, when we are already paſt His hand, and His *Seale* upon us. There are *grievances*, both waies.

1 *Before* it.

1 First, the Spirit of GOD doth come, and offer to *Seale* us: our part were to invite Him to come, if He did not; but if He come, to be glad of it; but in any wiſe, to be willing, withall. Otherwiſe, *Ipſum nolle, contriſtari eſt*. For if we be not willing, but refuſe, and ſhift Him off ſtill, is it not *juſtum gravamen?* But, even as there were, that, when CHRIST ſet His foot on land, and offered to come to them, *intreated Him, He would be gone againe*: So, when the HOLY GHOST makes the like proffer, He hath His *Gergeſites* too, that can ſpare Him and His *Seale* both. Men are (I know not how) even loth, and (as it were) afraid; thinke it a diſgrace to them, many (and, that would be called *men of Spirit*) that any *Seale* or marke of *holineſſe*; ſhould be ſet, or ſeene upon them. Content with a *Label*, without any *Seale* to it, all their life long. And of theſe *Labell-chriſtians*, we have meetly good ſtore. As *the Spirit of God*, they like Him well enough, to have their *breath*, and *life*, and *moving* from Him: yea, *arts* and *tongues* too, if He will: But, as *the Holy Spirit*, not once to be acquainted with Him. And what is this plaine, but their ſpeech, *Cauſe the Holy one to ceaſe from us?* But yet I do not ſay [not at all:] For, if He will come and *Seale* them, ſome quarter of an hower before they die; for that, they will not ſtand with Him. But they deſire to weare the *Signature* of the *fleſh*, or of the *world*, of *pride*, or of *luſt*, as long as they are able to ſtand on their legs. *Animales*, all their life: and *Spiritum habentes*, at the hower of their death. *Clinici Chriſtiani*, beddered Chriſtians (as the Primitive Church called them) when the *fleſh* leaves them, let the *Spirit* take them and *Seale* them: Then *the Seale* (and ye will;) but, not before. But, this, is an indignitie, and cannot be well taken. He will not endure, thus to be trifled with and ſhifted off, when He would: and if, then He *Seale* us not; when we would we have our mends in our owne hands.

Matt. 8. 34.

Eſa. 30. 11.

Iud. 19.

2 But ſecondly, Say we be willing He come: Is it not our part, againſt He comes, to diſpoſe our ſelves, and be readie wrought, to receive the figure of His *Seale?* Then, if either He finde us ſo *indurate*, in malice and deſire of revenge, or ſinnes of that ſort; that, as good offer Him a *flint* to *Seale*, which will take no print: Or, on the other ſide, finde us ſo *diſſolved* (as it were) and even molten in the ſinnes of the *fleſh*, that, as good offer Him a diſh of *water* to *Seale*, that will hold no figure: Both come to one: 1 Not to ſuffer Him, to doe it; and 2 not to be in caſe, to receive it: 1 Not *diſpoſed* to it; Or, 2 *indiſpoſed* for it. And can He chooſe, but reckon this as a ſecond *gravamen* and goe His way, and leave us as He found us?

After it.

1 Theſe two, *before* we be: Two more, when we be *Sealed*. For, when we have well and orderly received it; then doth it behoove us, carefully to keepe the *Signature* from defacing or bruiſing: If wee doe not, but carry it ſo looſely, as if wee cared not what became of it; and, where we are *Signati* to be cloſe and faſt, ſuffer every trifling occaſion to break us up; have our ſoules ly ſo open, as, all manner of thoughts may paſſe and repaſſe through them: Is not this a third? When one ſhall ſee a poore Countrie-man, how ſollicitous he is, if it be but a *bond* of no great value, to keepe the *Seale faire* and *whole*: But if it be of higher nature, as a *patient*, then to have his *box*, and *leaves*, and *wooll*, and all care uſed, it take not the leaſt hurt: And on the other ſide, on our parts, how light reckoning we make of the *Holy Ghoſts Seale*; vouchſafe it not that care, do not ſo much, for it, as He, for his *Bond of five nobles*, the matter being of ſuch conſequence: This *contempt*, muſt it not amount to a *grievance?* Yes, and that to a *grave gravamen*, a *grievous* one. For, this, is even *Margaritas porcis* right.

2 But yet further: If I having received this *Seale* upon us, we ſo far forget our ſelves as we be brought, to let His *æmulus*, the *fiend*, the *evill ſpirit* (whom He can by no meanes endure) even to *Super-ſigillare*, ſet his marke over it, *Seale upon Seale*; put his print, with his image and Superſcription, above and upon the HOLY GHOSTS: This is ſo foule a diſgrace, as He can never brooke it. And ſhall we once conceive, but, upon ſo bad uſage as this, He will doe, what men *grieved* uſe to doe, ſay preſently

migremus hinc, away, here is no place to ſtay, and ſo leave us, with our *new image* upon us.

And if ſo; a worſe matter, than all yet. For, He no ſooner gone, but in His place another will come, and, as he hath *Sealed* us, ſo *Seaze* on us: and, not alone neither, but companie with Him, *Seven more worſe than himſelfe*, and *the end of that man, worſe than his beginning*, a thouſand-fold. Theſe they be then, theſe foure: Not to offer theſe, is *Non contriſtari*.

Luc.11.26.

2 *Nolite contriſtari.*

But then, if our hap be ſo evill, as we doe; yet that we remember, *Nolite*, do it not *willingly*: Have a *will*, not to doe it. If we fall into any of the former foure, 1 *neglect* to receive Him, when He commeth: 2 *diſpoſe not* our ſelves, as we ſhould, againſt He commeth: Happen to 3 *bruiſe*, or *marre* our *Seale*: Yea 4 *admit* a *Sealing* upon it (of the *world* upon GOD, the *fleſh* upon the *Spirit*, Prophane upon Holy:) yet let not our *will* be to it: At leaſt, not our *whole will*; not our *full conſents*. Let it but happen *per accidens* (as we ſay) either ſurpriſed with the violence, or wearied with the importunitie of the tentation; or circumvented with the ſlights of the *Serpent*: but ever carrie *voluntatem* (if it may be;) or elſe (as in the Schooles they call it) *velleitatem de non contriſtando*. A great matter depends on this: For, *wilfully* to do it, that is indeed, to *grieve*; if it be not more, even *to worke deſpite to the Spirit of Grace*.

Heb.10.29.

Application to the *time*.

Now, to draw to an end. This requeſt never comes ſo fit, as on this Day. For there is in the Text, a *day* of *redeeming*; And there is by like analogie, a *Day* of *Sealing*. As that, CHRISTS: So this, the HOLY GHOSTS *Day*. Now, if the *Sealing-Day*, be the *Holy Ghoſts*; then, *reciproce*, the *Holy Ghoſts Day*, that is the *Day* of *Sealing*. And this, is the *Holy Ghoſts Day*. And not onely, for that originally ſo it was; But for that it is to be intended, ever, He will doe His owne chiefe worke, upon His owne chiefe Feaſt; and *opus Diei*, the dayes *worke*, upon the *Day* it ſelfe. So that, now we are come about, to our firſt *grievance*, *Not to refuſe Him*: not at any time; but not, *at His owne Time*; not then, when He ſits in His office, and offers to ſet His *Seale* on us.

Application to the *Sacraments*

2 Cor.5.5.

And, that, He now doth. For, when we turne our ſelves every way, we finde not (in the Office of the Church) what this *Seale* ſhould be, but the *Sacrament*; or, what the *print* of it, but, the *grace* there received, a meanes to make us, and a *pledge* or *earneſt* to aſſure us, that we are His.

Rom.4.11.

The outward *Seale* ſhould be a thing *viſible*, to be ſhewed: And the *Sacrament* is the only *viſible* part of Religion, and nothing ſubject to that ſenſe, but it. This I find, that the Schoole-men, when they numbred, *Seven*, thoſe *ſeven*, were the *ſeven Seales*: So, for *Seales*, they have beene ever reputed. But what doubt we? One of them, is by the *Apoſtle*, named a *Seale*, in expreſſe termes: *The ſeale of righteouſneſſe*. And, if one, then the other: Both are of like nature. Onely this difference betweene them (for which we have great cauſe, highly to magnifie the goodneſſe of GOD:) That, where the one *Seale*, (the *Seale* of *Baptiſme*) can be ſet to but once, and never repeated more; this other ſhould ſupply the defect thereof, as whereby, if we have not preſerved the former figure *entire* and *whole*, we might be (as it were) *new ſigned* over againe. And that, not *once* alone, and no more; but, that it ſhould be *iterable*: wherby it commeth to paſſe, that of this *Sealing*, there be many daies; many daies, to *Seale* us well, and make us ſure againſt that one *Day*, the *Day of Redemption*. GOD therein providing for our fraileneſſe. As indeed, without it, a great many of us, I know not how we ſhould have done.

A *Seale* of *Redemption.*

Ioh.6.27.

This then, is the *Seale*. I adde further, that it may be rightly called, *the Seale of our Redemption*, as whereby, the meanes of our *Redemption*, is applied unto us: the *Bodie* and the *Bloud*, one *broken*, the other *ſhed*, of Him, whom GOD *Sealed* to that end, even to *redeeme* us.

The *print* of this *Seale*.

And by, and with theſe, there is grace imparted to us; which grace is the very breath of this *Holy Spirit*, the true and expreſſe *Character* of His *ſeale*, to the renewing in us, the image of GOD, whereunto we are *created*. And with grace, which ſerveth properly *(pro totâ ſubſtantiâ)* to and for the whole ſubſtance of the ſoule, the two ſtreames of it, one into the *underſtanding* part; the other into the Seate of the *affections*. Into the *underſtanding* part, the aſſurance of *faith* and *hope*: Into the part *affective*, the renewing of *charitie*, the oſtenſive part of this Seale, *In quo cognoſcent omnes*, by which all men may know, and, *ſine quo cognoſcet nemo*, without it no man, that we are *ſealed* aright, and are truely His. This grace we are thus to receive there: Onely, that we [a] *receive it not in vaine*: [b] *Be not wanting to it*, after: [c] *neglect it not*: [d] *Quench it not*: [e] *fall not from it*: but [f] *ſtand faſt*, and *continue in it*: Be carefull to [g] *ſtirre it up*: Yea, [h] *to grow and increaſe in it*, *more and more*, even to the conſummation of it, which is *glorie*. *Glorie*, being nothing elſe, but *grace conſummate*: the figure of this ſtampe, in His full perfection.

Ioh. 13.35.

a 2 Cor. 6.1.
b Heb. 12.15.
c 1 Tim 4.15.
d 1 Theſſ. 5.19.
e Gal. 5 4.
f Rom. 5.2. Act. 13.43.
g 2 Tim. 1.6.
h 2 Pet. 3.18.

Reſolve then, not to ſend Him away (on His owne Day) and nothing done; but, to receive His *Seale*, and to diſpoſe our ſelves, as pliable and fit to receive it. And, that ſhall we but evill doe, nay not at all, unleſſe it pleaſe Him, to take us in hand, and to worke us readie for it. To pray Him then, ſo to doe, to give us hearts of wax, that will receive this impreſſion: And, having received it, to give us carefull mindes withall, well to looke to it, that it take as little harme, as our infirmitie will permit. That ſo, wee may keepe our ſelves, from this unkinde Sinne, of *Grieving Him*, that hath beene and is ſo good to us. Which, the GOD of mercie grant us, for His SONNE and by His SPIRIT, To whom, &c.

A SERMON PREACHED BEFORE THE Kings Majeſtie at GREENWICH, on the XII. of *Iune*, *A.D.* MDCXIIII. being WHITSVNDAY.

PSAL. LXVIII. VER. XVIII.

Aſcendiſti in altum, &c.

Thou art gone up on high; Thou haſt led captivitie captive,
and received gifts for men: yea, even * *the rebellious*
haſt Thou led, *that the* LORD GOD *might dwell*
* there.

*Or, *for thine enimies.*

*or, *among men.*

THIS is CHRIST (the *Prophet* here ſpeaketh to.) That He it is, the *Apoſtle* is our warrant (*Epheſ.*4.8.) There, hee applies it to CHRIST: *Thou art gone up* (ſaith the *Prophet* here) in the ſecond perſon: *He is gone up* (ſaith the *Apoſtle* there, of Him) in the third.

To *Chriſt* then: And to *Chriſt gone up*, or *aſcended*: and therefore *aſcended*, they be the laſt words of this *Verſe*, *that* GOD, *might dwell among us.* Which cannot bee applied to *Chriſt* Himſelfe in perſon; for then, He was not to *goe up on high*, from us: but to ſtay here ſtill below with us. Therefore, GOD here, is GOD the HOLY GHOST: who this day, *came downe*, after *Chriſt* was *gone up*, to be not onely *among us*, but even *in us* (ſaith our *Saviour*:) *To be in us and abide with us for ever.* So, the Text beginns, with the *aſcending* of *Chriſt*: and ends, with the *deſcending* of the HOLY GHOST. And, that was

Ioh. 14.17.16.

upon this day: And ſo, we are come, to CHRISTS *hodiè impleta eſt, This day is* Luc.4.21.
this Scripture fulfilled; the beſt application of every Text.

Our bookes tell us, the *Scripture* will beare foure ſenſes: All foure be in this; *The Summe.*
and a kind of *aſcent* there is in them.

Firſt, after the *letter*, and in due conſequence to the word immediately next before 1
this (the laſt word of the *Verſe*) which is, *Sinai*. It is a report of *Moſes*'s *aſcending*
thither. For, he, from the bottome of the red Sea, *went up* to the top of *Sinai*, leading
with him the people of *Iſrael*, that long had beene captive to *Pharao*: and there
received gifts, the *Law*, the *Prieſt-hood* (but above all) the *Arke of the covenant*, to
be the pledge of GODS *preſence* among them. This is the *Literall*.

This of *Moſes*, by *analogie*, doth King *David* applie to himſelſe. To his *going* 2
up to Mount *Sion*, and carrying the *Arke* up thither. For all agree, this *Pſalme* was
ſet, upon that occaſion. The very beginning of it [*Let* GOD *ariſe, &c.*] ſheweth 2 Sam.6.
as much: The *acclamation* ever to be uſed, at the *Arkes* removing, as is plaine by
Num. X. *Ver.* XXXV. Now, this was done immediately upon His conqueſt of the
Iebuſites: whom a little before he had taken *captives*, and made tributaries there. 2 Sam.5.
What time alſo, for honour of the *ſolemnitie*, *dona dedit*, he dealt *bread and wine, to* 2 Sam.6.19.
all the people, gift-wiſe (as we finde I *Chron.* XV.) This is the *Analogicall*: as *Moſes* 1 Chro.16.3.
to *Sinai*; ſo *David*, to *Sion*.

From theſe two, we ariſe to the *Morall* ſenſe: thus. That, as whenſoever *Gods* 3
people are carried captive, and made thrall to their enemies; as then, GOD ſeemeth
to be *put downe* and lie foyled for a time, that one may well ſay, *Exurgat* DEUS to
Him: So, when He takes their cauſe in hand, and workes their deliverance, it may
well be ſaid, *Aſcendit in altum*, He is *gone up* (as it were) to His high throne, or judgement-ſeate,
there to give ſentence for them. Ever, the *Churches depreſſing* is (as it
were) GODS owne *humiliation*; and their *deliverance* (after a ſort) His *exaltation*.
For, then He hath the upper hand. And this is the *Morall*.

Now from this we aſcend to the *Propheticall* ſenſe, *to the teſtimonie of Ieſus, which is* 4
the Spirit of all Prophecie. For, if in any *Captivitie* (as of *Egypt*, of *Babylon*) GOD Revel.19.10.
be ſayd to be *downe*: And, in any ſtrange *deliverance* (ſuch as thoſe were) to be
got up on high: in this of *Chriſt*, of all other, it is moſt pregnantly verified. That,
the higheſt *up-going*; higher than *Sion*, or *Sinai* farre: That, the moſt gracious *Triumph*,
that ever was. When the *Principalities and powers*, that had carried, not
Iſrael, but *mankinde*, all *mankinde* into *Captivitie*; they as *Captives*, were led before
His Chariot: attended, as it is in the next verſe before, with *twenty thouſands of Angells*. Verſe 17.
What time alſo, the *gifts* and *graces* of the HOLY GHOST were *ſhed*
forth plenteouſly upon *men*; which was, this very day: and GOD, not by a *wooden*
Arke, but by His owne *Spirit* came to *dwell among them*.

And, in this ſenſe, the true *propheticall* meaning of it, doth the *Apoſtle* deliver it to us, and we, to you. That, GOD, which ever and at all times, doth then, and at that time did moſt ſpecially ſhew the *valour* of His *victorie*, and the *bounty* of His *triumph*, when *He went up on high, &c.*

To put that in other order, which is it ſelfe, well ordered already, were but to confound it. *The Diviſion*
The order, as it ſtands, is very exact. 1 *Chriſts aſcending*, firſt: 2 Then, I.
the *Manner*: 3 And laſt, the *end* of it. 1 The *Aſcending*, in theſe: *Thou art gone up*, II.
&c. 2 The *Manner*, is *triumph-wiſe*; and that two waies: 1 *Leading His Captives* before
Him: 2 *Scattering His gifts* about *Him*. 3 And then thirdly, all to the *end*, that III.
GOD, by His SPIRIT (the true *Arke* of *His Preſence* indeed) *might reſt with us*
for ever. Or, you may (if you pleaſe) of theſe foure, make two moities: and give
the two former, to CHRISTS *aſcending*; the two latter, to the *Holy Ghoſts deſcending*,
in dona dedit hominibus; the peculiar of this Day.

I. *Chriſts Aſcending*: The *motion*. *T*Hou art gone up*, a *Motion*: and, *on high*, a Place. *Chriſt*, in His *aſcendent*, *going up*; *Chriſt*, *on high*, is a good ſight. A better ſight to ſee Him ſo, *tanquam aquila in nubibus*, than *tanquam vermis in pulvere*; an *Eagle* in the clowds, than a *worme* in the duſt, as a great while we did. Acts 1.9. To ſee a *cloud to receive Him*, than a *grave-ſtone* to cover Him. Better, *leading Captivitie*, than himſelfe led *captive*: Better, *receiving gifts for men*, than receiving *wrong* from them. Yet, it is ſtrange, Saint *Paul* (*Epheſ.* 4.) commenting upon this *verſe* (whereto we ſhall often have recourſe;) as we are looking at *His going up on high*, 1 *From whence* pulls us backe, and tells us of His being here downe below: Epheſ. 4.9. *In that He aſcended*, what is it (ſaith He) *but that He deſcended firſt?* A note, out of ſeaſon, one would thinke. But, he beſt knew, what was proper, and pertinent; and that is, that CHRISTS *going up*, is *aſcenſus poſt deſcenſum*.

And this, as it is for *His glorie*: (For, when one hath beene *downe*, then to *get up*, is twice to get up. Far more, for *His glorie*, than if He never had beene *downe*. And, the lower He hath beene *downe*, the more glorious is his *getting up*. *Bis vincit qui victus vincit*; Being overcome, to overcome, is *twice* to overcome: For ſo, he overcomes his overcomers, and that is a double victorie.) As, for *His glorie*; ſo, for *our good*. For, His being above, before He was below, is nothing to us. But being *below* firſt, and then, that He *went up*, that is it we hold by. As the *Sonne of God*, He *came downe*: As the *Sonne of man*, He *went up*. If, as the *Sonne of man*; there is hope, that the *Sonnes of men* may doe the like.

But, alwaies remember, there muſt be a *deſcent* before. *Aſcendit Angelus & factus eſt diabolus*: Why? He never *deſcended* firſt, and therefore is now in the *bottome of hell*. But, He that firſt *deſcended*, and *aſcended* after, is now in the *top of heaven*. To teach us, this high *top* muſt have a deepe *root*. He that is thus *high* now, was once *low* enough. We to be as He was, before we be as He is. Deſcending, by *humilitie*; con-deſcending, by *charitie*. For, he that ſo *deſcendeth* with Him, he it is, and none other, that ſhall *aſcend* up after Him. This is *Saint Paul*, upon *Aſcendiſti*, His *Motion*.

2 The *place* whither, *On high*. Now, will you heare him upon *in altum*, *on high*, the pitch of his motion? *On high*, is ſomewhat a doubtfull terme: if it be but to ſome *high mountaine* (as they 2 Kings 2.16. thought of *Elias*) it is *on high*, that. How *high* then? The *Apoſtle* takes the true altitude for us. Neither, to *Sion*, nor to *Sinai*, ſet one upon the other, and *Pelion* upon Luc. 19. *Oſſa* too; it is higher yet. So *high* (ſaith Saint *Luke*) *till a clowd came and tooke* Epheſ. 4.10. *Him out of their ſight*. And what became of Him then? That, the *Apoſtle* ſupplies: He came ὑπεράνω: ὑπὲρ *above*, ἀνὼ *aloft*: ὑπὲρ οὐρανῶν, ὑπὲρ πάντων τῶν οὐρανῶν, *above all the heavens*, even the very higheſt of them.

Keeping juſt correſpondence betweene his *high*, and his *low*. That, was *ad ima terræ*, to the *loweſt parts of the earth*, than which none lower, none beneath them. This was *ad ſumma Celi*, the higheſt top of the heavens, than which none higher, none above them.

So, *Exurgat Deus*, the firſt verſe is not enough: that was but from the lower parts of the earth, to the upper parts of it. *Aſcendat in altum*, *Let Him goe up on high*; Pſal. 57.5. *Set up thy ſelfe ô* LORD, *above the heavens*; there is His right place. And ſo now, He is where He ſhould be. This for *in altum*.

But, we muſt not ſtand taking *altitudes*: This is but the *gaze* of the *Aſcenſion*. Acts 1.11. The *Angells blamed the Apoſtles*; that blame will fall upon us, if we make but a *gaze* of it. What is there in it, *hominibus*, for us *men*?

Firſt, is He *gone up on high?* We may be ſure then, all is done and diſpatched here below. He would not hence *re infectâ*, till His errand were done, He came for.

All is diſpatched: for looke to the Text: He went not up till the battell fought, and the victorie gotten. For, the next point is, *Captivitie is led captive*. So, no more for Him here to doe: *Conſummatum eſt*. And after it was *conſummatum eſt* for us, no reaſon but it ſhould be *conſummatus ſum* with Him alſo. Ioh.19.30. Luke 13 32.

2 But though all be done here, all is not there; there *above*, whether He is *gone*. There is ſomewhat ſtill to be done for us. We have our cauſe there to be handled, and to be handled againſt a falſe and ſlanderous adverſarie (ſo *Iob* found him.) By means of His being there *on high*, *habemus Advocatum* (ſaith S. *Iohn*) *we have an Advocate*, will ſee it take no harme. And what were ſuch an one worth in place where. Iob 1.10. 2.5. 1 Ioh.2.1.

3 But as our caſe is (for the moſt part) we rather ſtand in need of a good *High-Prieſt*, to make *interceſſion*; than of a readie *Advocate*, to put in a *plea* for us. And He is there likewiſe to that end: *on high* within the *ſancta ſanctorum*, as a *faithfull High-Prieſt*, for ever to appeare, and to make an *atonement* with GOD for our tranſgreſſions. Thus, there, all is well. Heb.2.17.

4 But, how ſhall we do here, if He be gone up *on high* from us? Not a whit worſe: *Aſcenſor cæli, auxiliator* (ſaith MOSES, *Deut*. XXXIII. XXVI.) By being there, He is the better able to helpe us: to helpe us againſt our enemies. For, in that He is *on high*, He hath the vantage of the *high ground*; and ſo able to annoy them, to *ſtrike them downe*, and lay them flat (S. *Paul* found it:) yea, to *raine downe fire and brimſtone, ſtorme and tempeſt* upon them. Acts 9.4. Pſal. 11.6.

5 To helpe us againſt our wants. Wants, both *temporall*; (for, from *on high* He can *ſend downe a gracious raine upon His inheritance* to refreſh it:) and *ſpirituall*; for from *on high*, He did ſend downe the *gifts* and *graces* of the *ſpirit*, the *dona dedit* of this *Feaſt*, and of this Text, both. Looke to the Text. He is ſo gone up, that *our enemies are His captives*: we ſhall not need to feare, they can goe no further than their chaine. And, though He be gone; *dona dedit*, He is readie to ſupply us, upon our need, with all *gifts* requiſite. We ſhall not need to want: for, *no good thing will He with-hold from them, that have Aſcenſiones in corde*, that have their hearts upon Him and upon His *aſcenſion*: that lift up their hearts to Him there. Verſe 9. Pſal 84.5.

6 There is yet one, and I keep that (for it ſhall be the laſt.) In that He is *aſcended* into heaven, *Heaven* is to be *aſcended to*: *By the new and living way that is prepared through the veile of His fleſh*, a paſſage their lieth thither. They talke of *diſcoveries*, and much adoe is made of a *new paſſage* found out to this or that place: what ſay you to this diſcoverie *in altum*, this paſſage into the *land of the living*? Sure, it paſſes all. And this *diſcoverie* is here: and upon this diſcoverie, there is begunne a *commerce*, or *trade* of entercourſe, betweene heaven and us. The commodities whereof, are theſe *gifts*: (we ſhall after deale with them.) And a kind of *agencie*: CHRIST being there, for us; and the *Spirit* here, for GOD; either *Agent* for other. It is the happieſt newes, this, that ever came to mankind. For, *hominibus*, for *mankind* it is, He is *gone up*: for, that is to be repeated to all three, and every of them ἀπὸ κοινοῦ 1 *He is gone up on high*, for *men*; 2 *Led captivitie captive*, for *men*, 3 as well, as *received gifts* for *men*. Heb.10.20. Pſal.27.13.

His *going up* then, is not all for Himſelfe; ſome part (and that no ſmall part) *for us*. For, *thither* He is gone, *ut Præcurſor noſter (Heb*. VI) as our *fore-runner* or *Herbenger*, *Pandens iter ante nos* (ſaith the Prophet *Mica*) *to make way before us*. *To prepare a place*, and to hold poſſeſſion of it in our names (ſaith He Himſelfe.) Till (ſay the *Angels*) *as He was ſeene to goe up, ſo ſhall He likewiſe be to come downe againe*. Once more to *deſcend* (it is His laſt:) and upon it, His laſt *aſcending* into His high *Tribunall-ſeate*; there, as our favourable *Iudge*, to give us the *Ite benedicti*, the immediate warrant for our *aſcenſions*. And ſo He ſhall take our perſons thither, where He now is in our perſons, that *where He is, we may be there alſo*. And thus much, for His *going up on high*. Heb.6.20. Mica 2 13. Acts 1.11. Mat.25.23.

II. The *manner* of His *aſcending*. In Iubilee Pſal.47.5.

Now, the *Manner*, how He went. *Aſcendit* DOMINUS *in jubilo*, ſaith the XLVII. *Pſalme*, a proper and peculiar *Pſalme* for this day. For, this is the *fiftieth day*, and *fifty* is the number of the *Iubilee* : we muſt looke for a *Iubilee* ever at *Pentecoſt*. He *went up in Iubilo*. Now, to a *Iubilee*, there goe two acts: 1 The *releaſing of Priſoners*, one. 2 And the *new giving* or granting *eſtates gratis* (*dona dedit*) the other. And both are here.

In *triumph*.

He went up in *triumph*, as a *Romane Victor* up to the *Capitol*; as *David*, after his conqueſt, up to *Sion* : ſo He, to the *Capitol* in *heaven*, to the *Sion* that is above; the *high and holy places made without hands*. Now, two *actus triumphales* there were: 1 One, *Captives* led bound before the *Chariot* : 2 The other, caſting abroad of new coine, or (as they called them) *miſſilia*, among the multitude. And theſe two are in this. This, the manner of *His going up*, like the *Iewes Iubilee*, like the *Heathens triumph* . 1 Firſt then, of His *valour*, in His *victorie*; *leading His captivitie*. 2 Then, of His *bounty*, in His *Triumph*; *diſperſing His gifts*.

I
Leading captivitie captive.

Of the firſt. Here is a *Captivitie* led in *triumph*. A *Triumph* is not but after a *victorie* : nor a victorie, but upon a *battell* : and (ever) a battell preſuppoſeth *hoſtilitie*; and that, ſome *quarrell*, whereupon it grew. His *aſcenſion* is His *triumph*; His *Reſurrection*, His victorie; His *death*, His *battell*; His quarrell is *hominibus*, about us *men*, for another captivitie of ours, that had happened before this.

I aske then, what was this *Captivitie* here? Of *whom?* when *taken?* when *led?* (For, *taken* it muſt be, before it can be *led* in *triumph*.) Some interpret it by *Satan*, ſay, it was by Him, and the *power of darkeneſſe*. Some other, that it was *Adam* and all his progenie : and ſo, we are in it too. And both ſay well : they and we were taken together. For, when they were taken *captives*, we that then were in their hand and power, as *captives* to them, were taken together with them. So both were *taken*; and by CHRIST, both : but not both alike. Both were *taken*, but not both *led*. They were *taken*, and *led* : we are taken and *let goe*. And not let goe barely, but rewarded with *gifts*, as it is in the *Verſe*. Both theſe are within the compaſſe of this *Pſalme*.

Col.2.19.

To begin with this of the *Verſe* : we find it more particularly ſet downe, *Col.* II. There, of the *Principalities and powers of hell*, it is ſaid, CHRIST *ſpoiled them, made a ſhew of them, triumphed over them in His owne perſon*.

1 Cor.15 54.

With theſe He had battell at His *death*, and then He ſeemed to loſe the field. But, up againe He got at His *Reſurrection* : and then got the day, carried the victorie cleare. For loe, as with a trumpet, the *Apoſtle* ſoundeth the victorie, *Abſorpta eſt mors in victoriâ, death is ſwallowed up in victorie*.

But what was the *quarrell?* That, began about us, *hominibus* : (In every branch, we muſt take in that word.) For no other quarrell had He, but that theſe, whom He leads away *captive* here, had led us *captive* away before.

Pſal.138.8.
Eſa.64.8.
1 Cor.6.20.
1 Pet.1.15,19.

And the *quarrell* was juſt : for, we were *His* : twice *His*. 1 *His* once, by *creation*, the *worke of His hands*. 2 His againe now, by *redemption*, the *price of His bloud*. He had no reaſon to loſe that, was *His* quite. It ſtood not with His honour, to ſee them carried away without all recoverie.

Gen.3.6.
Rom.7.23.
1 Pet.2.11.
1 Pet.2.19.

But, how came we *captives?* Looke to *Gen.* III. There ye find *Lex membrorum*, (as S. *Paul* calleth it;) *fleſhly luſts* (as S. *Peter*;) a *garriſon*, that lieth in us, even in our loines, and *fight againſt our ſoules*. They ſurpriſed *Adam* (and, *of whom one is overcome, his captive he is*.) So was he led away *captive*, and in him all mankind. The effect whereof ye ſee, at CHRISTS comming. The *ſpirit* of *error* had (in a manner) ſeazed on all the world. And, if *Error* had taken his *thouſand*; *Sinne* had his *ten thouſand* (we may be ſure:) And this was the firſt *captivitie*, under the power of *Satan*. For, *Sinne* and *Errour* are but leaders under him; take to his uſe : and ſo all mankinde held *captive of him at his pleaſure*. And, O the thraldome and miſerie, the poore ſoule is in, that is thus held and hurried under the *ſervitude* of *ſinne* and *Satan*! The Heathens *piſtrinum*, the *Turkie Galleyes* are nothing to it. If any have felt it, he can underſtand me, and from the deepe of his heart will crie, *Turne our captivitie O Lord*.

Pſal.126.4.

Will ye then ſee this *Captivitie* turned away, and thoſe, that tooke us, taken themſelves? Looke to His *reſurrection*. *Agnus occiſus eſt*, is true; like a *lambe* He died; Revel. 5.
but that was, reſpect had to His *Father*. To Him, He was a *Lambe* in all *meekeneſſe*, to ſatisfie His *juſtice*, and to pay Him the *ranſome* for us, and for our enlargement, whoſe priſoners juſtly we were. That paid, and juſtice ſatisfied, the *hand-writing of the Law, that was againſt us*, was delivered Him, *and He cancelled it*. Col. 2. 14.
Then had He good right to us. But *death*, and *he that had the power of death*, the *divell*, for all that, would not Heb 2. 14.
let Him goe, but detained Him ſtill wrongfully. With them, the *lambe* would do no good: So, He tooke the *Lion*. Died a *lambe*, but roſe a *Lion*, and tooke on, like a *Lion* indeed; *broke up the gates of death*, and made the gates of braſſe flie in ſunder: trod on the *Serpents head* and all to *bruiſed* it; *came upon him, tooke from him his armour wherein he truſted, and divided his ſpoiles*. Luc. 11. 22.
(So it is in the *Goſpell*; So, in this *Pſalme*.) Till He had *right*, He had no *might*; was a *lambe*. But, He had no ſooner *right*, but He made His *might* appeare; was a *Lion*: *Et vicit Leo de tribu Iuda*. His *right* was ſeene Revel 5. 5.
in His *death*; His *might*, in His *Reſurrection*.

Ye ſee them *taken*: Now, will ye ſee them *led*. Of this victorie, this (here) is the *triumph*. And, if ye will ſee it more at large, ye may, in the Prophet *Hoſee* 13. Hoſee 13. 14.
and out of him, in the *Apoſtle* (I *Cor*. XV.) *death* led *captive* without His *ſting*: *Hell* 1 Cor. 15. 55, 56.
led, as one that had *loſt the victorie*: The *ſtrength of ſinne (the Law) rent*, and *faſtened to His Croſſe*, enſigne-wiſe: The *Serpents head bruiſed* borne before Him in triumph, as was *Goliah's* head by *David* returning from the victorie. And, this was His *triumph*.

So then, upon the matter, here is a double *captivitie*, a firſt and a ſecond. 1. A firſt, and in it *captivans*, they; and *captivata*, we. 2. A ſecond, and in it *captivans*, He; and *captivata*, they. They tooke us, and He tooke them. And this is the *Iubilee*; that He, that was overcome, did overcome; and they, that had overcome, were overcome themſelves. That *captivans* is become *captivata*, and *captivata*, is brought out of *Captivitie* and ſet at libertie. For, the *leading* of this *Captivitie*, was the turning away of ours.

The *five Kings (Gen*. XIV.) tooke *Sodome*, and caried *Lot* away *priſoner*: Comes me *Abraham* upon them, takes the *five Kings*, and *Lot* in their hands: So *Lot*, and they (both) became *Abrahams captives*. The *Amalekites* (1 *Sam*. XXX.) *tooke Ziklag, Davids towne*, his *wives, children, and all his people*. *David* makes after them, takes *Amalek*, and with them, his owne flocke too: and ſo became maſter of both. So did the *Sonne* of *Abraham*, and the *Sonne* of *David*, in this captivitie, here.

For all the world, as an *Engliſh ſhip* takes a *Turkiſh Galley*, wherein are held many *Chriſtian Captives* at the oare. Both are taken, *Turkes*, and *Chriſtians*; both become priſoners to the *Engliſh ſhip*. The poore ſoules in the *galley*, when they ſee, the *Engliſh ſhip* hath the upper hand, are glad (I dare ſay) ſo to be taken: they know, it will turne to their good, and in the end, to their letting goe. So was it with us, we were the children of this *captivitie*. They, to whom we were *captives*, were taken *captive* themſelves, and we with them. So, both came into CHRISTS hands: They and we, His priſoners both. But with a great difference. For, they are carried in triumph, to their confuſion (as we ſee) and after condemned to perpetuall priſon and torments. And we, by this new *captivitie*, rid of our old, and reſtored to the Rom. 8. 21.
libertie of the Sonnes of GOD. So that, in very deed, this *captivitie* fell out to prove our felicitie: we had beene quite undone, utterly periſhed, if we had not had the good hap, thus to become CHRISTS priſoners.

It is not good (ſimply) to be taken *captive*: but thus, it is. For, *felix captivitas capi in bonum*: He is taken in a good houre, that is taken for ſo great a good. A happy *captivitie* then, may we ſay: indeed, ſo happy, as no man can be happy, if he be not thus taken priſoner by CHRIST. It is the only way to enjoy true liberty. And this, for this great *Captivitie* here *led*.

Other inferior *Captivities* there be, in this life, and thoſe not lightly to be regarded neither. But, this of *Mankinde* is the maine: the reſt, all derived from this, and but pledges of it. We have lived to ſee, that *Aſcenſor Cæli*, was *Auxiliator noſter*, and *Ductor captivitatis noſtræ*, even this way.

In LXXXVIII. the *invincible Navie* had ſwallowed us up quicke, and made full accompt to have led us all into *captivitie*. We ſaw them *led*, like a ſort of poore *Captives* round about this *Iſle*, ſunke and caſt away, the moſt part of them, and the reſt ſent home againe with ſhame. Eight yeares ſince, they that had vowed the ruine of us all; and, if that had beene, the thraldome of this whole land: they were *led captives* in the litterall ſenſe, (we ſaw them) and brought to a wretched end before our eyes. So, He, that here did; ſtill can, and ſtill doth *lead captivitie captive* for the good of His. Take theſe as remembrances here below; but looke up beyond theſe to our great *captivam duxiſti* here: And make this uſe of both, that we, both theſe Luc.1.74, 75. waies, *being delivered, out of the hands of our enemies*, and from the *ſlaverie of Satan*, might *ſerve Him*, whoſe *ſervice is perfect freedome, in righteouſneſſe and holineſſe before Him, all the daies of our life*.

And this for the firſt point of *Aſcendit in Iubilo*, (a principall part whereof was the releaſing of captives.) And ſo much for the *triumph* of His *Victorie*: Now for the bounty of His Triumph. In that, His *valour*; valour in *leading captivitie*: In this, His *magnificence*, magnificence in *diſtributing His gifts*.

Scattering His gifts.

Accepit dona. All this while, there hath beene nothing, but *going up*: Here now, there is ſomething *comming downe*, even *Love*, with his handfull of *gifts*, to beſtow them on us: which is the ſecond part; even His largeſſe or bounty, as it were the running of the *Conduits with wine*, or the caſting abroad of His new coyne, among the lookers on, on this, the *great and laſt day of the Feaſt*, the concluſion or ſhutting up of His *Triumph*. This is the day of *dona dedit* in kinde, and *dona dedit*, the high honour of this *Feaſt*. Alwaies, the height of His place, the glorie of His triumph, makes Him not forget us, we ſee by this. He ſends theſe for a token, that He is ſtill mindfull of us.

Foure points there be in it. 1 *Received*, firſt: 2 Then, *gifts*: 3 Thirdly, *for men*: 4 And laſt, an enlargement of this laſt word *men*; for ſuch *men*, as of all men, ſeemed leaſt likely to get any of them, *Even for His enemies*.

Accepit, Dedit. * Epheſ.4.8.

Received. The *Prophet* here ſaith, *Dona accepit*; the *Apoſtle* he ſaith, * *dona dedit*; and both true: *Accepit & dedit*; for, *accepit ut daret*: He did *give*, what He *received*; for, He *received to give*. So, what He *received* with one hand, he *gave* with the other. For, He *received* not for Himſelfe, but for others; Not, to keepe, but, to part with them againe. And, part with them He did, witneſſe this day, the day of the *giving*.

Received, from whom? Whoſoever the party was, He received them from, He ſeemes to ſtand well affected to us. It is the *Father*. And we ſee, He ſaid true Ioh.20.17. of Him, *I goe up to my Father, and to your Father*; that is, yours as well as mine. Which appeareth, in His Fatherly goodneſſe, ready to part with them to us. Yet, not immediately to us; but, by Him, to us: that, ſeeing by whoſe hands they come, we might know, know and acknowledge both, for whoſe ſake, both He *giveth*, and we *receive* them. We, of Him: He, of His *Father*; but, for us, and for our uſe.

2 *Dona.*

Received *gifts*. Alas poore captives! Never thinke of any: *Tantùm libera nos* is all, they ſay. Free us onely, and we deſire no more. This one *gift* is enough, will richly content them, Even the gift of libertie, we even now ſpake of. Enough for them; but, not enough for Him, Iam.4.6. *The Scripture offereth greater grace.* He will let them goe, but not let them goe away empty; ſend them away *rewarded*, and not with one *gift*, but plurally, *dona*; with many. So many, as in the next verſe, He ſaith, they be even *laden* with them. And, not give them againe their former eſtate freely (the *Iubilee* of the *Law*;) but, a farre better than that was, even in *Heaven*, which is farre beyond the *Lawes*, and is (indeed) the *Iubilee* of the *Goſpell*.

To ſpeake of theſe *Gifts* in particular, one houre-glaſſe will not ſerve, they be ſo many. To recapitulate *dona in Dono*, all in one: It is the *gift* of *gifts*, the *Gift* of the HOLY GHOST, the proper *Gift* or *Miſſile* of this day. *O ſi ſcires Donum Dei* (ſaith our SAVIOUR of it) if wee but knew this *Gift*! And GOD grant, we may know it (that is) that we may receive it; for, then we ſhall, but otherwiſe, we ſhall never know it: For, *nemo ſcit, niſi qui acceperit*; *but he that receiveth it*, no man knoweth it. Iohn 4. 10. Revel.2.17.

But, GOD it is, this *Gift*. The *Text* is direct: *This giving* is, to the end, GOD *may dwell with us*. That cannot be, if *Hee* that is *given*, were not GOD. So then, *Man* He carried up to *Heaven*: GOD He ſent downe to *earth*: Our fleſh is there, with GOD; His *Spirit*, here, with us. *Felix captivitas*, wee ſaid before; *Felix cambium*, may we now ſay: A *happie Captivitie*, that; a *bleſſed exchange* for us, this.

This is but one: it is expreſſed plurally; *Dona*, many: There be many in it. It is, as the *Arke of the Covenant*: the *Arke* was not emptie, no more is this. The *two Tables*, that teach the *heart*; the *hidden Manna*, that feedeth the *ſoule*; the *Cenſer*, that perfumeth all our prayers; the *Rod*, which makes us doe (as it ſelfe did) of *withered* and *dead*, to *revive* and *floriſh* againe. Great varietie of *gifts* there are in it, and all are *feathers* of the *Dove* mentioned in this *Pſalme* (*verſe* 14.) either, the *ſilver feathers* of her *wing*; or the *golden* of her *necke*; For, all are from her. They are reduced all to two: 1 The *Giſts* (*1 Cor*.12.) 2 The *Fruits* (*Gal*. 5.) The *gifts* knowne by the terme *gratis data*: The *fruits* pertaining to *gratum faciens*. But the *gratum faciens* being to every man for himſelfe: The *gratis data*, for the benefit of the *Church* in common. Theſe later are ever reckoned the proper, and moſt principall *dona dedit* of this day. And indeed, they are all in all. For, by them are the Siens planted, on which the other (the *fruits*) doe grow. 1 Cor.12.4. Galat.5.22.

And ſo it is. For, what were the true and proper *gifts* this day ſent downe, were they not a *few tongues*? And thoſe *tongues* had *heads*, and thoſe *heads* belonged to *men*, and thoſe *men* were the *Apoſtles*. Vpon the point, theſe *gifts*, in the end, will fall out, to prove *men*: The *Gift* ever leading us to the *Office*, and the office to the *Perſons*, by whom it is borne. Act.2.3.

In the place (*Epheſ*.4.) where the *Apoſtle* comments upon this verſe, and upon this word *gifts*: aske him, What the *gifts* be? He will tell us, *Ipſe dedit quoſdam Apoſtolos*, He gave ſome *Apoſtles*, ſome *Prophets*, ſome *Evangeliſts*: Theſe were of the *Gifts*. Theſe three now are gone, their date is out. But, in the ſame period, Hee puts *Paſtors* and *Doctors* too; and them wee have ſtill, and they are all the remaines, that are now left, of the *dona dedit* of this day. A point, I wiſh to be well thought on: that, for theſe *gifts*, this *Feaſt* is holden; that for theſe, wee keepe this high Holy-day. Epheſ.4.11.

What, and are theſe ſuch goodly *Gifts*? Yea, the *Apoſtles*, *Prophets*, *Evangeliſts*, wee grant: For, wee love *to build Sepulchers*, as well as the *Phariſees*: They muſt be *dead*, yet we eſteeme them. O if we had lived in the *Apoſtles* dayes, we would have made othergates account of them, that we would. We know, how our *Fathers* then did; wee would even have done the ſame. For thoſe, we have left, it is daily heard and ſeene, how poore a rate wee ſet on them. This we finde: The *Apoſtles* themſelves, were faine to *magnifie* their owne *Apoſtleſhip*, and to ſay: Well they *hoped*, the day would come, when their *peoples faith* were as it ſhould be, that they alſo ſhould be *eſteemed according to their meaſure*; that is, better than they were. So that, they were undervalued. I will not ſay the ſame of theſe, which are all, that are now left of this *dona dedit*: that, of theſe *Holy-day gifts*, there is but a working-day accompt. Yet, theſe are they, that daily doe reſcue men and women laden with ſinnes, 2 Cor.10.14.

and ſo *captives to Satan*, from *Satans captivitie*, and take them priſoners to CHRIST. Theſe they, by whoſe meanes and miniſtery, are wrought in us thoſe impreſſions of grace, which we call the *fruits* of the *Spirit*, the price whereof is above all worldly *gifts* whatſoever. And, if GOD *dwell among us*, theſe be they, by whoſe *doctrine* and *exhortation* we are *edified*, (that is) framed and reared up, a meet building for Him.

Act.20.28. Truely, if we did but ſeriouſly thinke of *Ipſe dedit*, who *gave*; of *Spiritus Sanctus poſuit*, who *placed them*; Nay, if but of the *Feaſt* it ſelfe we hold; it would be better than it is, if not for theirs, for the very *Feaſts* ſake. For, why keepe we it? For theſe *dona dedit*, plaine. And how prize we them? I liſt not tell, how meanely. This I ſay then: Either eſteeme them otherwiſe, or what doe wee keeping it? Put downe the *Feaſt*, wipe the day of *Pentecoſt* out of the *Kalendar*, keepe it no more hardly. Never keepe ſo high a *Feaſt*, for ſo low a matter. But, if we will keepe it, make better reckoning of *Dona dedit hominibus*, than hitherto we have, or preſently we doe.

3
Hominibus. Now, the parties from whom all theſe: *Hominibus. Aſcendit, duxit, dedit*, all for *hominibus*, for *men*. *For men*, He *aſcended up on high*; *For men*, He *led captivitie*; *For men*, He *received* theſe *Gifts*. They, the ciſterne into which all theſe three ſtreames doe flow. As GOD, of GOD, He *received* them; that, as *Man*, to *Man*, He might *deale* them. I will tell you Saint *Pauls* note upon this word (and indeed, it is the onely cauſe, for which He there bringeth in this *verſe*:) The number, that it is, *Hominibus*, not *Homini*. To *men*, among them: To every one, ſome; Not to any one, all. For, no one man is *hominibus*; and *hominibus* it is, He deales them to. None, ſo compleat, but he wants ſome: none ſo bare left, that he wants all. A note (if well digeſted) which would cauſe this faſtidious diſdaine to ceaſe, we have one of another. *The ſpoiles are divided to them of the houſhold* (*Verſ.* 12.) come not all to one mans
Heb.2.4. hand: They be μερισμοῖς (*Heb*.II.) by proportion and meaſure, part and part. So that, any man, though he want this *gift* or that; have not all; if he have but ſome to doe good, and doe good with that ſome, need not be diſmayed. He is within the verge of CHRISTS bountie, of *Dona dedit hominibus*.

4
Etiam inimicis. The laſt, is the enlargement of His largeſſe of this clauſe in the Grant: *For men*; Yea, for ſome *men*, ſome ſpeciall men (may ſome ſay) ſuch as *Abraham*, and *David*, GODS *friends*: but not for *His enemies*; nor for ſuch, as I. Yes: אף סררים *even for His enemies*; even for *His Rebels* (ſo is the nature of the word) even to them, this day, is He willing to part with *His gifts*. *His enemies?* why, the devils themſelves are no more, but ſo, but *His enemies*: what, for them? No: it is *hominibus, etiam inimicis*; It is not *dæmonibus*: So, they are out cleare. But, for *men*, though *His enemies*, there is hope in this clauſe. And ô the bountifulneſſe of GOD, that there is hope even for them, that He ſo farre enlargeth the *gifts* of His *Feaſt*!

Luke 24.47. Will yee but heare His *Commiſſion* given about this point? This it is: That *remiſſion of ſinnes* (the chiefe *gift* of all) *in His Name, be proclaimed to all Nations*. (And, all Nations then (in a manner) were within the *Apoſtles Cum inimici eſſemus*.) But, that is not it, but the laſt words that follow: That this Proclamation ſhould be made, *beginning at Ieruſalem*. At *Ieruſalem?* why, there, all the injuries were done Him, all the indignities offered Him, that could poſſibly be offered Him, that could poſſibly be offered by one *enemie* to another. Begin there? why the *ſtones* were yet moiſt with His *bloud*, ſo lately ſhed, ſo few dayes before, as ſcarce drie at the Proclamation-time. Well yet, there begin: This is *etiam inimicis* indeed. Enough, to ſhew, He would have *His enemies* ſhould be the better for this day: *Feſtum charitatis*, this right.

And will ye now ſee this put in execution? This very day, ſo ſoone as ever theſe *gifts* were come, S.*Peter* thus proclaimes, That *Holy and Iuſt One ye have beene the betrayers and murtherers* of Him (that is *inimicis* (trow I) in the higheſt degree.) Well yet, *repent and be baptized, and your ſinnes* (yea even that ſinne alſo) *ſhall be done away*, and ye ſhall receive the *gift* of the HOLY GHOST. They, that had laid Him full low, paſt ever *aſcending* (as they thought) even they have their parts in His *Aſcenſion*. They, that *bound* Him as *priſoner*, He looſes their *captivitie*. They, that did *damna dare* to Him, He doth *dona dare* to them. All, to ſhew, *Etiam inimicis* is no more than the truth: and what would we more? Then, let no man deſpaire of his part in theſe *gifts*; or ſay, I am ſhut out of the *Grant*: I have ſo lived, ſo behaved my ſelfe; never *dwell with* GOD, I. Why, what art thou? A *captive*? Nay, art thou an *enemie*? Why, if *de hominibus, etiam inimicis*; if a *man*, though an *enemie*, this Scripture will reach him, if he put it not from him. The words are ſo plaine: for *men*, yea though *His very enemies*.

Verſ. 1.

See then, what difference is betweene the two *Feaſts*: The *Reſurrection* (the firſt *verſe* of the *Pſalme*) *Let* GOD *ariſe, and let His enemies be ſcattered*, (that is) *Inimici dæmones*, or *men*, that put Him from them. But now, at this, *Let* GOD *ariſe, and let His enemies* (that were, and would not be) *be gathered*, and let *thoſe that hate Him* (and now hate themſelves for it) *flye unto Him*. It is the *feaſt* of *Pentecoſt* to day. This is the day for *etiam inimicis*: To day, He hath *gifts* even for them too. And thus much for the latter part, and ſo, for the whole *Triumph*.

III.
The end, *that* GOD *might dwell* among men.

The *end* now, why all this. *Hominibus*, for *men*, that GOD *may dwell among men*. GOD, that is, the whole *Trinitie*, by this *Perſon* of it. Why? *dwelt* He *not among men* before? He did. I know not well, whether it may be called *dwelling*; but ſure never ſo did before, as ſince theſe *gifts* came from *Him*.

1
Dwell, not *viſit*.

Did not *dwell* (they call it *viſiting*) then: *went* and *came*, and that was all. But, ſince, He came to ſettle Himſelfe, to take His reſidence; not, to *viſit* any longer, but even to *dwell* among them.

2
Among men, at large.
Pſal. 76. 1.
Gen. 9. 27.
Ephes. 4. 10.

Nor *among men*, before; but, among ſome men. He was *cooped up* (as it were:) *Notus in Iudæâ Deus*, and there was all. Since, the *fulneſſe of the Gentiles* is come in; *Iaphet* into *Shem's tents*: All nations, His neighbours; all intereſſed in *Him* and His *Gifts*, alike. Saint *Paul* upon this *verſe*, He *aſcended, Vt impleret omnia. Impleret*, His: *omnia*, ours. *Filled* with His *gifts*, He: *full, all*; that is, all the compaſſe of the earth full of His fulneſſe.

It is for love, even φιλανθρωπία, for His *love* of *men*, that makes Him deſire thus to *dwell* with us. This is evident, by this *captivitas ſoluta*, and theſe *dona diſtributa*; by this *Captivitie led* (that is) by His fighting for it: by theſe *gifts* given (that is) by His bidding for it; that all this He doth, and all this He gave, and all for no other end but this. So as, *quid requirit Dominus?* on His part; *quid retribuam Domino?* on ours; all is but this, *ut habitet nobiſcum Deus*, that the true *Arke of His Preſence* (His *Holy Spirit*) may finde a place of reſt with us.

Our dutie.
2 Chron. 6. 41.

What ſhall we doe then? ſhall we not yeelde to Him thus much, or rather, thus little? If He have a minde to *dwell in us*, ſhall we refuſe Him? It will be for our benefit: we ſhall finde a good neighbour of Him. Shall we not then ſay (as they did to the *Arke*) *Ariſe, O Lord, into thy reſting place*.

To prepare Him a place.

But firſt, two things would be done. 1 The *Place* would be meet: 2 And the *uſage* or entertainment according. For the *Place*, Never looke about for a ſoile, where: The place, are we our ſelves. He muſt dwell *in us*, if ever He dwell among us. *In us* (I ſay) not beſide us: שכינה is the word, and ſo it ſignifieth, *Sic inter nos, ut in nobis*.

1 Cor. 3. 16.

And if ſo, then *Locus* and *Locatum* would be ſutable. A *Dove* He is: He will not come but *ad tecta candida*, to no foule or ſootie place. *Ointment* He is: powred Hee will not be, but into a cleane, and ſweet; not into a ſtinking or lothſome phiall. To hold us to the word: GOD He is; and *Holy* is His title: So would His place be, an *holy place*; and, for GOD, a *Temple*. You know, who ſaith, *Templum Dei eſtis vos*. *Know ye not, ye are the Temples of* GOD, *if He dwell in you?*

2 To entertaine Him. Verſe 16.

But, it is not the *place* (though never ſo commodious) makes one ſo willing to *dwell*, as doth the good uſage, or reſpect of thoſe, in the midſt of whom it is. *Here will I dwell, for I have a delight* (ſaith He.) It would be ſuch, as to *delight* Him (if it might be:) but ſuch, as at no hand to *grieve* Him. For then, He is gone againe; *Migremus hinc* ſtraight, and we force Him to it. For, who would *dwell*, where he cannot *dwell*, but with continuall griefe.

And, what is there, will ſooner grieve Him, and make Him to quit us, than diſcord or diſ-union? Among divided men, or mindes, He will not *dwell*. Not, but where unitie and love is. In vaine, we talke of the Spirit without theſe. *Aarons ointment*, and the *dew of Hermon* (both types of Him) ye know what *Pſalme* they belong to: It begins with, *habitare fratres in unum*. It is in this *Pſalme* before (*verſe*.9.) *where men are of one minde in an houſe*, there He delights to be. This very day, they that received Him, were ὁμοθυμαδὸν, *with one accord, in one place*. That ὁμοθυμαδὸν is the *Adverb* of the *Feaſt*. And the *Apoſtle*, in his comment on this *verſe*: No better way (ſaith hee) to preſerve the *unitie of the Spirit* (or the Spirit of unitie, chooſe you whether) than in the *bond of peace*. To ſay truth; who would be hired to dwell in *Meſech*, where nothing is but continuall jarres and quarrells? Such places, ſuch men, are even as *torrida Zona*, not habitable by the *Spirit*, by this *Spirit*. But for the other ſpirit, the ſpirit of *diviſion*, they are: *Vt habitet dæmon inter eos*, a fit place for the *Devill*, to dwell among ſuch. Thinke of this ſeriouſly, and ſet it downe, that, *at Salem is His Tabernacle*: and *Salem* is *peace*, and ſo the *Fathers* reade it, *In pace factus eſt locus Ejus*. Make Him that place, and He will ſay, Here is my reſt, *here will I dwell, for I have delight therein*.

Pſal.133.1. Epheſ.4.3. Pſal.120.5. Pſal.76.2.

We ſaid even now: to *dwell among us*, He muſt dwell *in us*: And, *in us*, He will *dwell*, if the *fruits* of His *Spirit* be found in us. And, of His *fruits*, the very firſt is *Love*. And the *fruit* is, as the *tree* is. For, He Himſelfe is *Love*, the eſſentiall *Love*, and *Love-knot* of the *undivided Trinitie*.

By the *Sacrament*.

Now, to worke *love* (the undoubted both *ſigne* and meanes of His *dwelling*) what better way, or how ſooner wrought, than by the *Sacrament* of *love*, at the *Feaſt* of *love*, upon the *Feaſt-day* of *Love*; when *Love* deſcended with both his hands full of *gifts*, for very *love*, to take up His *dwelling* with us?

You ſhall obſerve: there ever was and will be, a neere alliance, betweene His *dona dedit hominibus*, and His *dona reliquit hominibus*; The *Gifts* He ſent, and the *Gifts* He *left* us. He left us the *gifts* of His *body* and *bloud*. His *body broken*, and full of the characters of *love*, all over. His *bloud ſhed*, every drop whereof is a great drop of *Love*. To thoſe which were ſent, theſe which were left (*love, joy, peace*) have a ſpeciall connaturall reference, to breed and to maintain each other. His *body*, the *Spirit* of *ſtrength*; His *bloud*, the *Spirit* of *comfort*: Both, the *Spirit* of *Love*.

This *Spirit* (we ſaid) we are to procure, that it may *abide* with us, and be *in us*. And what is more intrinſecall in us, abideth ſurer, groweth faſter to us, than what we eat and drinke? Then, if wee could get a *ſpirituall meat*, or get to *drinke* of the *Spirit*, there were no way to that. And behold, here they be. For, here is *ſpirituall meat*, that is, breeding the *Spirit*; and here we are all made *drinke* of one *Spirit*, that there may be but one *ſpirit* in us. And we are all made one *bread*, and one *body*, knead together, and preſſed together into one (as the *Symboles* are, the *bread*, and the *wine*;) *So many as are partakers of one bread*, and *one cup*, the *bread of life*, and the *cup of bleſſing*, the *communion of the Body* and *Bloud* of CHRIST. And, in figure of this, even King *David* dealt theſe two (*bread* and *wine*) in a kinde of reſemblance to ours, when the *Arke* was to be brought home, and ſeated among them; the *Arke* in type. And we to doe the ſame, this day, when the *Arke* in truth did come, and will come to take up His reſt in us.

1 Cor.10.3,4. 1 Cor.12.13. John 5.33. 1 Cor.10.16. 1 Chron.16.3.

Will ye now heare the end of all? By this meanes GOD ſhall *dwell with us* (the perfection of this life:) and He dwelling *with us*, we ſhall *dwell with Him* (the laſt and higheſt perfection of the life to come.) For, with whom GOD *dwelleth* here, they ſhall dwell with him there, certainly. Grace He doth give, that He may *dwell with us*;

and *glory* He will give, that we may *dwell with Him*. So may *He dwell*; *He with us*: ſo may we *dwell*; *we with Him*, eternally. So, the *Text* comes about round. It began with an *aſcenſion*, and it ends with one: began with CHRISTS: ends with ours. *He aſcended*, that GOD *might dwell with us*; that, GOD *dwelling with us*, we might, in the end, *aſcend* and *dwell with* GOD. *Hee went up on high*, that the SPIRIT might *come downe* to us below; and, that *comming downe*, make us goe the ſame way, and come to the ſame place, that He is. *Sent Him downe to us*, to bring us *up to Him*.

Where, wee ſhall no leſſe truly than joyfully ſay: *This is our reſt for ever*. To which reſt, *Aſcenſor cæli, Ductor captivitatis, Largitor donorum*, He that is *gone up* to *heaven*, the *Leader of Captivitie*, the Great *Receiver*, and *Giver* of theſe *Gifts*, vouchſafe to bring us: That, as this *Feaſt* is the period of all the *Feaſts* of the yeare; So this Text, and the end of it, to *dwell with* GOD, may be the end of us all: of our *deſires*, here; of our fruition there. Which, &c.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT GREENVVICH, on the XXIX. of *May, A.D.* MDCXV. *being* WHITSVNDAY.

LVKE CHAP. III. VER. XXI, XXII.

Now it came to paſſe, when all the people were baptized, and that IESVS *alſo was baptized, and did pray, the heaven was opened:*

And the HOLY GHOST *came downe upon Him, in a bodily ſhape like a dove, and there was a voice from heaven, ſaying, Thou art my beloved* SONNE, *in whom I am well pleaſed.*

The *Feaſt* of tee HOLY GHOST. This is the Feaſt of the HOLY GHOST. And here have we in the Text, a viſible deſcending of the HOLY GHOST.

The *comming downe* of the HOLY GHOST upon CHRIST. Another there was, beſides this, *Acts* II. But this hath the vantage of it, three wayes: *Dignius.* 1 The worthineſſe of the *Perſon.* Here, it *deſcends upon* CHRIST, who alone is more worth than all thoſe there. *Antiquius.* 2 The prioritie of *time*; This here was firſt, and that other, the HOLY GHOST but at the ſecond hand. *Communius.* 3 The generality of the *good:* That other was proper but to one calling (of the *Apoſtles*) only. All are not *Apoſtles*; all are *Chriſtians*. This of CHRISTS concernes all *Chriſtians*; and ſo the more generall by farre.

The *Feaſt* of *Baptiſme.* That it is of *baptiſme*, is no whit impertinent neither; for, this is the Feaſt of

Baptiſme. There were *three thouſand, this day baptized by the Apoſtles* (the firſt *Chriſtians* that ever were.) In memory of that *Baptiſme*, the *Church* ever after held a ſolemne cuſtome of *baptizing*, at this Feaſt. And many, all the yeare, reſerved themſelves till then; (thoſe except, whom neceſſitie did cauſe to make more haſte.)

The *baptiſme-day* of the firſt *Chriſtians*. Acts 2.41.

But, upon the point, both *Baptiſmes* fell upon this day. That, wherewith the *Apoſtles* themſelves were *baptized*, of *fire*. And that, wherewith they *baptized the People*, of *water*. So that, even this way, it is pertinent alſo.

The *baptiſme-day* of the *Apoſtles*. Acts 2.3. 41.

To looke into the Text, there is no man but at the firſt bluſh will conceive there is ſome great matter in hand. 1 Firſt, by the *opening of heaven:* for, that *opens* not, for a ſmall purpoſe: 2 Then, by the ſolemne preſence of ſo great Eſtates at it: for, here is the whole *Trinitie* in perſon. The SON *in the water*, the HOLY GHOST *in the Dove*, the FATHER *in the voice*. This was never ſo before, but once: Never but twice, in all; in all the Bible. Once in the Old Teſtament, and once in the New. In the Old, at the *creation*, the beginning of *Geneſis*. There finde we GOD, and the *Word* with GOD creating, and the *Spirit of* GOD *moving upon the face of the waters*. And now here againe, at CHRISTS *chriſtening* in the New.

CHRISTS *baptiſme* a high *myſtery*.
The *preſence* of the whole *Trinitie*.
1 At the *Creation*. Gen. 1.1, 2, 3.
2 At *Chriſts Chriſtening*.

The faces of the Cherubins are one toward the other: (that is) there is a mutuall correſpondence betweene theſe two. That, was at the *creation:* this, a *creation* too; *If any be in* CHRIST, *he is a new creature of this new creation*. That was the *Geneſis*, (that is) the *generation* of the World: this, the παλιγγενεσία (the *Apoſtles* word) that is, the *regeneration*, or ſpirituall *new birth*, whereby we be borne againe the *Sonnes of* GOD. And better not borne at all, than not ſo *borne againe*.

Exod. 5 20.
That, a *new creation*. 2 Cor. 5.17.
That, a *new generation*. Tit 3.5.

This then, being every way as great; (indeed, the greater of the twaine) meet it was, they all ſhould preſent themſelves at this, no leſſe than at that; and every one have His part in it (as we ſee, they have.) All (I ſay:) ſeeing the Commiſſion for *Baptiſme* was to runne in all their Names, and it ſelfe ever to be miniſtred accordingly.

The *commiſſion* for it. Matth. 28 19.
The *execution* of it.

To lay forth the members of the diviſion: A double *Baptiſme* we have here: Double for the *Parties*, and double for the Parts.

For the *Parties*; we have here two *Parties*. Firſt the *People*. Then CHRIST.

For the *Parts*; we have here two parts. For this firſt (both of CHRIST and the *People*) was but *Iohns Baptiſme*, was but *Baptiſmus fluminis* (as they call it) *water-baptiſme*. But, there is another part beſides to be had, even *Baptiſmus Flaminis*, the *Baptiſme* of the HOLY GHOST.

The Diviſion
1 CHRISTS.
2 The *Peoples*.
CHRISTS and the *Peoples*.
In *water*.
In the HOLY GHOST.

That ſecond part is ſet downe in a ſequele of foure:

1 For firſt, after *Iohns baptiſme*, CHRIST *prayes*. 2 Then, after His *prayer*, *Heaven opens*. 3 After Heaven open, the HOLY GHOST *deſcends*. 4 Laſtly, after His deſcent, *comes the voice*. And theſe foure make up the other part, and both together a full *Baptiſme*.

Of theſe then in order. 1. Of the *Peoples baptiſme*. 2. Of CHRISTS *baptiſme*. CHRISTS 1 by *water*, and then 2 by the HOLY GHOST. In which, the foure: 1 CHRISTS *prayer*, 2 *Heaven open*, 3 the *Dove*, and 4 the *Voice*.

1
2

I.
The *Peoples baptiſme.*

Matth.3.6.
For their Sins.
Act.19.4.
1 Tim.6.9.
2 Pet.2.22.

IT *came to paſſe, that when, &c.* Two *Baptiſmes* we have here: 1 The *Peoples* firſt. 2 Then CHRISTS. How it ſhould *come to paſſe,* the *People ſhould be baptized,* we ſee good reaſon: but not how it ſhould *come to paſſe,* that CHRIST alſo. The *People,* they *came confeſſing their ſinnes;* and ſo needed the *baptiſme of repentance:* ſo was *Iohns baptiſme.* For, the *People* not being βαπτιζόμενοι, *baptized,* but (to uſe the *Apoſtles* word) βυθιζόμενοι, even ſouſed over head and eares in their ſinnes, in *many fooliſh* and *noyſome luſts, which drowne men in perdition, Tanquam ſus à volutabro,* they had need to be *waſhed* from the *wallow* of their *ſinne,* they had long lyen in.

For their very righteouſneſſe.

In quarum Sentent.

Eſay 64.6.

And not onely for their *ſinne:* even their righteouſneſſe (take it at the beſt) even that, was not ſo cleane, but it needs come to *baptiſme: Vtpote ſtillantes quotidiè ſuper telam juſtitiæ, ſaniem concupiſcentiæ* (they be Pope *Adrians* owne words) As dropping every other while, upon the web of thoſe few good workes we doe, ſuch ſtuffe; the *Prophet* reſembles it to ſo homely a thing, as I liſt not tell you, what it is: but it is *pannus menſtruatus,* engliſh it who will. Reaſon then, for the *People:* And not onely for *fæx populi,* but even *flos populi,* to be *baptized.* It might well *come to paſſe,* that.

The *Peoples childrens baptiſme.*
1 Pet.2.2.
Iob 14.4.
Pſal.51.5.
Ezek.16.6.
* Iob 14.5.

Yea reaſon, that even they, who of all the reſt, ſeeme leaſt to need it, the *Peoples children,* ἀρτιγέννητα βρέφη, the poore *new-borne babes.* For, being *conceived of uncleane ſeed* (*Iob:*) and, *warmed in a ſinfull wombe* (*David:*) at their *birth, polluted no leſſe in ſinne, than in their bloud* (*Ezekiel;*) there is not * *Infans unius diei ſuper terram* (as the Seventie reade it) Not a childe a day old, but needs *baptiſmus lavacri,* if it be but for *baptiſmus uteri;* the baptiſme of the Church, if it be but for the baptiſme, it had in the wombe. Let the people then be baptized in GODS name: good and bad, men and children and all.

II.
CHRISTS *baptiſme.*
It may ſeeme CHRIST was not to be *baptized.*
1 Pet.1.19.
1 Pet.2.22.
2 Cor.5 21.
Acts 19.4.

Sed quid facitis baptizantes IESVM? (As *Bernard* askes at His Circumciſion, *Quid facitis circumcidentes Puerum hunc?* What doe you *circumciſing* Him, in whom nothing ſuperfluous? So here) What doe you *baptizing* Him, in whom nothing uncleane? What ſhould He doe being *baptized?* How *comes that to paſſe?* Goe waſh your ſpotted lambes and ſpare not: this *Lambe* is *immaculate,* hath not the leaſt *ſpot* upon Him. *Qui non fecit peccatum* (it is *Paul;*) *Qui non novit peccatum* (it is *Peter:*) Neither *did,* nor *knew ſinne:* He hath none to *repent of;* what ſhould He doe at the *baptiſme of repentance?*

Matth.3.14.

Pſal 114.5.

One might well aske, Why did not the *Baptiſt* repell Him finally? Not ſay: *I have need to be baptized of thee,* (that is) *Thou haſt no need to be baptized of me:* that was too faint; that, was not enough: But, Thou haſt no need to be *baptized* at all. Yea, one might well aske the *water* (with the *Pſalmiſt;*) *Why it fled not,* and *Iordan, why it was not driven backe,* at this *baptiſme?*

Yet CHRIST was *baptized.*

Yet the *Verſe* is plaine: that, *with the People,* CHRIST *alſo was baptized.*

How *came this to paſſe?* Why *baptized?* Why *with the People?*

It may ſeeme of very *humilitie,*
Iohn 13.15.

Was it this; though He needed it not, yet for *Exemplum dedi vobis,* He would condeſcend to it, to give all a *good example* of *humilitie;* as He did, at His *Maundie,* when He *waſhed His Diſciples feet?*

Verſe 16.

Indeed, I muſt needs ſay, great *Humilitie* there was in it; as at His *Circumciſion,* to take on Him, the brand of a *Malefactor:* ſo here, to ſubmit Himſelfe to the *waſhing* proper to *ſinners* only. 2 Then againe, not to take it alone, but to take it at the hands of one ſo far inferiour to Him, as he reckoned not himſelfe *worthy to ſtoope and unlooſe His ſhoolatchet.* 3 Againe, that not *baptized* onely, but *baptized with the People.* Not, S. *Iohn* come and baptize Him at home; but, with the multitude, the meaneſt of them: they, and He together. And when? Not upon a day by Himſelfe, but, *when they*. And where? not in a baſon by Himſelfe, but even in the Common River, with the reſt of the meiny. When, and where, they; Then, and there, He.

Not of *humilitie*, but of *juſtice*.

This (ſure) was great *Humility*; and to it we well might, and gladly we would aſcribe it: but that, Himſelfe will not let us ſo doe. For when the *Baptiſt* ſtrained courteſie at it, He bade, let be, *Thus it behoved, implere omnem juſtitiam. Iuſtitiam* (marke that:) No courteſie but *juſtice*; He makes a matter of *juſtice* of it; as if *juſtice* ſhould not have beene done (at leaſt, not *all juſtice*) if He had not beene *baptized*.

Matth.3.15.

The *juſtice* in CHRIST two wayes conſidered.

Why, what *juſtice* had beene broken? what peece of it? if He had not. To ſhew you, how *this comes to paſſe*; we are to conſider CHRIST, as having two capacities (as they terme them.) So are we to conſider Him (the ſecond *Adam*:) For ſo doe we the firſt *Adam*: as, a *perſon* of himſelfe; and, as the *Author of a Race* or *Head of a Societie*. And, even ſo doe we, CHRIST: Either as *totum integrale*, a perſon entire (they call it a *body naturall*;) or, as *pars communitatis* (which they call a *body politike*) in conjunction, and with reference to others: Which others are His *Church*; which *Church*, is His *body*. They His *body* and He their *Head* (ſo told us often, by the *Apoſtle*.) And, as *by Himſelfe* conſidered, He is *Vnigenitus*, the onely begotten, hath never a brother: ſo, as together *with the people*, He is *Primogenitus inter multos*, the firſt begotten among many brethren.

1 Cor.15.22.
Ephes.1.22,23.
Iohn 3.16.
Rom.8.22.

Not as *by Himſelfe from us*:

To apply this, to our purpoſe. Take CHRIST *by Himſelfe*, as ſevered from us; and no reaſon in the world, to *baptize* Him. He needed it not. Needed it not? Nay, take Him ſo; *Iordan* had more need come to Him, than He to *Iordan*, to be cleanſed. *Lavit aquas Ipſe, non aquæ Ipſum*, the waters were *baptized* by Him, they *baptized* Him not: He went into them, *Vt aquæ nos purgaturæ priùs per Ipſum purgarentur* (it is *Epiphanius*) that they which ſhould cleanſe us, might by Him firſt be cleanſed. It is certaine; ſo, Hee received no cleanneſſe, no vertue; but vertue Hee gave, to *Iordan*, to the waters, to the Sacrament it ſelfe.

In Anchorato.

But as *part of one body with us*.

But then, take Him the other way, as in conjunction *cum populo*, they and Hee *one bodie*, and the caſe is altered. For, if He be ſo *cum populo* with them, as He be one of them; as He be, a part of a *body with them* (a principall Part I grant, yet *part* though) reaſon would, He doe as they doe, part and part alike. *Inaſmuch* (ſaith the *Apoſtle*) *as the children were partakers of fleſh and bloud, Hee alſo tooke part with them*. And ſo, inaſmuch as they *baptized*, Hee alſo tooke ſuch part as they, both went to *baptiſme* together. For (*ut pars toti congrua*) a kinde of *juſtice* there is in it, they ſhould ſo doe.

Hebr.2.14.

Not onely *as part with us*, but as *for us* alſo.

But if we looke a little further, then ſhall we finde greater reaſon yet. A *part* He is; and parts there be, that in ſome caſe undertake for the whole; as the arme, to be let bloud, for all the body. And *it came to paſſe*, that ſuch a part He was; He undertooke for us. For, in His *baptiſme* He put us on; as we *put Him on*, in ours. Take Him then, not onely as *cum populo*, but as *pro populo*; not onely, as *nobiſcum*, but as *pro nobis*: Put Him in the caſe, the Prophet doth, *Poſuit ſuper Ipſum iniquitates omnium noſtrûm*, put upon *Him* the *tranſgreſſions of us all*: Put Him as the *Apoſtle* puts Him, *Factus eſt peccatum pro nobis*, make Him *ſinne, for us*; put all our ſinnes upon Him; and then, it *will come to paſſe*, He will need *baptizing*: He will need that, for me and thee, that for Himſelfe He needed not, and *baptiſme* in that caſe, may well be miniſtred unto Him.

Gal.3.27.
Ephes.5;.6.
2 Cor.5.21.

To waſh off our *ſinnes*.

Nay then, as in another caſe the Prophet ſaith, that *all Lebanon was little enough to finde wood for a Sacrifice*: So may we in this, that *all Iordan is little enough to finde water to His baptiſme*. A whole River too little, in that caſe. For, being firſt *baptized* (as I may ſay) in ſo many millions of ſinnes, of ſo many millions of ſinners (in ſo foule *a puddle*;) well might He then be *baptized*, if it were but to waſh away that His former *foule baptiſme*. Well might it *come to paſſe* then.

Eſay 40.16.

What *baptiſme waſheth ſinnes off*:
Not *water*.

One onely ſcruple remaines: How *Iordan* or any water could doe this; *waſh* away *ſinne*? To cleare it ſhortly; the truth is, it could not. It is no [a] *water*-worke, without

[a] Iob 9.30.

b Ier.2.22.

out ſomewhat put to it, to helpe it ſcoure. But, nothing on Earth: Not, if you put to it [b] *Nitre, much Sope, Fullers-earth, the hearbe Borith* (ſay the Prophets) all will not doe; it will not off, ſo. Therefore, this of His in *Iordan* did not, could not doe the feat, otherwiſe, than in the vertue of another to follow. For, after this was paſt, *He ſpake of another baptiſme, He was to be baptized with.* And that was it indeed: That, the *fountaine, that was opened to the houſe of Iſrael, for ſinne and for uncleanneſſe*: that was *baptiſmus ſanguinis*. For, *without bloud*, without the mixture of that, *there is no doing away ſinne.*

Chap.12.50. Zech.13.1. Hebr.9.22.

But the *baptiſme* of *bloud*. a Matt. 26.36. b Iohn 19.13. c Mark.15.22. d Iohn 19.34. e 1 Iohn 1.7.

And ſo was He *baptized*. And He had *trinam merſionem*: [1] One in *Gethſemane*, one in *Gabbatha*, [3] and a third in *Golgotha*. [a] In *Gethſemane*, in His *ſweat of bloud*. [b] In *Gabbatha*, in the *bloud*, that came from the *ſcourges* and *thornes*: and in [c] *Golgotha*, that which came from the *nailes* and the *ſpeare*. Specially, the *ſpeare*: There, met the two ſtreames, of [d] *water and bloud*, the true *Iordan*, the bath or *laver*, wherein we are [e] *purged from all our ſinnes*. No ſinne, of ſo deepe a die, but this will command it, and fetch it out. This in *Iordan*, here, now, was but an undertaking of that, then; and in vertue of that, doth all our *water-baptiſme* worke. And therefore, are we *baptized* into it: not into His *water-baptiſme*, but into His *Croſſe-baptiſme*; not into His *baptiſme*, but into His *death*. *So many as are baptized, are baptized into His death*: It is the *Apoſtle, Rom.* VI. 3.

Our dutie out of CHRISTS *baptiſme.*

To take our leave of this point. This may be ſaid: If it be *juſtice*, that CHRIST come to *baptiſme*; much more, that the *People*. And how then comes it to paſſe, that there is ſuch ſacrilegious pride in ſome of the *People*, that (as if no ſuch thing were) ſet ſo light by it as they doe? and that, not *Iohns* (as this was;) but CHRISTS owne *baptiſme*? Be ſure of this, if CHRIST thus did, to countenance and credit *Iohns baptiſme*; becauſe it was the *ordinance* of GOD: much more His minde is, to give countenance, and to have countenance given, to His owne, which is GODS *ordinance*, of a farre higher nature.

Chap.7.30.

And, if the LORD, thought not much, to come to the *baptiſme* of His ſervant: He will thinke much, if the ſervant come not, to the *baptiſme* of his LORD. This of His then, is but a leſſon to us, to invite us thereto: and we to take it as the *voice*, that ſpake to Saint *Paul* (*Act.* XXII. 16.) *Et nunc quid moraris? Surge, ablue peccata tua*: And now *why ſtay you?* why protract you the time? *Vp, waſh away your ſinnes*, with all the ſpeed you may. For, if when the *People was baptized*, CHRIST was ſo: much more ſtrongly it holds; when CHRIST Himſelfe is ſo, that then, the *People ſhould and ought to be baptized.*

The ſecond part of *Chriſts* baptiſme.

Now CHRIST *is baptized*. And no ſooner is He ſo: but, He fals to His *Prayers*. *Indigentia mater orationis* (we ſay:) Want begets *prayer*: Therefore, yet there wants ſomewhat. A part, and that a chiefe part of *baptiſme*, is ſtill behinde.

1 CHRISTS prayer for ſomewhat yet wanting. 1 Iohn 5. 6. For the *baptiſme of the Holy Ghoſt.* 1 Iohn 5.7, 8. Deut.19.15.

There goes more to *baptiſme*, if it be as it ſhould be, than *baptiſmus fluminis*: yea (I may boldly ſay) there goes more to it, if it be as it ſhould, than *baptiſmus ſanguinis*: CHRIST *came in water and bloud, not in water onely, but in water and bloud*: that, is not enough, except the *Spirit* alſo *beare witneſſe*. So *baptiſmus Flaminis*, is to come too. There is to be a *Trinitie* beneath, [1] *water*, [2] *bloud*, and [3] *the Spirit*, to anſwer to that above: but (the *Spirit's baptiſme* comming too) *in the mouth of* all *three*, all is made ſure, all eſtabliſhed throughly. This is it, Hee *prayes* for as *man*.

The baptiſme of bloud we are quit of.

For, the *baptiſme of bloud*, that was due to every one of us (and each of us to have beene *baptized* in His owne bloud; to have had three ſuch immerſions;) that, hath CHRIST, quit us of. When He was asked, by the Prophet, *How His robes came ſo red?* He ſayes, *He had beene in the wine-preſſe*; but, there He had beene, and that *He had trod, alone*: *Et vir de gentibus non fuit mecum, And not one of the People with Him*, none but He, there; in that: ſpares us, in that.

Eſay 63.23.

But the other two parts, He ſets downe preciſely to *Nicodemus* (and in him, to us all:) ¹ *Water,* ² and *the* HOLY GHOST: Now, the HOLY GHOST we yet lacke. So doth Saint *Paul, baptized in the Sea, and in the Cloud* : by the *Sea* meaning the *elementary part*, by the *Cloud* the *celeſtiall part* of *baptiſme*. Now, that of the *Cloud*, we have not yet. So doth Saint *Peter* : the *doing away the ſoile of the fleſh* (that, *Iordan* can doe) but that, wherewith *the conſcience* (or *ſoule*) *ſhould be preſented before* GOD; that is ſtill wanting. And the *baptiſme* of *the body*, is but the *body* of *baptiſme*; the *ſoule* of *baptiſme*, is the *baptiſme* of the *ſoule*. Of the *ſoule*, with the *bloud of* CHRIST, by the hand of the HOLY GHOST: as, of the *body*, with *water*, by the *hand* of the *Baptiſt* : without which, it is but a *naked, a poore, and a dead element*.

But not, either of water, or of the Holy Ghoſt. Ioh.3.5. 1 Cor.10.2. 2 Pet.3.21. Gal.4.9.

Saint *Paul* tells us (*Col.* II.) that beſides the *Circumciſion*, that was the *manufacture*, there was *another, made without hands* : There is ſo, in *baptiſme*, beſides the hand ſeene, that caſts on the water; the vertue of the HOLY GHOST is there, working, without hands, what here was wrought.

Col.2.11.

And for this, CHRIST *prayes* : that, then it might, might then, and might ever, be joyned to that of the *water*. Not in His *baptiſme* onely, but in the *Peoples*; and (as He afterwards enlarges His *prayer*) in all others, that *ſhould ever after, beleeve in His name*. That, what in His (here) was, in all theirs might be; what in this firſt, in all following; what in CHRISTS, in *all Chriſtians* : *Heaven* might *open, the* HOLY GHOST *come downe*, the *Father be pleaſed to ſay over the ſame words, toties quoties*, ſo oft, as any *Chriſtian mans* childe, is brought to his *baptiſme*. CHRIST hath *prayed*, now.

CHRISTS *prayer* for the *Holy Ghoſt.* Iohn 17.20.

2 *The opening of heaven.*

See the force of His *prayer*. Before it, *Heaven* was mured up, no *Dove* to be *ſeene*, no *voice* to be *heard, Altum ſilentium*. But ſtraight upon it (as if they had but waited the laſt word of His *prayer*) all of them follow immediately.

Heaven opens, firſt. For, if when the *lower heaven was ſhut three yeares, Elias was able with his prayer to open it* (it is our SAVIOUR, in the next *Chapter* following) *and bring downe raine* : The *prayer* of CHRIST (who is more of might, than many ſuch as *Elias*) ſhall it not be much more of force, to enter the *Heavens of heavens*, the higheſt of them all, and to bring downe thence, the *waters above the heavens*, even the *heavenly graces of the Holy Spirit*?

Chap.4.25. Iames 5.18. *For the bringing downe the waters above the heavens.* Iohn 7.39.

For ſo, when our SAVIOUR cryed (*Iohn* VII.) *If any be a-thirſt, let him come to me, and I will give him of the waters of life* : This (ſaith Saint *Iohn*) *He ſpake of the Spirit*. For, the *Spirit* and His *graces* are the very ſupercoeleſtiall waters : one droppe whereof, infuſed into the waters of *Iordan*, will give them an admirable power, to pierce even into the innermoſt parts of the ſoule: and to *baptize it*; (that is) not onely take out the ſtaines of it, and make it cleane; but further, give it a tincture, luſtre, or gloſſe: for, ſo is *baptiſme* properly, of βάπτω, taken from the *Dyers fat*, and is a *dying* or giving a freſh colour, and not a bare *waſhing* onely.

Apoc.7.14.

Alwayes, the *opening of heaven*, opens unto us, that no *baptiſme* without *heaven*, *open* : and ſo, that *baptiſme* is *de cælo, non ab hominibus*, from *heaven* not of *men*. So was it here : So is it, to be holden, for ever. 2. And from *heaven* : not *clanculùm* (as *Prometheus* is ſaid to get his *fire*) but ἀνεωχθῆναι, orderly, by a faire doore ſet open; in the view of much people : for, all that were preſent, ſaw the impreſſion in the skie. Which *doore*, was not mured up againe: For, we finde it ſtill *open*, *Apoc*. IIII. and we finde, that *keyes were made, and given* of it, after this. 3. And all this; that, there might not onely be a paſſage for theſe downe: but for us up. For, *heaven gate, ab hoc exemplo*, doth ever *open* at *baptiſme*; in ſigne, he that new commeth from the Font, hath then, right of entrance in thither. Then (I ſay) when, by *baptiſme* he is *cleanſed* : For before, *Nihil inquinatum, Nothing defiled, can enter there*.

2 To ſhew, *baptiſme* is *from heaven.* Chap.20.5. By a doore open. Apoc.4.1. Matth.16.19. To ſhew our *right to enter heaven.* Apoc.21.27.

3 Out of *heaven open*, what.

Out of *heaven* now *open*, ſomewhat is *ſeene*, and ſomewhat *heard*. ¹ *Seene* : a *Dove deſcend*; the *Apparition*. ² *Heard*; *Tu es filius meus*; the *Voice*. Vnder one, the teſtimony *Viſus & Vocis*, of *hearing* and *ſight* both : that, *Sicut audivimus, ſic & vidimus*, that,

Pſal.48.8.

that, *as we ſee, we heare*; and backe againe, *as we heare, ſee*: which is, as much as can be, to make full faith.

The *Apparition.*
1 The *Holy Ghoſt.*

1. The *Apparition.* Wherein the points are ſix: 1. *The* HOLY GHOST.] Firſt, that perſon: For, the Perſon, *by whom* CHRIST *was conceived*; by the ſame, it was moſt convenient, *Chriſtians* ſhould alſo be. But to goe higher: The Perſon, that was Author of *Geneſis* the *generation,* meeteſt to be Author likewiſe of *regeneration.* The ſame perſon, and in the ſame element: The element, whereof all were made, and wherewith all were *deſtroyed* after; that, with the ſame, all ſhould be ſaved againe: the *water* it ſelfe, now becomming *the Arke*; the *drowning water,* the *ſaving Arke,* as S. *Peter* noteth. That, as then by *His moving on the waters,* He put into them a life and heat to bring forth: ſo now, by His comming downe upon them, He ſhould impregnate them to a better birth. That, as His Title is, the *Lord and Giver of life,* He might be the *Giver of true life* (that is) *eternall life*: whereto this life of ours, is but a paſſage or entrie; and not otherwiſe, to be accounted of.

2 Pet. 3.5, 6.
1 Pet. 3.20, 21.
Iohn 3.5.
Tit. 3.5.
Symbol. Nicen.

2 *Came downe.*
Pſal. 139.7.

2. The HOLY GHOST *came downe*:] that is to ſay, in His ſigne or ſymbole, the *Dove.* Otherwiſe, the *Spirit of* GOD neither goes up, nor *comes downe*: it is every where; beneath, as well as above: but (by a familiar phraſe in Scripture) what the *Dove* did, that repreſented Him; that, is He ſaid, to doe.

3 *Vpon Him.*
Gen. 1.2.
Iohn 1.33.

3. Came downe *upon Him*:] which, is a degree yet further, than in *Geneſis.* There, He did but *move* or flutter *over the waters* (enough, for that effect, then:) here, He commeth nearer; *lights and abides upon Him*: (which argues a greater worke in hand.) And which argues too, a greater familiaritie to grow, betweene the *Spirit* and our *nature*: For, a bird (we know) is familiar, when it doth ſo; *light upon* one, and *ſtay* too. But, all this He doth, not to make Him to be ought; but to ſhew Him onely, to be. *Vpon us* when He *comes,* it is to conferre ſomething: Not ſo, *upon* Him: from the firſt minute of His *Conception,* He had the *Spirit without meaſure.* To conferre nothing; onely, to declare, that this was *He,* that to *Iohns water-baptiſme,* ſhould have power, to adde the HOLY GHOST, and ſo make it His owne for ever after.

Iohn 3.34.

4 *In a bodily ſhape.*
Iohn 1.33.

4. Vpon Him *in a bodily ſhape.*] For, His *comming* being to *beare witneſſe* to *Iohn,* and to all, that *this was He*: Convenient it was, He ſhould *appeare,* and ſo *have a bodily ſhape,* to come into the face of the Court, and there to be *ſeene,* and taken notice of, as Witneſſes uſe to be. And one end it was, why His *baptiſme* was ſet, at the time when all the *Peoples* was: that ſo, all the *People* might ſee, and ſo take notice of the HOLY GHOST, and indeed of the whole *Trinitie.*

5 In the ſhape *of a Fowle.*
Exod. 25.20.
Eſay 6.2.
Iohn 3.8.
Pſal. 18.10.

5. What *ſhape* then? of what creature? All things quicke in motion, as *Angels,* as the *Wind* (whereto He is elſe-where compared) are ſet forth with *wings*: *the wings of the wind.* Of one with *wings* then; as moſt apt, to expreſſe the ſwiftneſſe of His operation, in all His workes; but ſpecially, in this. None of the other kinde of creatures, though never ſo light of foot, can ſufficiently ſet forth the quickneſſe of His working. He *goes* not; He *flies,* He: *Neſcit tarda molimina*; that He doth, He is not long in doing: therefore, *in ſpecie volatilis,* in the *ſhape* of a *thing flying.*

6 In the ſhape *of a Dove.*
Cant. 5.12.

6. And among thoſe of that kinde, in the ſhape *of a Dove,* as fitteſt for the purpoſe in hand. Not ſo much, for that, it is noted to *love the waters* well (ſpecially *cleare waters,* as theſe now be, after CHRIST hath purified them;) That, is not all: But indeed, ſpeciall choice is made of it, to ſet forth to us the nature and properties of the HOLY GHOST: which have many wayes reſemblance with thoſe of this creature.

And I will not go to *Pliny* for them, nor to any heathen Writer of them all. For the Word of GOD, the word of GOD hath ſufficient. To that, we will hold us.

1
Noah's Dove, for the *olive branch.*
Gen. 8.11.
Rom. 8.23.
Gal. 5.22.

There, the firſt *Dove* we finde, is *Noah's Dove with the Olive branch in her bill,* a ſigne of *peace*; *peace,* which is the *very firſt fruits of the Spirit.* It is *Tertullians* note, this: That, as after the *deluge* (the worlds *baptiſme,* as it were) the firſt meſſenger of *peace,* was the *Dove*: So is it here againe juſt; after CHRISTS *baptiſme,* the *deluge* or drowning of that which indeed *drowned the world* (that is) of ſinne, the very ſame apparition of the *Dove,* and with another manner of *peace* than that; but, with *peace,* in both.

2. Next have you *Davids Dove*, for the *colour : Pennæ Columbæ de-argentatæ*, with *feathers ſilver-white :* to note *candor Columbinus*, *white* as a *Dove*, not *ſpeckled* as a bird of *divers colours*. And (to the ſame effect) *Salomons* Spouſe, *for the eye :* three ſeverall times, there ſaid to have, *oculos Columbarum*, eyes ſingle and direct as a *Dove*; not leering as a *Fox*, and looking divers waies : *Oculos Columbinos*, not *Vulpinos*.

2 *Davids Dove* for the *colour*.
Pſal. 68. 13.
Ier 12. 9.
Salomons, for the *eye*.
Cant. 1. 14. 4. 1. 5. 12.

3. Then *Eſay*'s *Dove*, for the *voice : Gemebat ut Columba*, in patience *mourning*, not in impatience *murmuring* or repining : For, *carmen amatorium*, her voice. And no other voice to be heard, from the firſt Church. Now, they are aſhamed of that voice : it is not *gemebant ut columbæ*, but *rugiebant ut Vrſi*; to *groyne* they begin like *Beares*, but not *mourne* any more like *Doves*. No ſuch voice to be heard now : that, put to ſilence.

3 *Eſaies Dove* for the *voice*.
Eſa. 38. 14.
Eſa. 59. 11.

4. And laſt our Saviour CHRISTS owne, that is, *innocent as Doves :* harmeleſſe, both for *bill* and *claw :* not bloudy or miſchievous. Who ever heard of a *Dove*, that drew bloud, or did any miſchiefe to any ?

4 *Chriſts Dove* for *bill* and *claw*.
Mat. 10, 16.

Now, *qualis ſpecies, talis Spiritus*, ſuch as the *ſhape* was, ſuch is the *Spirit :* and theſe all foure properties of it, in the *Holy Ghoſt*. 1 He a *Spirit*, that *loves* ὁμοθυμαδὸν *men of one accord* (as was ſeene this day.) 2 *Et qui fugit fictum*, cannot abide theſe new trickes, meere fictions indeed, feined by feined *Chriſtians*; partie propoſitions, halfe in the mouth, and halfe in the mind. 3 And when He ſpeaketh, *ſpeaketh for us with ſighs not to be expreſſed*, ſuch is His *Love*, and ſo earneſt. 4 And *hurts* none : not when He is a *Dove* (as here :) No not, when He was *fire*; but *innoxius ignis*, even then.

The *properties* of the *Spirit*, like.
Acts 2. 1.
Sap. 1. 5.
Rom. 8. 26.
Acts 2. 4.

2. And as theſe in the *Spirit, that came downe :* ſo the very ſame, in CHRIST, *upon whom* He *came downe*. The *Spirit* a *Dove*, and CHRIST a *Lambe*, like natur'd both; what the one, in the kinde of *Beaſts*; the other; in the kind of *Fowles :* that we may ſee, the *Holy Ghoſt* lighted right. *Super quem ? Vpon whom ſhall my Spirit reſt ?* ſaith GOD in *Eſay :* and he anſwers, *Super humilem, On the humble and meeke. Humble and meeke ?* Why, *Diſcite a Me, Learne* both thoſe of Me (ſaith CHRIST) For *I am both*, and a *Maſter* profeſſed in them both. 2 The *Spirit* of *the olive-branch* (that is) *peace*, on *Him :* For *Ipſe eſt pax noſtra*, He is our *Peace*. 3 The *Spirit* that loves *omni fictione carentes* (that is) all that hate *aquivocations*, on *Him :* For, *never was there guile found in His mouth*. 4 And laſtly, the *harmeleſſe Spirit*, on *Him :* for, He was ſo, too; would *not breake a bruiſed reed* (He) *nor quench flaxe, though it did but ſmoke*. Doe no hurt at all.

The *like properties* were *in Chriſt*.
Ioh. 1. 29.
Eſa. 57. 15. 66. 2.
Mat. 11. 29.
Epheſ. 2. 14.
1 Pet. 2. 22.
Mat. 12. 20.

3. Thirdly, what He is in Himſelfe : and what He is, on whom He *deſcended* : that, the very ſame, ſuch for all the world, doth He make His Church, *homogenea cum homogeneis*, like nature, like properties, *per omnia*. And, it is not ſo much (all this) to ſhew His nature, as to ſhew His operation : Nor, what He found in CHRIST, as, what He workes in *Chriſtians : Quâ animâ animet, quos ſpiritus ſpiret*, what ſoule He puts into them, what manner *Spirit* He makes them of : That He even endues them, with theſe qualities of the *bird*, whoſe *ſhape* He made choiſe of, to preſent Himſelfe in. *Quâ ſpecie*, in Him : ſhewes *quo ſpiritu*, in us. To wit, It makes them *peaceable*, to love *ſingleneſſe* in *meaning*, *ſpeaking*, and *dealing*, to *ſuffer harme*, but to *doe* none.

The *like properties* to be in *Chriſtians*.

Peace, *ſinceritie*, *patience*, and *innocencie*, theſe be the *ſilver-feathers* of this *Dove :* They be vertues, and (which is more) *virtutes Baptiſmales*, the very *vertues of our Baptiſme :* No *Chriſtian*, to be without them : to be found in all, where the *humidum radicale* of *Baptiſme*, is not cleane dried up.

Pſal. 58. 13.

The *Holy Ghoſt* is a *Dove*, and He makes CHRISTS *Spouſe* (the *Church*) a *Dove :* a terme, ſo oft iterate in the *Canticles*, and ſo much ſtood on, by S. *Auguſtine* and the *Fathers*, as they make no queſtion, *no Dove, no Church*. Yea, let me adde this : S. *Peter*, when the *keyes* were *promiſed*, never but then, but then (I know not how) he is called by a new name, and never but there, *Bar-jona*, that is, *Filius Columbæ*. But ſo he muſt be, if ever he will have them. And his Succeſſours, if they claime, by any other fowle; painted keyes they may have, true *keyes* they have none. For ſure I am, *Extra Columbam* out of that *Church*, that is, ſuch and ſo qualified, *non eſt Columba*,

Chriſts Church a *Dove*.
Cant. 2. 10. 14. 5. 3. 6. 8.
Mat. 16. 17.

Ioh. 20.22,23.

there is no *Holy Ghoſt*; and ſo no *remiſsion of ſinnes*. For, they goe together, *Receive the Holy Ghoſt, whoſe ſinnes ye remit, they are remitted.*

They that make the Church no *Dove.*

Iudic.9.15.

And, what ſhall we ſay then, to them, that will be *Chriſtians* (that they will) and yet have, *nihil Columbæ*, nothing in them of the *Dove*; quit theſe qualities quite, neither *bill*, nor *eye*, nor *voice*, nor *colour*: what ſhall we ſay? This; that *Ieſuites* they may be, but *Chriſtians* (ſure) they be none. No *Doves eye*; Fox-eyed they: Not *ſilver-white feathers*, but particoloured: No *gemitus Columbæ*, but *rugitus Vrſi*: not the *bill* or *foot*, of a *Dove*, but the *beake* and *clawes* of a *Vulture*: No *Spirit* of the *Olive-branch*, but the *ſpirit* of the *bramble*, from whoſe *roote went out fire to ſet all the Forreſt on a flame.*

A *chaſing away* of this *Dove.*

Acts 2.41. 46.

Ye may ſee, what they are, they even ſeeke and doe all, that in them lies, to chaſe away this *Dove*, the *Holy Ghoſt*. The *Dove* (they tell us) that was, for the *baby-Church*, for them, to be *humble*, and *meeke*, *ſuffer* and *mourne*, like a *Dove*: Now, as if with *Montanus*, they had yet, *Paracletum alium*, another *Holy Ghoſt* to looke for, in another *ſhape*, of another faſhion quite, with other qualities; they hold, theſe be no qualities for *Chriſtians*, now: Where indeed (they grant) for the *baby-Chriſtians*: for the *three thouſand* firſt *Chriſtians*, this day; (poore men) they did all *in ſimplicitate cordis*. And ſo, to *Plinies* time: *harmeleſſe* People they were (the *Chriſtians*) as he writes, did no bodie *hurt*. And ſo, to *Tertullian's*; who tells plainly, what hurt they could have done, and yet would doe none. And ſo, all along the *Primitive Churches* time, even downe to *Gregorie*, who in any wiſe, would have no hand, in any mans bloud. But the Date of theſe *meeke* and *patient Chriſtians* is worne out; long ſince expired: and now, we muſt have *Chriſtians* of a new edition, of another, a new faſhion'd *Holy Ghoſts* making; *Gregorie* the ſeventh (Saint *Gregorie* the ſeventh forſooth) who indeed, was the firſt, that inſtead of the *Dove*, hatched this new miſſhapen *Holy Ghoſt*, and ſent Him into the world.

Pſal.55.6.

For, doe they not begin to tell us in good earneſt (and ſpeake it in ſuch aſſemblies and places, as we muſt take it for their Tenet) that they are ſimple men, that thinke, *Chriſtians* were to continue ſo ſtill: they were to be ſo, but for a time; till their *beaks* and *talons* were growne, till their ſtrength was come to them, and they able to make their partie good: and then, this *Dove* here, might take her *wings*, fly whither ſhe would, and take her eaſe: then, a new *Holy Ghoſt* to *come downe* upon them, that would not take it, as the other did: but take armes, depoſe, deprive, blow up: inſtead of an *Olive-branch*, have a *match light*, in her *beake*, or a *bloudy knife*.

A calling into queſtion of *this ſhape* of a *Dove.*

Me thinks, if this World goe on, it will grow a queſtion problematike, *In what ſhape* it was moſt convenient, for the HOLY GHOST to have *come downe?* Whether as He did, in the meeke *ſhape* of a *Dove?* Or whether, it had not beene much better, He had come in ſome other ſhape, in the ſhape of the *Roman Eagle*, or of ſome other fierce fowle, *de vulturino genere?*

Sure, one of the two they muſt doe: either call us downe a new faſhion'd *Holy Ghoſt*, and inſtitute us a new *baptiſme* (and if both theſe new; I ſee not, why not a new CHRIST too:) Or elſe, make a ſtrange *metamorphoſis* of the old; clap Him on a crooked beake, and ſticke him full of *Eagles* feathers, and force Him, to doe contrary to that He was wont, and to that, His nature is.

1 Cor. 12.4.

But lying men may change; may, and doe: but the *Holy Ghoſt* is *Vnus Idemque Spiritus* (ſaith the Apoſtle) *changes* not, caſts not His bill, mouts not His feathers: His qualities at the firſt, doe laſt ſtill, and ſtill ſhall laſt to the end, and no other notes of a true *Chriſtian*, but they.

A *renouncing* of this *baptiſme*.
1 Sam.15.23.

It is rather like to prove true, that *Samuel* long ſince ſaid, *Rebellion is as the ſin of witchcraft*: For Witches (they ſay) begin, are initiated, with renouncing of their *baptiſme*. And ſure, theſe prick pretily towards it: For, (ſay what they will) they be in the way to it, when they plainly diſclaime, and renounce His qualities, that was the Author of it. For theſe *baptiſmall vertues*, they, that take them away, do what in them lyeth, to take away *Holy Ghoſt*, and *baptiſme*, and all.

I know, they will flie to the *fire* (of this day) and ſay, He came in another *ſhape*.

True, but for another purpoſe. It was to make *Apoſtles*, that; not *Christians*, as this here. *Chriſtians* are made in a cooler element. And, we have no *Apoſtles* to make now: GOD ſend us to make good *Chriſtians*; to yeeld no worſe ſoules to GOD, than this *Dove* here did, ſo many hundred yeares together, till new *Ieſuits* came up, and old *Chriſtians* went downe.

But, give them their *fire:* it will doe them ſmall pleaſure, it will not *light* them a *match*, nor give *fire* to their *traine*. When it came (that) it did no hurt; It *ſate upon them all*, but not ſo much as *ſingled*, any one of them. Let them ſhew, this *fire*, ever blew up any. True, it gave them courage (they needed it, they were to undertake the whole world) but within the bounds of modeſtie, ſtill (we ought to *obey* GOD *rather than man:*) Not in ſaucie and trayterous termes, of *old hatts* or *rotten figgs: Non eſt vox columbæ hæc; rugitus urſi*, rather.

Acts 2.4.
Acts 3.29.
Eſa.59.11.

In a word, this was none of *Elias*'s *fire:* and you remember, they that harped upon that ſtring, who ſaid to them, *You know not what Spirit you are of; Not, what ſhape appeared* at your *baptiſme:* Not *Noahs raven*, that delights in dead carcaſes; but his *dove*. That *ſhape came downe upon* CHRIST: the ſame, *comes downe upon all* that are *baptized*, with *His baptiſme*; and are *inſpired*, with the ſame *Spirit*, that He was. This for the *apparition*.

Luc 9.54,55.
Gen.8.7.

4
The voice.

Now to the *Voice*. *Accedat verbum, ad elementum*. The *Dove* was but a dumbe ſhew, and ſhewes, what is done *in us:* The *Voice*, that ſpeakes plainly, and declares, what is done *for us*, in our *baptiſme*. The *Dove*, what the *Spirit* makes us: The *Voice*, from whom the *Father* takes us.

We ſaw CHRISTS *humilitie* before, in yeelding to be *baptized*. This heavenly oracle here, pronounced of Him, is in a ſort, a reward for His former humilitie. There He was among a rabble of *ſinners*, even in the midſt of them. One, that had ſeene Him ſo, would have taken Him, for none other. This *Dove*, and this *Voice* from *heaven*, teſtifying ſo great things of Him (no *ſinner*, no *ſervant*, but the very *Sonne of* GOD, His *Love*, His *Ioy*, the *In quo*, for whom we all fare the better) this ſo honourable an elogie, makes full amends, for that. He loſt nothing by His *humilitie*. No more did the *Baptiſt*, by his *Non ſum dignus* neither. That hand, which he held not worthy to touch *His ſhooe*; was dignified, to touch His head, and to *powre water* on it. Thus they both of them fulfilled *righteouſneſſe:* and both of them had a *glorious reward* for it.

1
Firſt the *Holy Ghoſts comming*, then the *voice*

But firſt marke. Till the *Spirit* is *come*, the *Voice comes* not: all depends, on this dayes worke (the *Holy Ghoſts comming.*) He is the *medius terminus*, betweene *Chriſt in Iordan*, and the *Father in heaven*. He it is, that makes the *Father ſpeake*. *Tu* (that is) *Tu, ſuper quem ſpiritus, Tu es Filius*. *Thou* (that is) *Thou, on whom the Spirit in this ſhape comes downe, Thou art my Sonne:* that, to goe before. So was it in *Geneſis: The Spirit moved upon the face of the waters*, and then *Et dixit* DEVS: but, no *dixit* DEVS, before the *Spirit* be there firſt.

Gen.1.3, 4.

2
This *voice* not *for Chriſt*, but *for us*.

Then, that *non propter Me vox iſta* (as *Chriſt* elſe-where ſaith) *This voice came not for Him*, but *for us*. *Spoken to Him* indeed; but, *to Him*, not in *His owne*, but ſuſtaining *our perſons*. It were fond; to imagine otherwiſe: that this *Voice*, or any of the reſt, He needed for Himſelfe. Either to have *heaven opened* to Him: it was no time ſhut. Or the HOLY GHOST *come downe* to Him: as GOD, the *Holy Ghoſt* proceeded from Him; as *Man*, He proceeded from the *Holy Ghoſt*, they never parted company. Leaſt of all the *Voice, Tu es Filius:* who knew not that? It was ſaid, and ſung, long before, in the *Pſalme, Thou art my Sonne*. So, all were for us; *Voice*, and all. Indeed, His whole *baptiſme*, is not ſo much His, as ours.

Ioh. 12.30.
Pſal.2.7.

The meaning of *Thou art my Sonne*.

The meaning is, *Thou (Chriſt)* in their perſons, art this: *Thou art*; and for thy ſake, all that are in Thee, all, that by *baptiſme* have put thee on, all and every of them, are to Me, as Thou thy ſelfe art: *Filii, dilecti, complacentes*.

Gala.3.27.

Will ye ſee what is in them? In *Filii* firſt.

1. *Enemies* we were, *Rom*. V. Now are we no enemies: but in league with Him, Rom. 5.10.

Heb.8.9.
Epheſ.2.12.
19.
Epheſ.2.19.
Epheſ.2.19.
Iohn 8.35.
Gal.5.7.
Gen.9.25.
Chap.15.20.

it *the new league* (or *Covenant*) *never to be altered*, as the *former* was. 2 So may we be, and yet *ſtrangers* ſtill: Nay 2 no ſtrangers, but *naturalized* now, and *of the Common-wealth* of *Iſrael*. 3 And, that may we be too, and yet *forreiners* though, and no *citizens*; without the *Franchiſe:* Yes, 3 now *enfranchiſed* alſo, and *citizens with the Saints*. 4 Well, though of the *Citie*, not of the *familie* though: Yes, 4 *Domeſtici* DEI, of His very *Houſhold*, now. 5 Of His *Houſhold?* ſo we may, and yet be but *ſervants* there: Nay, 5 no ſervants now, but *Sonnes*, by vertue of this *Tu es Filius*. So many degrees doe we paſſe, yer we come to this *Filius*. Goe forward now. 6 All *ſonnes* are not *beloved*, *Cham* was not; *Sonnes* and *beloved Sonnes*, a new degree, a ſixt. 7 And yet againe, all we *love*, we *take not pleaſure* in. Even *beloved Sonnes*, offend ſometime, and ſo *pleaſe* not. The Father (in the XV. *Chapter* after) *loved his wild riotous ſonne*, but too well; yet, ſmall *pleaſure* tooke he, in him, or his courſes. But *Complacitum eſt* (the ſeventh) that makes up all: a *ſonne*, a *beloved Sonne*, his *Fathers delight* and *joy*; there is no degree higher. And ſuch are we, by *baptiſme*, made to GOD in CHRIST, through the *renewing of the* HOLY GHOST.

The *Change* of the *ſtyle* from *ſervus*.
Exod.20.2.
Gal.5.5.
2 Cor. 5.17.
Rom.5.2.

Filii. This is a new Tenour now; the old ſtile is altered. The *Voice*, that came laſt from *heaven* before, ran thus; *Ego ſum* DOMINVS, and that inferres, *Tu es Servus* (that is the beſt, that can be made of it.) But here now, it is *Tu es Filius*, and that neceſſarily inferres, *Ego ſum Pater:* For *hac vox Patrem ſonat*, this is a *Fathers voice* to his Child. A great Change: Even, from the ſtate of *ſervants* (as by *creation* and *generation* we were; and ſo ſtill, under the *law*) into the ſtate of *Sonnes*, as now we are, being *new creatures* in CHRIST, *regenerate* and tranſlated into the ſtate of *Grace*, wherein we ſtand.

The *riſe* from a *ſinner* to an *heire*.
Gal.5.7.
Rom.8.17.

And not onely a great *Charge*, but a great *Riſe* alſo. At the firſt, we were but *waſhed from our ſinnes*, (there was all:) but here, from a *baptized ſinner*, to an *adopted Sonne*, is a great aſcent. He came not downe, ſo low; but we goe up, as high for it. For, if *Sonnes, then Heires* (ſaith the *Apoſtle*) ſo goes the tenure in *heaven:* *Heires* and *joynt heires of heaven*, with CHRIST, (that is) for the poſſeſſion and fruit of it, full every way as Himſelfe: and this He brings us to, before He leaves us.

Rom.8.15.
Gal.5.5.

We ſpeake much of *adoption:* would you know, when it was, where, and by what words? Why, now; Here it is: Theſe, the very *adopting* words; by them, the act of *adoption*, actually executed. This, the very Feaſt of *Adoption*. A feaſt therefore, to be held in high accompt with us; as high as we hold this, (to be the *adopted children of* GOD.)

In whom I am well pleaſed.

But we muſt remember, not onely what wee are, but *in quo*, all this: to whom we owe it all (that is) to CHRIST (the true naturall Sonne.) In *Him* it is, and out of Him, it proceeds to come to us.

In whom, more than *with whom*.

The *Fathers* do ponder this (*In quo*) to good purpoſe: that it is not, *Qui placet*, *Who pleaſes me well*, or (which is all one) *With whom, I am well pleaſed:* (yet ſo He might have ſaid) but *In whom*. And, that is more, than both. *Who pleaſes* me, or *With whom I am pleaſed*, goeth no further than himſelfe, His owne perſon: But, *In whom*, (that is) for whoſe ſake, with others. To whom, I beare ſuch favour, as not onely *Himſelfe pleaſeth me:* but *in Him*, and *for Him*, others *pleaſe me* alſo.

Who, or with *whom*, His nature.
In *whom*, His end.

Againe: If it had beene, *Qui*, it had ſhewed, but what, *by nature* He is: But this *In quo*, ſheweth to what *end*, He was ſent; to be, the *In quo*, to bring all this about; Even, that *in Him* (the *Sonne beloved*, and *well pleaſing:*) we, that neither were *ſonnes*, but *ſervants* (and thoſe but bad ones neither:) Nor *beloved*, but full unlovely: and, *in whom no pleaſure* at all, *diſpleaſure* rather: that, in Him we might be *received to grace*, and made by *adoption*, what He Himſelfe is.

In whom beſt ſeene by *without whom*.
Ioel 1.18.
1 Sam.16.14.
Mat.25.30.

The *In quo*, what we are *in* Him; we ſhall beſt conceive, by the *ſine quo*, what we are *without Him*. For *ſine quo*, but that He, *with the People*; none of all theſe, had come to them. *Heaven ſhut ſtill:* no *Dove ſeene:* No *Tu es Filius* ever *heard:* we had *rotted away* in our *ſinnes*, without *baptiſme:* the *evill Spirit* had ſeazed on us, in ſtead of the *Holy Ghoſt:* No *Sonnes*, but *caſt out, with the evill ſervant, into utter darkeneſſe*.

But *In quo*, GOD ſo highly *well pleaſed with Him*, as, at the very contemplation of *Him*, but turning to Him, and beholding Him, He layes downe all His diſpleaſure, and is pleaſed to accept us, and our poore and weake obedience; and further, to be ſo pleaſed with it, as even to reward it alſo, *In quo complacitum eſt*.

Pſal.84.9.

A turning from Baptiſme to the Euchariſt.

Complacitum eſt; and here *Baptiſme* leaves us, and would GOD, there we might hold us; and it might never be, but *complacitum eſt*. But, when we fall into ſinne, ſpecially ſome kinde of ſinne, we put it in hazard: for He is not, He cannot then, be *well pleaſed* with us. How then? His *favour* we may not finally loſe; and, to *baptiſme* we may not come againe. To keepe this Text in life: *Complacitum eſt*, *It hath pleaſed the Holy Ghoſt*, as He applyed CHRISTS *bloud* to us in *baptiſme*, one way: ſo out of it, to apply it to us, another way; as it were, in ſupplement of *baptiſme*. In one *verſe*, they be both ſent downe, by the Apoſtle, [1] *In uno Spiritu baptizati*; [2] *In uno Spiritu potati*. And whom He receiveth ſo, to His table, to *eate* and to *drinke with Him*, (and every one that is well prepared, He ſo receiveth) with them, *He is well pleaſed* againe, certainely. On this day of the *Spirit*, every benefit of the *Spirit*, is ſet forth and offered us; and we ſhall *pleaſe Him well*, in making benefit of all. Specially of this, the onely meanes, to renew His *complacencie*, and to reſtore us thither, where our *baptiſme* left us.

1 Cor. 12.13.

The ſame *voice* the *ſecond time* for us alſo.

I end; onely this: This *Voice*, it came once more. Two ſeverall times, it came. [1] Once here at His *baptiſme*: [2] and againe, after, at His *transfiguration in the mount*: Where He was not onely *ſaid* to be, but then and there, *ſhewed* to be, *in glorie, as the Sonne of God* indeed; *His face like the Sun, His rayment like the lightning*. And both of theſe, pertaine to us likewiſe: the firſt is ſpoken of us, when by *baptiſme* we are *received into Him*, for the poſſibilitie and *hope*, we have of it, thereby: But time will come, when this ſecond ſhall be ſpoken, and verified of us, likewiſe: What time, He *ſhall change our vile bodies, and make them like to His glorious bodie*, as then it was, and as now it is: and *heaven ſhall open*, and He *receive* both them, and us, to eternall bliſſe: where we *in Him*, and *He* in us, ſhall have a perfect *complacencie* for ever.

Mat.17.5.

Mat.17.2.

Phil.3.21.

A SERMON PREACHED BEFORE THE
Kings Majeſtie at GREENWICH, on
the XIX. of May, A.D. MDCXVI.
being WHITSUNDAY.

IOHN CHAP. XX. VER. XXII.

Hæc cum dixiſſet, inſufflavit; & dixit eis: Accipite SPIRITUM SANCTUM.

And when He had ſaid that, He breathed on them; and ſaid unto them: Receive the HOLY GHOST.

EVER, as upon this day, ſomewhat we are to ſpeake of the HOLY GHOST, and of His *comming*. And this alſo, here, is a *comming* of the HOLY GHOST. And, not a *comming* only, but a *comming* in a *Type*, or *forme*, by the ſenſe to be perceived. And ſo, ſuits well with the comming of this *Day*. For, ſo, this *Day* He came.

Three ſuch commings there were in all. *Once* did our *Saviour* receive the HOLY GHOST, and *twice* did He give it. Give it on earth, in the *Text*; and after, from heaven, on the *day*. So, three in all. At CHRISTS *baptiſme, it came upon him, in the ſhape of a Dove* (*Luk.* III.) At this Feaſt, it *came upon His Apoſtles, in the likeneſſe of tongues of fire* (*Acts* II.) And here now, in this, comes *breath*-wiſe; having *breath* for the *Symbolum* to repreſent it. The *tongues* have beene heard *ſpeake*: the *Dove* hath had his *flight*: And now, this third of *breath* falleth to be treated of.

Luc. 3.22.
Acts 2 3.

It is the middle (this) of the three. That of *Baptiſme* went before it: That ſerves to make *Chriſtians*. This of *breath* comes after it: This ſerves to make them (as I may ſay) *Chriſtian-makers*: ſuch, whoſe miniſterie CHRIST would uſe, to make *Chriſtians*:

ſtians: make them, and *keepe* them: make them ſo, by *baptiſme*; and *keepe* them ſo, by the *power* of *the keyes*, here given them (in the next words) for the *remiſsion of ſinnes*. Verſe 21.

And, as it followes well after that of *baptiſme*; So it goes well before the other *of tongues*. For, firſt there muſt be *breath*, before there be *tongues*, wherewith the *ſpeech* is to be framed. The *tongues* but faſhion the *breath* into certaine ſounds, which without *breath* they cannot, and when that failes, their office is at an end. So, firſt *breath*; then, *tongues*. And another reaſon yet. It is ſaid in the VII. *Chapter*, the *Spirit* was not to be given them till CHRIST *was glorified:* and *glorified* He was in part, at His *Reſurrection*. Then therefore given in part, as here we ſee. But much more *glorious*, after, by His *Aſcenſion:* Given therefore then, in fuller meaſure. Here, but a *breath*; there, a *mightie winde*. Here, but *afflatus, breathed* in; there, *effuſus* powred out. The *Spirit* proceeding gradually. For, by degrees they were brought on, went through them all, all three. *Baptized*, and ſo made *Chriſtians: breathed* into, and ſo made what we are; had the *tongues ſit on them*, and ſo made *Apoſtles* properly ſo called. Chap.7 39.

But three things may be ſaid of this here: 1. That, of all the three *commings* (firſt) it is the moſt *proper*. For, moſt kindly it is for the *Spirit*, to be *inſpired*; to come, *per modum ſpirationis*, in manner of *breath:* Inaſmuch as it hath the name *à ſpirando*; and is (indeed) it ſelfe, *flamen* the very *breath* (as it were) proceeding *à Patre Filioq;*. So, one *breath* by another.

2. Then, the moſt *effectuall* it is. For, in both the other (the *Dove*, and the *tongues*) the *Spirit* did but *come*, but *light upon them*. In this, it comes (not *upon* them, but) even *into* them, intrinſecally. It is *inſufflavit*, it went *into* their inward parts; and ſo made them indeed θεοπνεύστους, men *inſpired* by GOD, and that *within*.

3. And laſt, it is of the greateſt uſe. Both the other were but for once, *Baptiſme*, but once for every one: the *tongues* but once, for all. This is *toties quoties*; ſo oft as we ſinne (and that is oft enough) we need it: looke how oft that, ſo oft have we uſe of this *breath* here *breathed* (as the next verſe ſheweth) for *peccata remiſeritis*, the *remiſsion of ſinnes*.

Now, what is here to do, what buſineſſe is in hand, we cannot but know, if ever we have beene at the giving of *Holy Orders*. For, by theſe words are they given, *Receive the Holy Ghoſt: whoſe ſinnes ye remit, &c.* Were, to them; and are, to us, even to this day, by theſe and by no other words. Which words, had not the *Church of Rome* retained in their *Ordinations*, it might well have beene doubted (for all their *Accipe poteſtatem ſacrificandi pro vivis & mortuis*) whether they had any *Prieſts* at all, or no. But, as GOD would, they retained them, and ſo ſaved themſelves. For, theſe are the very *operative words*, for the *conferring* this power, for the performing this act. *The Summe.*

Which act is here performed, ſomewhat after the manner of a *Sacrament*. For here is an outward *Ceremonie (of breathing) inſtar elementi*; and here is a *Word* comming to it, *receive ye the Holy Ghoſt*. That ſome have therefore yeelded to give that name or title to *Holy Orders*. As (indeed) the word [*Sacrament*] hath beene ſometime drawne out wider, and ſo *Orders* taken in: and other ſome, plucked in narrower, and ſo they left out; as it hath pleaſed both the old and the later Writers. And, if the Grace here given had beene *gratum faciens* (as, in a *Sacrament*, it ſhould:) and not (as it is) *gratis data*, but in *office* or function: And againe, if the outward *Ceremonie* of *breathing* had not beene changed (as it hath plainely) it had beene ſomewhat. But, being changed after into *laying on of hands*, it may well be queſtioned. For we all agree, there is no *Sacrament* but of CHRISTS owne *inſtitution:* And that, neither *matter* nor *forme*, He hath *inſtituted*, may be changed.

Yet two parts there bee evidently: [1] *Inſufflavit*; and [2] *Dixit:* [1] *He breathed*, and [2] *He ſaid*. Of theſe two then, firſt joyntly, and then ſeverally. From them joyntly, two *points*. Of the *God-head* of our SAVIOUR firſt: and then, of the *proceeding* of the *Holy Ghoſt* from Him. *The Diviſion* I.

III. Then ſeverally. Firſt *inſufflavit:* And in it, three points: 1. Of the *breath*, and the *ſymbolizing* of it with the *Holy Ghoſt*. 2. *Secondly*, of the *parties:* [a] *He* that *breathed*, CHRIST: [b] They, that *breathed into*, the *Apoſtles*. 3. And laſt, of the *act* it ſelfe: [a] *ſufflavit, breathing*, [b] *inſufflavit, breathing into* them. After of *dixit*, the Word ſaid: [1] *Accipite*, of the *receiving*. [2] Then, of the thing *received*, which is [a] *Spiritum*, the *Spirit*. [b] And not every, or any *ſpirit*, but *Sanctum* the *Holy Ghoſt*. [c] And (becauſe, that may be *received* many waies) which way of them, it is here *received*.

* * *

I. Of the two parts *joyntly*.

WE proceed firſt joyntly out of both, and begin with matter of *faith*. Two *Articles* of it: [1] The *God-head* of CHRIST; [2] the *Proceeding* of the *Holy Ghoſt* from the *ſecond Perſon*.

1 The *God-head* of CHRIST: *Dixit.*

The firſt, riſing out of the two maine parts: For, as *inſufflavit* argues His *Manhood:* So, *dixit* doth His *God-head*; His ſaying, *Receive the Holy Ghoſt:* For, *hac vox hominem non ſonat:* No man, of himſelfe, can ſo ſay. *Verus Homo, qui ſpirare*; True Man, by His *breathing*. *Verus Deus, qui Spiritum donare:* True GOD, by his bidding them *take*, and ſo giving them the *Holy Ghoſt*. To give that *gift*, to *breathe* ſuch a *breath*, is beyond the power of men, or *Angells:* Is more, than any can doe, ſave GOD onely.

For, that *We ſay them* alſo, in our *Ordering*; the caſe is farre different. *We ſay them* not, as in our owne, but as in *His perſon*. We bid them, from Him *receive* it; not, from *our ſelves*. This point will againe fall in afterwards.

2 The *Proceeding* of the *Holy Ghoſt*.

Next, we argue for the *Holy Ghoſts proceeding from Him*; and that evidently. For, as He gave of His *breath:* ſo did He, of the *Spirit*. The *breath, from His Humanitie:* the *Spirit from His Deitie*. The *breath* into their bodies: the *Spirit*, into their ſoules. The outward act teaches viſibly without, what is inviſibly done within.

Thrice was the *Holy Ghoſt* ſent, and in *three* formes, [1] of a *Dove:* [2] of *breath:* [3] of *Cloven Tongues*. From the *Father*, as a *Dove*; From the *Sonne*, as *Breath*; From both, as *Cloven Tongues*. The very *cleft* ſhewing, they came, from *two*. At *Chriſts baptiſme*, the *Father* ſent Him from heaven, in ſhape of a *Dove*. So, from the *Father* He proceedeth. After (at His *riſing* here) CHRIST, by a *breath*, *ſends Him* into the *Apoſtles*. So, from the *Sonne* He proceedeth. After, being received up into the glorie of His *Father*, He, together with the *Father*, the *Father* and *He* both, *ſent Him* this day downe, in *tongues of fire*. So, from *both*, He proceedeth. *Proceeding* from the *Father, totidem verbis (Chap.15.26.)* And *proceeding* (here) from the *Sonne, ad oculum*, really. Not, in words onely: we may beleeve our eyes: we ſee Him ſo to *proceed*. Enough, to cleare the point, *à Partre Filioque*.

Luc 3.22.

Acts 2.3.

With Reference to *quorum remiſeritis*

This *proceeding*, as it holds each other-where, ſo ſpecially, in this of *quorum remiſeritis*, the *remiſſion of ſinnes*, For which, it is here given. For, in that, of all other, the HOLY GHOST *proceeds from* CHRIST, moſt properly. For, inaſmuch as the *remiſſion of ſinnes* came from and by CHRIST, very meet it was, He ſhould have the diſpenſing of His owne benefit, and the *Remitter* of *ſinnes* proceed from Him alſo. One, by the *bloud* out of His veines; The other, by the *Spirit* out of His arteries; and Hee, as *bleed* the one, ſo *breathe* the other. Hee, that ſhould *ſeale* the acquittance, from Him that laid downe the money. That (howſoever in other reſpects, in this ſure) from *Him* and none but *Him*, the HOLY GHOST to proceed.

Proceed: and *proceed* by way of *Breath*, rather than any other way: that, to be the *ceremonie*, or *ſymbolum*, of it.

II.
Of the Parts *ſeverally*.
1 Of *inſufflavit*: The *breath*.

I proceed now to the ſecond Combination, of *breath*, and the HOLY GHOST. It is required in a ſigne, that choice be made of ſuch a one (as neere as may be) as may beſt ſuite and ſerve to expreſſe that, is conferred by it. Now, no earthly thing comes ſo neere, hath ſuch alliance, is ſo like, ſo proper for it, as the *breath*. (I make two ſtands of it:) 1 *Breath* and the *Spirit*: 2 CHRISTS *breath* and the *Holy Spirit*.

1 The ſymbolizing of *breath* with the *Spirit*.

Firſt, *breath* is aire; and aire, the moſt ſubtile and (as I may ſay) the moſt *bodyleſſe bodie* that is; approaching neereſt to the nature of a *ſpirit*, which is quite devoyd of all corporietie. So, in that, it ſuits well.

But, we waive all, ſave only the two peculiars of the HOLY GHOST, ſet downe in the *Nicene Creed*. 1 One, *the Lord and giver of life*; 2 the other, *who ſpake by the Prophets*.

For firſt, the *Spirit giveth life*: and *breath* is the immediate next meanes ſubordinate to the *Spirit*, for the giving it: for the *giving* it, and for the *keeping* it, both. *Giving*; at the firſt, GOD *breathed into Adam*, *ſpiraculum vitæ*, and ſtraight *factus eſt in animam viventem*, he *became a living ſoule*. *Keeping*; for, if the *breath* goe away, away goes the life too: both come, both goe together.

Gen. 2. 7.

2 Of *Chriſts breath* with the *Holy Ghoſt*.

And as the *Spirit* it is, that *quickneth*: ſo, it is the *Spirit*, that *ſpeaketh*, evidently. Dead men be dumbe; all. And, the ſame *breath*, that is *organum vitæ*, is *organum vocis*, too. That, we live by, we ſpeake by alſo. For, what is the *voice*, but *verbum ſpiritu veſtitum*, the *inward word* (or *conceipt*) *clothed with breath or ayre*, and ſo preſented to the ſenſe of hearing? So *vehiculum Spiritus* it is, in both.

And, as the *breath*, and the *Spirit*: So CHRISTS *breath*, and the *Holy Spirit*. *Accipite Spiritum* gives to man the life of *nature*: *Accipite Spiritum Sanctum* to the Chriſtian man the *life of grace*.

And the *ſpeech* of *grace* too. For, *this breath* of CHRIST was it, by which the *cloven tongues* (after) had their utterance. *He ſpake by the Prophets*: and the *Apoſtles*, they were but as *Trumpets*, or *Pneumaticall*, *Wind-inſtruments*; they were to be winded. Without *breath* they could not; no *breath* on earth able ſo to wind, that their *ſound might goe into all lands, be heard to the uttermoſt parts of the earth*. None but CHRISTS, ſo farre; So, that was to be given them. This *breath* hath in it (you ſee) to make a good *Symbole* for the *Spirit*: And CHRISTS *breath*, for the *Holy Spirit*.

Rom. 10. 18.

It may be, at large, all this: but, how, for the purpoſe, it is here given for (*remiſſion of ſinnes?*) What hath *breath* to doe with *ſinne?* Not nothing. For, if you be adviſed, *per afflatum ſpiritus nequam* it came; by an *evill breath*: and *per afflatum Spiritus Sancti*, it muſt be had away. The *breathing*, the peſtilent *breath* of the Serpent, that blew upon our firſt parents, infected, poyſoned them at the firſt: CHRISTS *breath* entering, cures it: and (as ever His manner is) by the ſame way it was taken, cures it: *breath*, by *breath*.

Eſay 44. 22.
Iob 37. 9.

For the better conceiving of the manner, how; Yee may call to minde that the *Scriptures* ſpeake of *ſinne* ſometime, as of a *froſt*: otherwhile, as of a *miſt*, or *fog* that men are loſt in, to be diſſolved, and ſo blowen away. For, as there be *two proceedings* in the *wind*, and according to them, two powers (obſerved by *Elihu*, *Iob* 37.) forth of the *South*, a wind to melt and diſſolve: out of the *North*, a wind to diſpell and drive away. And, as in the wind of our *breath*, there is *flatus*, a *blaſt*, which is a colour, and which blowes away: and *halitus*, a *breath*, that is warme, and by the temperate, moiſt heat, diſſolves: Anſwerable to theſe, there is in this *breath* of CHRIST, a double power conferred; and both, for the *remiſſion of ſinnes*: and that, in two ſenſes, ſet downe by Saint *Iohn*: 1 The one of *Ne peccetis*, *aſtringent*, to keep men from *ſinne*, and ſo *remiſſio peccandi*: 2 The other *Siquis autem peccaverit*, but if *any doe ſinne*, to looſe men from it, and ſo *remiſſio peccati*. Shewing them the way, and ayding them with the meanes to cleere their conſcience of it (being downe;) *remitting* that is paſt, making that more *remiſſe*, that is to come: As it were to reſolve the *froſt* firſt, and

1 Ioh. 2. 1.

turne it into a *vapour* : and, after it is ſo, then to *blow* it *away*.

1 And, other reaſons there be aſſigned (why thus, in *breath*) apt and good: 1 One,
to ſhew the abſolute neceſſitie, the great need we have, of this power; how evill we
may be without it: As evill as we can be without our *breath*, ſo evill can we be without
a meanes for *remiſſion of our ſinnes*; οὐ μάλλον πνέομεν τὸν ἀέρα. It is Saint *Baſil*. The
Chriſtian man he lives not by the aire that he breathes, more than he doth by it. Our
Pſal. 63.3. owne *breath* not more needfull, than this *breath* of CHRISTS: *His loving kindneſſe*
in it, *better than the life it ſelfe*, and we no longer to draw our *breath*, than to give Him
thanks for it. This for the neceſſitie.

2 A ſecond, to ſhew the qualitie; which is milde, of the ſame temper, the breath is.
No *ſpiritus procellæ* (which ſome would thinke perhaps, more meet) to carry all before
it. They know not the *Holy Ghoſt*, that ſo thinke: they remember not the *Dove*.
Violence, in this worke, He could never skill of; His courſe hath ever beene otherwiſe.
And, not His onely, but theirs, whom He proceeds from.

1 Kings 19.11, 12. Let them but goe to *Elias*'s viſion, and informe themſelves of this point. There
came firſt a *boiſterous whirle-wind* (ſuch an one, as they wiſh for) but *no* GOD there.
After it, a *ratling earth-quake* : And after it, *crackling flaſhes of fire* : GOD was in
none of them all. Then came a *ſoft ſtill voice* : There comes GOD. GOD was in
it; and, by it, you may know where to finde Him.

Pſal. 72.6. And as GOD, ſo CHRIST: How comes He? He *ſhall come downe like the*
dew in a fleece of wooll, and that is ſcarce to be heard. *Hee, Hee ſhall not roare* nor *crie*,
Eſay 42.2. nor *His voice be heard out into the ſtreet*. How unlike *them*, and their *Novices*, that
will needs beare His *Name*!

And how the *Holy Ghoſt* comes here, we ſee. None of all the *three perſons*, but
in gentle milde manner.

It is againſt them (this) that take delight in theſe bluſtering *Spirits*, and thinke
them the onely men; cannot skill of any other. No river they, but *the great Euphrates*,
Eſay 8. 6. that runnes with a huge noyſe. *The waters of Silo, run too ſoft for them.* Well, the
waters of *Silo* (though) the *Prophets* commend to us: and to them *Chriſt ſends us*,
Pſal. 46.4. and it is they, when all is done, *whoſe ſtreames ſhall make glad the Citie of* GOD. This
is ſure, no ſpirituall grace is ever ſo truly wrought by theſe ſpirits, that take ſo on, till
they be out of *breath*. The aire they beat, the heart they pierce not. The *quiet calme*
Eccl. 7.8. *breath* ſhall doe it to better purpoſe, than theſe that *crackle like thornes under a pott*.
This breath will thither, to the heart directly: and ſinne, never ſo kindly diſſolved, as
Iob 4 16. by *audivi vocem in ſilentio* (that way.) Tell me not of the *mightie winde* and the *fire*;
that, was for *Apoſtles*. We are none; three degrees lower. And that wind they uſed
very ſeldome (though:) once or twice perhaps: but, this they uſed continually. I
report me to their *Acts*, and to their *Epiſtles*. For, the *wind* comes but at times; but,
the *breath* is continuall at all times. And this is ſure, when the *mightie wind* and the
fire came, it may be, *Peter* uſed it once or twice, and Saint *Paul* as oft: but, this of the
breath, they uſed more, nay moſt of all, and by it did more good, than by the
other.

For as for this, let it not trouble you, that it is but *breath*; and *breath*, but *aire*, and
ſo (one would think) too feeble; (As indeed what feebler thing is there in man, than
it?) the more feeble, the more fit to manifeſt His ſtrength by. For, as weake in appearance
as it is, by it were great things brought to paſſe. By this *puffe of breath*, was
the *World blowne round* about. About came the *Philoſophers*, the *Orators*, the *Emperors*.
Away went the *miſts* of *errour*, downe went the *Idols*, and their *Temples*, before it.

2
Of the *Partie*.
1 *From whom*:
CHRIST.

Which gives us a good paſſage from the *Breath* to the *Breather*, *Him* that is the
Nominative caſe to *inſufflavit*. For, we are not to looke to the *breath* altogether, but
ſomewhat too, from whoſe *mouth* it comes, whoſe *breath* it is. And *Chriſts* it is.
He it is, that gives the vigour and vertue to it. The *touch* of His *finger*, the *breath of*
His mouth, vertue goes from it, ſinne cannot ſtand before it, it ſends it going, blowes
it away like a little duſt.

Take this with you too. It is not CHRISTS *breath*, any *breath* of His, but His *breath* now, after His *riſing*, and ſo *His immortall breath*. A *mortall* He had, which He *breathed* out, *quando emiſit Spiritum*, when *He gave up the Ghoſt* upon the Croſſe. All the while He was mortall,He held His *breath*. Till it was more than ſo,He *breathed* it not; till it had in it,the vigour and power of *immortalitie*: which neither ſinne can endure, but ſcatters ſtraight; nor the *man of ſinne*, for he alſo ſhall be *conſumed with the breath of His mouth*. Otherwiſe, unleſſe it be this of *Chriſts*, there is nothing in our *breath* to worke this effect: not in any mans,to thaw a *froſt*,or to ſcatter a *miſt*. The ſoyle of ſinne is ſo baked on men, they ſo hard frozen in the dreggs of it, our winde cannot diſſolve it.Heare the *Prophet*,after he had beene long *blowing* at the ſins of the people: *The bellowes* (ſaith he) *are burnt, the iron* of them *conſumed*, the *Founder melts in vaine; for all his blowing, the droſſe will not away (Ier.6.29.)* But I (ſaith *God*) let me take it in hand, let me but *blow* with my *winde*, and *I ſcatter thy tranſgreſſions as a miſt*, and *make thy ſinnes like a morning clowd to vaniſh away*. Turne we then to Him, whoſe divine power, whoſe immortall *breath* can doe it: doe it by *himſelfe*, and if by *himſelfe*, by *others* alſo, into whom He will *inſpire* it; whom in that regard, the Prophet calleth GODS *mouth, to ſeparate the precious from the vile*.

Chriſt after His *reſurrection.*
Mat.27.50.
2 Theſſ.2.8.
Ier.15.19.

Which being of His *breath immortall*, doth further ſhew, both that there is nothing in this power, but pertaines rather to another life, than to this mortall of ours (even to that, which is the life of the world to come:) and that it ſhall never die (this power) but hold, as long as there is any ſinne to be forgiven. Had it beene His mortall *breath*, we might have feared the failing, now ſhall it never faile, ſo long as there is any, to open His mouth to receive it. It is His *immortall breath*.

This for the *Partie* from whom. Now for *in eos*, thoſe into whom it came. Much bound we are to our *Bleſſed Saviour*, for thus ſending; and to the *Holy Ghoſt* for being thus ſent, for ſeeing us furniſhed with a power, we ſo much ſtand in need of. For, ſinning as we doe, and even running our ſelves out of *breath* in it, and the *wages* of that being *eternall death*: what caſe were we in, but for this *breath*? I ſee not how we ſhould doe without it. To ſay therefore with them in the *Goſpell*, *Benedictus Deus qui dedit talem poteſtatem, Bleſſed bee* GOD *for ſending ſuch a power*, for ſending it at all.

2 The Parties *to whom.*
Rom.6.23.
Mat.9.8.

But then ſecondly, *qui dedit talem poteſtatem hominibus*, that He *gave it to men*. For, as the *Sonne of man*, He gave it; and as *man*, to men He gave it; to the Sonnes of men upon earth, that we need not ſend up and downe, and caſt, *Who ſhall goe up to heaven for us and fetch it thence*. That if an *Angell* ſhould come to us, as to *Cornelius* there did, he hath not this power to impart, he can but bid us *ſend to Ioppa* for *Peter*: *He* hath it, *men* have it, *Angells* have it not.

1 To *men.*
Rom 10.6.
Acts 10.32.

In eos, is more yet: to *men*, and to ſuch *men*, ſuch *ſimple men* (for ſo they were, GOD wot) a full unfit and indiſpoſed matter to receive it. *Idiots* (it is Saint *Lukes* word) men utterly *unlearned*: And of no ſpirit or courage at all (the *breath* but of a *Damoſell*, quailed the beſt of them.) *Probatur Deus per Apoſtolos* (ſaith the *Schoolemen*:) if there were nothing elſe, His very *Apoſtles* were enough to prove Him to be GOD. For *O Lord our Saviour, how excellent is thy name in all the world! Thou, that out of the mouthes of thoſe that were little better than babes, haſt ordained thy praiſe, and ſtilled thine enemies*, and put them all to ſilence.

2 *In eos, to ſimple men.*
Acts 4.13.
Pſal.8.1 2.

But, there is a worſe matter than that. Not onely *Simple*; but (which is further off yet) *ſinfull men* they were. Take their owne confeſſions. Saint *Peters*: *Goe forth from me ô Lord, for I am a ſinfull man*. Saint *Pauls*: *Sinners; whereof I am the chiefeſt*. S. *Iames*: *In many things we offend all*; put *himſelfe* in the number of them that offend many times. S. *Iohns*: *If we (I for one) ſay we have no ſinne* (what then, we are proud, there is no *humilitie*? No; but) *we are liers, and there is no truth in us*. Even, to ſuch, to *ſinners*, this power given to *forgive ſinnes*: to them, that for *ſinne*, were in feare themſelves to be condemned.

3 To *ſinfull men.*
Luc.5.8.
1 Tim.1.5.
Iam.3.2.
1 Ioh.1.8.

Nay (which is not lightly to be paſſed by) all this done, even at the very time, when they were ſcarce crept out of their *ſinne*, but three daies before committed, in ſo wretchedly forſaking Him: and ſome more than ſo, and after would ſcarce *beleeve, He was riſen,* when they ſaw Him: that even then, did He thus *breath* on them, and made them, that He did. Now *bleſſed be* GOD, that at all *gave ſuch power to men,* to *ſuch men,* ſuch *ſimple,* ſuch *ſinfull* men, *inſufflavit in eos*. To ſecure us, be the men what they will, that have *received it,* No *ſinne* of man, *ſhall make the power of* GOD *of none effect*. This, for *in eos*.

3 Of the Act. *a Sufflavit.* To the *Act* now. It is firſt *ſufflavit, breathed*; and that was, to keepe coreſpondence with His *Father* at the firſt. By *breathing into Adam,* the *Father* gave the *ſoule,* the author of the life naturall: *Ad idem exemplum,* the *Sonne* (here) *by breathing* gives the HOLY GHOST, the Author of the *life ſpirituall,* the ſame paſſage; and the ſame ceremonie held by both.

b Inſufflavit. But *inſufflavit* is more; *breathed it in, into* them. This *(in)* ſhewes, it pertaines *within,* to the *inward* parts, to the very *conſcience,* this act. His breath *goeth* (ſaith *Salomon*) *ad interiora ventris,* and His word with it (ſaith the *Apoſtle*) *through, to the diviſion of the ſoule and Spirit:* Thither goeth this *breath*: and thither, is further than man can goe. For, howſoever the acts and exerciſes of outward *Iuriſdiction* may be *diſpoſable,* and are diſpoſed by *humane authoritie*: yet, this not ſo, of *forum internum*. Somewhat there is ſtill that comes from CHRIST, and none but CHRIST; ſomewhat, that as it comes *higher,* ſo it goes *deeper,* than any earthly power whatſoever. This inward *inſpiring,* brings us to CHRISTS *Deitie* againe. The *Kings* of the Nations, *ſend* they can, and *give power* they can, but *inſpire* they cannot. Array whom they will (as *Aſſuerus*) with rich attire; arme them at all points, *induere,* in that ſenſe; but not endue the *ſoule* with *gifts* and *graces* within, not arme their minds with valour and vertue; at leaſtwiſe, not with *virtus ex alto*: Onely GOD, whom He calls, He gives the *inward* talents to; and CHRIST, whom He ſends, He ſends His *Spirit into*. This argueth GOD plainely, and ſo CHRIST to be GOD. (Pro.18.8. Heb.4.12.)

Alwaies this *inſufflavit* ſhewes, as wherewith He would do it (the *Spirit*;) ſo, what it is He would work, work upon, and renew. For, if we be *renewed in the Spirit of our minds,* the whole man will be ſo, ſtraight upon it. There is no indication to that: for, the change of the whole man is a certaine ſight, the *Spirit* is come into us. As of *Saul,* it is written, when the *Spirit* came into him, he was changed into quite another man; no more the ſame *Saul,* he was before: A new, another *Saul* then. Which holds, not onely in particular men, but even in the whole world. For, when this *breath* came into it, *in interiora,* it was caſt in a new mold preſently, and did even wonder at it ſelfe, how it was become *Chriſtian* For, the outward rigorous meanes of *fire, impriſonment,* of the *whip,* of the terrour of the *Magiſtrates ſword*: *Pilates, Have not I power to crucifie thee, and power to looſe thee?* Theſe daunt men, make them aſtoniſhed, make *metum peccati,* feare to commit the outward act of ſinne. But, *odium oportet peccandi, non metum facias,* if ſinne ſhall ever truly be left, it muſt come of *hatred,* not of *feare*. So, it goes away indeed. And there it is, ſinne muſt be met with; if ever it ſhall rightly be put away, the *Spirit* to be *ſearched,* and *inward hearty compunction* wrought there. And that is, by this *breath* of CHRIST, piercing thither or not at all. So much for the [*in.*] (Ephe.4 3. Ioh.19.1.)

Et dixit. And now to, *& dixit*. The *words* be *three,* the *points* according, three, too. 1 *Accipite,* it is to be *received*: 2 *Spiritum,* a *Spirit* it is, that is to be *received*: 3 *Sanctum,* and that *Spirit* is the *Holy Ghoſt*. 4 Whereto we adde, the *Holy Ghoſt* after what manner; for there be more than one.

1 *Accipite.* *Accipite,* agrees well with *breath*. For, that is *received,* we open our mouthes and draw it in; our *Syſtole,* to meet with His *Diaſtole*.

For this *Accipite* : it is certaine, that at the *breathing* of this *breath*, the *Spirit* was given. He *gave* them what He bade them take ; He mocked them not. They *received the* HOLY GHOST then, and (if ye will) *really*. Yet was not the *ſubſtance* of *His breath tranſubſtantiate* into that of the HOLY GHOST: None hath ever imagined that : yet ſaid He truely *Accipite Spiritum* ; and no leſſe truely in another place, *Accipite Corpus*. Truely *ſaid* by *Him*, and *received* by *them*, in both. And no more need, the *bread* ſhould be changed into His *bodie*, in that ; than, His *breath* into the HOLY GHOST, in this : No, though it be a *Sacrament* (for, with them both are ſo) yet, as all confeſſe, both *truely ſaid*, *truely given*, and *truely received*, and in the ſame ſenſe without any difference at all. This for them.

For us, *Accipite* ſheweth firſt, it comes from without ; it growes not within us ; a *breath inſpired*, not a *vapour* aſcending ; not *educta è*, but *inducta in*. It is not *meditati ſumus ſicut aranea*, we ſpinne it not out of our ſelves, as the Spider doth her webbe. It is not *concipite*, but *accipite* : *Receive* it we doe ; *Conceive* it we doe not. It were too fond to conceive (ſeeing our *breath* is made of aire, and that is without us) that the *Spirit* ſhould be made of any thing that is within us.

1 *Accipite*, not *concipite*.
Pſal. 90. 9.

We ſay againe : it is *Accipite*, not *aſſumite*. *Aſſumit, qui nemine dante accipit*, He *aſſumes*, that takes that, is not *given*. But, *nemo aſſumit honorem hunc*, *This honour no man takes unto him*, or *upon him*, *till it be given him*. As, *quod accipitur non habetur*, in the laſt ; So, *quod accipitur, datur*, in this. And both theſe are againſt the *Voluntaries* of our Age, with their *taken-on Callings*. That have no *mitto vos* ; unſent, ſet out of themſelves. No *accipite*, no *receiving* ; take it up of their owne accords, make themſelves what they are : *Sprinkle* their owne *heads* with *water* ; *lay their owne hands* on their owne *heads* ; and ſo take that to them, which none ever gave them. They be *hypoſtles* : (So doth Saint *Paul* well terme them as it were the *mock-Apoſtles* :) And the terme comes home to them, for ὑιοὶ ὑποστολῆς they be *Filii ſubtractionis* right : worke all to *ſubtraction*, to *withdraw poore ſoules*, *to make them forſake the fellowſhip* (as even then, the manner was.) This brand hath the *Apoſtle* ſet on them, that we might know them and avoid them.

2 *Accipite*, not *aſſumite*.
Hebr. 5. 4.
Hebr. 10. 39.

We may be ſure, CHRIST could have given the *Spirit* without any *ceremony* ; held His *breath*, and yet ſent the *Spirit* into them without any more adoe : He would not : An outward *ceremony* He would adde ; for, an *outward calling* He would have. For, if nothing outward had beene in His, we ſhould have had nothing but *Enthuſiaſts* (as them we have notwithſtanding :) But then we ſhould have had no rule with them : *All* by *divine revelation* : Into that they reſolve. For, *Sending*, *breathing*, *laying on of hands* have they none. But if they be of CHRIST, ſome muſt ſay *mitto vos* ; *ſent* by ſome ; not runne of their owne heads. Some ſay *accipite* ; *receive it*, from ſome ; not finde it about themſelves ; have an *outward calling*, and an *outward accipite*, a teſtimony of it. This for *accipite*.

Spiritum. A *Spirit* it is, that is to be *received*, and much is ſaid in this word (*Spirit*) it ſtands as oppoſed to many. 1 The *Spirit* and *fleſh* (CHRIST, *Ioh*. 6.) 2 The *Spirit* and the *Letter*. (Saint *Paul*, 2 *Cor*. 3.) 3 The *Spirit* and the *Soule* (Saint *Iude*.) 4 The *Spirit* and the *minde* (*Epheſ*. 4.) 5 The *Spirit* and a *habit*. 6 The *Spirit* and a *Sprite*, *Spiritus* and *Spectrum*. 7 The *Spirit* and *Hero's Pneumatica*, that is ſome artificiall motion or peece of worke with ginnes within it. To all theſe.

a *Spiritum*.
The *Spirit*.
Iohn 6. 63.
2 Cor. 3. 6.
Iude 19.
Epheſ. 4. 23.

1. Not the *fleſh* (ſaith our SAVIOUR :) and if not the *fleſh*, not any humour ; for they are of the *fleſh* : Neither they, nor their *revelations* profit ought to this worke.

1 Not the *fleſh*.

2. Not the *Letter* (ſaith Saint *Paul* :) not the huſke or chaffe : we have too much of them every day. *Quid paleæ ad triticum?* they rather take away life than give it : A handfull of good graine were better than ten load of ſuch ſtuffe.

2 Not the *letter*.
Ier. 23. 28.

3. Nor *animales Spiritum non habentes* (ſaith *Iude*) men that have *ſoules* onely ; and

3 Not the *ſoule*.

they ſerve them, but as *Salt* to keepe them, that they rot not. They to have no part or fellowſhip in this buſineſſe; meere *naturall* men; no *Spirit* in them at all. Somewhat there is to be in us, more than a naturall ſoule. φύσις, is one thing: φύσησις is another. Some *inſpiring* needs; ſomewhat of *Accipite*.

4 Not the *minde*.

4. Nay, ſaith Saint *Paul, Be yee renewed in the Spirit of your mindes.* For, the *minde* is not all: Nor men to thinke ſo, if they once have got true poſitions, true Maximes in their *minde*, then all is well. If the *Spirit* be not alſo *renewed*, it is nothing.

5 Not an *habite*.

5. The *Spirit*, not an *habite* gotten with practice, and loſt againe with diſ-uſe (as are the Arts and morall vertues) againſt the Philoſophers. For, though this bee vertue, yet is it not *virtus ex alto* (this.) No *habituall*, but a *ſpirituall vertue*, this:

6 Not a *Sprite*.

6. *Spiritus, non ſpectrum*: for, that is a flying Shadow void of action; doth nothing. But the *Spirit*, the firſt thing we reade of it, it did *hover* and *hatch* and make
Gen.1.2. *fruitfull the waters*; and fit to bring forth ſomething of ſubſtance.

7 Not *Hero's Pneumatica*.

7. And laſt (which is by Writers thought to be chiefly intended) CHRISTS *Spirit*, not *Hero's Pneumatica*; not with ſome ſpring or device, though within, yet from without; *artificiall*, not *naturall*: but the very *principium motus* to be *within*. Of our ſelves, to move: not wrought to it, by any ginne, or vice, or ſkrew made by art: Elſe, we ſhall move but while we are wound up, for a certaine time till the plummets be at the ground, and then our motion will ceaſe ſtraight. All which (but theſe laſt ſpecially) are againſt the *automata*, the *ſpectra*, the *puppets of Religion, Hypocrites*. With ſome ſpring within, their eyes are made to *rowle*, and their *lips* to *wagge*, and their *breſt* to give a *ſobbe*: all is but *Hero's Pneumatica*, a *vizor*, not a
2 Tim.3.5. very *face*; an *outward ſhew of godlineſſe*, but *no inward power of it at all*. It is not *Accipite Spiritum*.

b Spiritum Sanctum.

Thirdly, I ſay it would be knowne further, what *Spirit*: For, *Accipite* it may be; ſomewhat they may have *taken*; it may be, a *Spirit*. But, whatſoever it is, it is not yet home, unleſſe *Sanctum* come too. *Sanctum* it would be, if it be right. To be a man of *Spirit* (as we call them, that be *active* and ſtirring in the world) will not ſerve here, if that be all. I have formerly told you, there is a *Spiritum* without *Sanctum*; *Spirit* and *Holy* are two things. Two other *Spirits* there be beſides: and they
2 Pet.1.20. well accepted of, and in great requeſt. [1] One which Saint *Peter* calls the *private Spi-*
1 Cor.2.12. *rit*: [2] The other, that Saint *Paul* calls the *Spirit of the world*: Which two will conſort well together, for their owne turnes, and for ſome worldly end: but neither of them with this. For, they are oppoſed to the HOLY GHOST, both.

1 Not *Spiritum ſuum*.

The *private Spirit* firſt. And are there not in the world ſomewhere, ſome ſuch, as will *receive* none, admit of at no hand no other HOLY GHOST but their owne *ghoſt*, and the *idoll* of their owne conceit, the viſion of their owne heads, the motions of their owne *ſpirits*; and if you hit not on that, that is there in their hearts, reject it, be it what it will: that make their breſts the *Sanctuary*; that (in effect) ſay with the old *Donatiſt*, *Quod volumus Sanctum eſt*, That, they will have *holy*, *is holy*,
Col.2.18. and nothing *elſe*? Men (as the *Apoſtle* ſpeakes of them) *cauſeleſſe puſt up with their fleſhly minde*? His word is to be marked: φυσίωσις, there; φύσησις, here: *inflati*, they; *afflati*, theſe: They *puffed up*, theſe *inſpired*. If it make to ſwell, then is it but *wind*; the *Spirit* doth it not; *inſpirat, non inflat*. The word is *inſufflavit*: there is, in *ſufflavit*, a [*ſub*] that beareth downward, and carries not up. So, *Spiritum Sanctum*, is not *ſpiritum ſuum*.

2 Not *Spiritum mundi*.

Nor *Spiritus mundi* is not *Spiritus* CHRISTI. Elſe doth Saint *Paul* wrong to oppoſe them. It is too ſure, ſuch a *Spirit* there is as the *Spirit of the world*: and that the greateſt part of the world live and *breathe*, and move by it: and that it doth well ſometimes, but without any reference to GOD, or CHRIST, or HOLY GHOST.
Act.12.3. For, even the acts they doe of *Religion*, are out of worldly reaſons and reſpects: *He-*
19.27. *rod's* reaſon, *Videns quia placeret populo*; ſaw, the world *would that way*: *Demetrius's* reaſon;

ſon, *Periclitatur portio noſtra*, It may prove dangerous to their worldly eſtate: The *Sichemites*: Oh ſet forward that point of *Divinitie*; for then, *all they have is ours*. See Gen. 34. 23.
we not, whence this *wind blowes*, from what *ſpirit* this *breath* comes? from *Spiritus mundi*, plainely. And I know not how, but as if CHRISTS mouth were ſtopped, and His *breath* like to faile Him, the world begins to fare, as if they had got a *new mouth*, to draw *breath* from; to governe the Church, as if *Spiritus Prætorii* would doe things, better than *Spiritus Sanctuarii*, and *mans law* become the beſt meanes to teach the *feare of* GOD, and to guide Religion by. In vaine then is all this act of CHRISTS; Hee might have kept His *breath* to Himſelfe. But, it will not ſo be. When all is done, the *Spirit* muſt come from the *Word*, and the HOLY GHOST from CHRISTS *mouth*, that muſt doe this, *governe the Church*. Thither we muſt, for *Sanctum*; even to the *Sanctuary*, and to no other place.

And, a certaine note it is (this) to diſcerne the HOLY SPIRIT *of* GOD, from the *ſpirit* of what you will. From CHRIST it comes, if it be true: Hee *breathes it*. It cannot but be true, if it come from Him, for He is the *Truth*. And as the *Truth*, ſo the *Wiſdome of* GOD: that, if it *ſavour* of falſhood, or folly, it John 14. 6.
came not from Him; He *breathed* it not. But, His *Breath ſhall not faile*; *ſhall ever* 1 Cor. 1. 3.
bee able to ſerve His *Church*, without all the ἰδία ἐπίλυσις of the *private Spirit*, and without all the additaments of *Spiritus mundi*. And if wee gape after them, wee make this *Accipite* more than needs: And if wee doe ſo, I know not what ſhall become of us.

But, the HOLY GHOST may be *received* more wayes than one. He hath ma- Which *way*
ny *Spiramina*: Πολυτρόπως, *in many manners*, Hee comes: And *multiformis gratia*, it is *received*.
Hee comes with. Hee and they carry the name of their cauſe: and to *receive* them 1 Pet. 4. 10.
is to *receive the* SPIRIT. There is a *gratum faciens*, the *ſaving grace* of the SPIRIT, for one to ſave himſelfe by, *received* by each, without reſpect to others: and there is a *gratis data* (what ever become of us) ſerving to ſave others by, without reſpect to our ſelves. And there is χάρις διακονίας, the *grace* of a *holy Calling*: 2 Cor. 8. 4.
For it is a *grace*, to be a *conduit* of *grace* any way. All theſe; and all from one and the ſame SPIRIT.

That, was here conferred, was not the *ſaving grace* of inward *Sanctimonie*: they were not *breathed on*, to that end. The *Church* to this day, gives this ſtill in her *Ordinations*, but the *ſaving grace* the Church cannot give: none but GOD can give that. Nor, the *gratis data* it is not. That, came by the *tongues*, both the gift of ſpeaking diverſe languages, and the gift of ἀποφθέγγεσθαι *ſpeaking wiſely*, and to the purpoſe: And (wee know) none is either the holyer, or the learneder, by his *Ordination*.

Yet, a *grace* it is. For, the very *Office* it ſelfe is a *grace*: *Mihi data eſt hæc* Eph. 2. 7, &c.
gratia (ſaith the *Apoſtle* in more places than one; and ſpeakes of his *Office* and nothing elſe.) The *Apoſtle-ſhip* was a *grace*, yet no *ſaving grace*. Elſe, ſhould *Judas* have beene ſaved. Cleerely then, it is the *grace* of their *Calling* (this) whereby they were *ſacred*, and made *perſons publike*, and their acts authenticall; and they enabled to doe ſomewhat about the *remiſſion of ſinnes*, that is not (of like availe) done by others, though perhaps more learned and vertuous than they, in that they have not the like *mitto vos*, nor the ſame *Accipite* that theſe have. To ſpeake with the leaſt: As the act of one, that is a *Publike Notary*, is of more validitie, than of another that is none, though (it may bee) hee writes a much fairer hand. And this (loe) was the *grace* here, by *breathing* conferred to them: of *Spiritum*, a *Spirituall*; of *Sanctum, an holy Calling*: and derived from them to us, and from us to others, to the worlds end.

But take heed, wee ſucke no errour out of this word *Holy*; No more than wee doe out of the word *Anointed*. When time was, it was ſhewed, the *anointing* was no inward *holineſſe*, or abilitie to governe by, but the right of *ruling* onely. So, here, it is no internall qualitie infuſed, but the grace onely of their *ſpirituall* and *ſacred* function. Good it were, and much to be wiſhed, they were *holy* and *learned* all; But if they be not, their *Office* holds good though. He that is a *Sinner* himſelfe, may *remit ſinnes* for all that, and *ſave* others he may, though himſelfe be not *ſaved?* For, it was not *propter ſe*, he received this power, to abſolve himſelfe; but (as the next word is) *quorumcunque*, any others whoſoever.

Some adoe wee have to plucke this out: but out it muſt. For, an errour it is, an old worne errour of the *Donatiſts:* and but new dreſſed over by ſome *fanaticall ſpirits*, in our dayes, that teach in corners. One, that is not himſelfe inwardly *holy*, cannot be the meanes of *holineſſe* to another. And where they dare too, that: One, that is not in *ſtate of grace*, can have no right to any *poſſeſſion* or *place*. For, they of right belong to none, but to the true *children of* GOD: that is, to none but to *themſelves*.

Fond ignorant men! For, hath not the *Church* long ſince defined it poſitively, that the *baptiſme*, *Peter* gave, was no better than that which *Iudas:* and exemplified it, that a *ſeale* of *iron* will give as perfect a ſtampe, as one of *gold?* That as the *Carpenters* that built the *Arke*, wherein *Noah* was *ſaved*, were themſelves drowned in the Floud: That as the *water of baptiſme*, that ſends the *childe* to *Heaven*, is it ſelfe caſt downe the kennell: Semblably is it with theſe: And they that by the *Word*, the *Sacraments*, the *Keyes*, are unto other the *conduits* of *grace*, to make them fructifie in all good workes; may well ſo be, though themſelves remaine unfruitfull, as doe the pipes of *wood* or *lead*, that by tranſmitting the water, make the garden, to beare both herbes and flowers, though themſelves never beare any. And let that content us, that what is here *received, for us* it is *received*, that what is given them, is given them *for us*; and is given *us*, by them. Sever the *Office*, from the *men*: leave the *men* to GOD, to whom they *ſtand* or *fall:* let the *Ordinance* of GOD ſtand faſt. This *breath*, though not into them for themſelves, yet goeth into and through every act of their Office or miniſtery, and by them conveigheth His *Saving grace* into us all.

But, leſt we grow diſcontent, that ſome doe *receive* it, and that we all doe not ſo (For, this being the Feaſt of the HOLY GHOST, and of *receiving* it, it may grieve any of us, to goe his way and not *receive* it:) I will ſhew, it is not ſo. For, though as this *breath*, we cannot all; and, as the *firy Tongues*, much leſſe: (Theſe are but for ſome ſet perſons:) yet I will ſhew you a way, how to ſay *Accipite Spiritum* to all, and how all may *receive* it.

Matth. 26. 26. And that is by *Accipite corpus meum*. For, *Accipite corpus*, upon the matter, is *Accipite Spiritum*, inaſmuch as they two never part, not poſſible to ſever them one minute. Thus, when or to whom we ſay *Accipite corpus*, we may ſafely ſay with the ſame *breath*, *Accipite Spiritum*; and as truely every way. For, that *Body* is never without this *Spirit*; he that *receives* the one, *receives* the other; He that, the *bodie*, togethe with it, the *Spirit* alſo.

And *receiving* it thus, it is to better purpoſe than here in the Text it is. Better (I ſay) *for us*. For, in the Text it is *received*, for the good of others; whereas (here) wee ſhall receive it, for our owne good. Now, whether is the better *remiſsion of ſinnes*, to bee able to *remit* to others, or to have our owne *remitted?* To have our owne, no doubt. And that is here to be had. To the ſtabliſhing of our hearts with grace, to the cleanſing and quieting our conſciences. Which ſpirituall grace wee *receive* in this ſpirituall food, and are made to
1 Cor. 10. 4. drinke (I will not ſay of the *ſpirituall Rocke*, but) of the *ſpirituall Vine* that fol-
John 15. 5. loweth us, which *Vine is* CHRIST. To that then let us apply our ſelves. Both are *received*, both are *holy*, both co-operate to the *remiſsion of ſinnes*. The *bo-*
Matth. 26. 28. *die: Matth. 26.* The *Spirit* here evidently. And there is no better way of celebrating the Feaſt of the *receiving* the HOLY GHOST, than ſo to doe, with receiving the ſame *body* that came of it at His *birth*, and that came from it now at His *riſing* againe.

And ſo receiving it, Hee that *breathed*, and Hee that *was breathed*, both of them vouchſafe to *breathe* into thoſe *holy Myſteries* a divine power and vertue; And make them to us the *bread of life*, and the *Cup of Salvation*. GOD the *Father* alſo ſending His bleſſing upon them; that they may be His bleſſed meanes of this thrice bleſſed effect. To whom all, three Perſons, &c.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT HALYRVD Houſe, in *Edenburgh* on the VIII. of *Iune, A.D.* MDCXVII.

being WHITSVNDAY.

LVKE CHAP. IV. VER. XVIII, XIX.

SPIRITVS DOMINI ſuper Me, &c.

> *The* SPIRIT *of the* LORD *is upon Me, becauſe He hath anointed Me, that I ſhould preach the Goſpell to the poore: He hath ſent Me, that I ſhould heale the broken-hearted, that I ſhould preach deliverance to the captives, and recovering of ſight to the blinde, and that I ſhould ſet at liberty them that are bruiſed.*
>
> *And, that I ſhould preach the acceptable Yeare of the* LORD.

WE are fallen here upon CHRISTS firſt *Sermon*, preached at *Nazareth*: and upon His very Text. This, I have read you, was His Text, *taken out of the Prophet Eſay* LXI. *Chapter, Verſe* I. There was no feare, CHRIST would have ranged farre from His matter, if He had taken none; yet, He tooke a Text, to teach us thereby, to doe the like. To keepe us within; not to flie out, or preach much, either without, or beſides the booke.

And He tooke His Text for the Day, as is plaine, by His application (*verſ.*21.) *This day, is this Scripture fulfilled in your eares. This day this Scripture.* Our *Maſters Scripture* was for the *Day*: So would ours be.

For the *day*: and for the preſent occaſion. For, among the Writers, it is generally received, that when our SAVIOVR made this Sermon; that yeare, it was with the *Iewes*, the yeare of *Iubilee*. And that therefore, He told them, It was *fulfilled in their eares*, they might heare the trumpets ſound to it. If it were ſo; this Text of the *acceptable yeare*, was as appoſite, as could be choſen. That (it ſeemes) He turned the booke purpoſely to finde it: Out of it, to ſpeake to them of the true *Iubilee*.

And if it were ſo (the yeare of *Iubilee*) it was the laſt, that ever they held. For, before *fiftie yeares* came about againe, they were ſwept away: *Temple, Sacrifice, Iubilee, People*, and all. The *Iubilees* of the *Law* then failing, being come to their period, comes CHRIST with His; with a new *Iubilee* of the *Goſpell*, the true one (as, whereof thoſe of theirs were but *ſhadowes* onely:) which *Iubilee* of the *Goſpell*, was the *acceptable yeare*, which *Eſay* here meant.

Will yee then give mee leave now, to ſay of this Text of our SAVIOVRS, *This Scripture ſuits well with this day*: is fulfilled in it *three wayes*? In the [1] *comming* of the *Spirit*: [2] the *end* for which; To *ſend* to *proclaime*: [3] the *matter* which, to *proclaime a Iubilee*: [4] And a fourth, I will adde, of a preſent *occaſion*, as fit every way. *The Summe.*

1 First, it is of the *comming* of the *Spirit*. And, this *day*, the *Spirit* came. And the comming of the *Spirit*, in the *Text* here upon CHRIST, was the cauſe of the comming of the *Spirit*, this day, upon the *Apoſtles*. From this comming upon Him, came the comming upon them: *Super Petrum, ſuper Iacobum, ſuper* all the reſt; upon them, and upon us all, from this *ſuper Me*. All our *anointings* are but drops from His *anointing*: All our *miſſions*, and *commiſſions*, but *quills* (as we ſay) out of this *Commiſſion* (here) *miſit Me*. *Sicut miſit Me, Ego mitto vos*: *He ſent Me*; As *He ſent Me, I ſend you*. By that, and by no other Commiſſion, did they, or doe we; or ſhall ever any come. Iohn 20. 21.

2 That firſt, and this *ſecond*: the *Miſit*, and the *Ad*. Why came the *Spirit* on CHRIST? To *ſend Him*: *ſend Him*, to what? *Ad evangelizandum*. And why came the *Spirit* on the Twelve, this day, but for the very ſame end? And it came therefore, for the purpoſe, in the ſhape of *tongues*. It is the office of the *tongue*, to be a trumpet, to *proclaime*. It ſerves for no other end.

3 To *proclaime, what?* The *acceptable yeare* of the LORD, that is, the *Iubilee*. Now *fiftie* is the number of the *Iubilee*; which number agreeth well with this Feaſt, the Feaſt of *Pentecoſt*. What the one, in *yeares*; the other, in *dayes*. So that, this is the *Iubilee* (as it were) of the *yeare* (or the yearely memory of the yeare of *Iubilee*:) That, the *Pentecoſt* of yeares; This, the *Iubilee* of dayes. Theſe three for the Day.

4 And may we not adde a *fourth*, from the preſent occaſion? I take it, we may; and that not unfit neither, as peculiar to this very Yeare, rather than to any other. There falleth out (lightly) but one *Iubilee* in a mans age. [1] And this preſent yeare is (yet) the *Iubilee*-yeare of Your *Majeſties life and Reigne*. [2] And this day is the *Iubilee*-day of that yeare. [3] And yet further, if we take not *Iubilee*, for the time, but for the *joy*, (for, the word *Iubilee* is taken, as for the time of the *joy*, ſo for the *joy* of the time;) And ſo referre it to the late great *joy* and *Iubilee*, at your *Majeſties* receiving hither to Your *Nazareth* (the Countrie where you were brought up) which then was *fulfilled in your eares*: Our eares (I am ſure) were filled full with it. So that firſt and laſt, the Text ſuits with the Day; and both ſuit well, with the preſent occaſion.

To returne to our SAVIOVR: Who ſtanding now with His *loynes girt*, ready to go about the errand, He came for; (as the manner is) He was firſt to *read* His *Commiſſion*. This it is (the words, I have read) drawne and ready penned for Him, long before, by the *Prophet Eſay* here, who had the honour to be the *Regiſter* of this, and diverſe other inſtruments, touching CHRISTS *Natures*; *Perſon*, and *Offices*. And, upon the reading of this, He entered in His *Office*.

II. You may plainly know, it was His *Inauguration* (this,) or firſt entring on His *office*, by the proclamation following, of *opening the gaole*, and *letting the Priſoners goe free:* So is (ever) the faſhion of *Princes*, to make the joy generall, of their comming to their kingdomes; to releaſe thoſe, that ſtand committed; to grant free and generall pardons to all, that will ſue for them; to be at the charge of *miſsilia*, certaine new peeces of *coine*, to be caſt abroad among the people.

Accordingly, were there this day of the *Spirits* comming, by one *Sermon* of Saint *Peters*, *three thouſand* ſet at libertie, that had beene *captives* before, under *Satan*. A largeſſe of new *tongues* (as it were *miſsilia*) caſt downe from heaven. A generall *pardon proclaimed*, even for them that had beene the *betrayers* and *murderers of the Sonne of* GOD, if they would come in. That it was (indeed) a right day of *Iubilee*. And this, is the *Summe* of all. Act.7.52.

The Diviſion. The parts as they lye, are theſe: 1 Firſt, of the *Spirit's* being on CHRIST: 2 *Anointing Him:* 3 *Sending Him*. Theſe three.

I.

II. 2 Then, whereto He was ſo *anointed* and *ſent*; to *preach* the *Goſpell*, or *glad tidings* (*glad tidings*, or *Goſpell*, both are one:) and that even to the *poore*.

III. 3 Thirdly, whereof the *tidings* is: of an excellent *Phyſitian*; a *Phyſitian* of the *heart*, one that can cure a *broken heart*.

IV. 4 Of theſe *hearts*. 1 How they came *broken* firſt, and there are three wayes here ſet downe. 1 By *being captives:* 2 by being in a *darke dungeon*, where their ſight was even taken from them: 3 By *being there* in irons, ſo as they were even *bruiſed* with them. Three, able (I thinke) to *breake* any mans *heart* alive.

2 Then, how they came cured. And that is by good newes. *Two proclamations*, (for κηρύξαι to *proclaime*, is twice repeated.) 1 One containing a particular remedy of thoſe three ſeverall maladies: 1 Of a partie, one with a *ranſome*, or *redemption* for the *captives:* 2 with an *engine*, or *toole*, to *knocke off* their *irons:* 3 with the *keyes* of the *priſon*, to let them out. And this to begin with. 2 Then (to conclude with) a *ſecond proclamation*, that makes up all; of a yeare of *Iubilee*; and ſo, of reſtitution, of them to their former forfeited eſtates, by GOD's accepting them to favour, this *acceptable time*.

This, is the Summe of CHRISTS *Commiſsion* here read. And indeed, a briefe of His *Offices* all three. 1 In *preaching the glad newes of the Goſpell*, of His *Prophecie:* 2 In *granting pardon*, and enlarging priſoners, of His *Kingdome*. 3 In *proclaiming a Iubilee*, of His *Prieſt-hood* (for, that, the peculiar of the *Prieſts* Office.) So, all are in, that pertaine to CHRIST. And all, that, to IESVS too: Who ſheweth Himſelfe IESVS, in nothing ſo much, as in being the *Phyſitian* of a *broken contrite heart*.

* * *

I. Of the *Spirit's* being on CHRIST.

WE cannot better begin, than with the *Bleſſed Trinitie*. In the three firſt words, the three Perſons reaſonable cleare. 1 The *Spirit:* 2 *He*, whoſe the *Spirit* (*Domini:*) 3 *He*, on whom the *Spirit*, *ſuper Me*.

The *Spirit*, that is, the *Holy Ghoſt*. He, whoſe the *Spirit*, GOD the *Father*. Hee, on whom the *Spirit*, our SAVIOVR CHRIST. He, the *ſuper quem* (here.)

Theſe three diſtinct: 1 the *Spirit*, from the 2 LORD, *whoſe* the *Spirit* is: 1 the *Spirit*, that was *upon*, 3 from Him, it was *upon*. Yet, all three in one joynt concurrence, to one and the ſame worke, the *Iubilee* of the *Goſpell*.

Vpon Me, is CHRISTS *Perſon*. But, His *perſon* onely according to one of His *Natures*; His *humane*. The *Spirit* was not *upon Him*, but as He was *man*. Theſe three, 1 To be *ſent*, 2 to be *anointed*, 3 to have a *ſuper eum*, ſavour of inferiority (all) to the *Sender*, *Anointer*, *Superiour*. And ſo (indeed) for us, He became lower than, in

Himſelfe) was. *In the ſimilitude of ſinfull fleſh*, had a *Spirit*, to *anoint* Him: *In formâ* Rom.8.3.
ſervi, had a LORD, to *ſend Him* about the meſſage here. Ph.l.2.7.

But, that CHRIST ſuffer not in His honour, we ſupply: that the SPIRIT, who is here ſaid to be *Spiritus* DOMINI, is elſe-where ſaid to be *Spiritus* CHRISRI ([a] *Rom*.8.) [b] *The Spirit of the Father* (*Matt*.10.) And the *Spirit* of the [c] *Sonne*, both [a] Rom 8.9.
(*Gal*.4.) The *Spirit that ſent Him* here, *ſent by Him* elſe-where, [d] *Whom I will ſend* [b] Matt. 10 20. [c] Gal.4.6.
(*Ioh*.15.) This ſets Him upright againe. As the one ſhewes *Him*, to be *Man*; ſo the [d] Ioh.15.26.
other, to be GOD. And, as GOD, Hee hath no *Superiour*: No LORD, to *owne* Him: *No Spirit*, to *anoint* Him.

And (if I miſtake not) a kinde of inckling of thus much, is even in the very words. The word [LORD] in *Eſay*, is *plurall*; and ſo, more *perſons* than one, whoſe the *Spirit* is, and from whom He *proceeds*. And, if you would know how many; In *Eſay* the words be *two*: ſo, not a *ſingle proceeding*, from one: but, a *double*, from two, as the word is double. Saint *Baſil* ſaith it ſhort, ὡς Θεὸς, χορηγεῖ· ὡς ἄνθρωπος, δέχεται: *As* GOD, He *ſends* it; as *Man*, He *receives* it. *Vpon Him*, as *Man*: *from Him*, as GOD.

2
His anointing.

Of Him then, as *Man*, three things here are ſaid, the *Spirit* [1] *was upon Him*: [2] *anointed Him*: [3] *ſent Him*. But it is ſaid: the *Spirit is upon Me, becauſe He hath anointed me*: So as, the *anointing* is ſet, as the ἕνεκα τοῦ or cauſe, why He was *upon Him*. And then, that, (*His anointing*) as the *cauſe*, is firſt in nature. But it cannot be conceived, but the *Spirit* muſt be alſo *upon Him*, to *anoint Him*, the *Spirit* is the *Vnction*: the *Spirit* then was *upon* Him, two ſeverall times, for two ſeverall ends. [1] *To anoint Him*: [2] And, after He was *anointed*, to *ſend Him*; the ſecond. Of this *anointing* we are to touch, [1] when it was: [2] with what it was: [3] and how it comes to be termed *anointing*.

When was He thus *anointed*? Not now, or here, firſt: but long before; even from 1 *When* was it.
the very time of His *conceiving*. When the *Word became fleſh*, the *fleſh*, with the *Word* John 1.14.
and (by meanes of it) with the whole *Deitie*, was *anointed all* over; and by vertue thereof, filled with the *fulneſſe of all grace*. For, this we are to hold: that CHRIST was ever CHRIST (that is) ever *anointed*, from the very firſt inſtant of all; He was never *un-anointed*, not one moment.

Anointed with *what*? I have alreadie told you, with the *Deitie*, by vertue of the 2 *With what*.
Perſonall union of the *ſecond Perſon* of the *Deitie*. Why then is the HOLY GHOST called the *Vnction*? Why is CHRIST expreſly ſaid to be *anointed* with the HOLY GHOST? why not, with the *Father* as well?

Why not: To retaine to each Perſon, His owne peculiar, His proper act, in this common worke of them all: or (as the Hebrewes ſpeake) to keepe *every word, upon his right wheele*.

Father, is a terme of *nature*. So, to the *Father* we aſcribe, what the *Sonne* hath by *nature*. For, that He is the *Sonne*, is of *nature*, not of *grace*.

But, that the *Man-hood* is taken into GOD, that was not of *nature*, but of *grace*.
And, what is of *grace*, is ever properly aſcribed to the *Spirit*. There are *diverſities* 1 Cor.12.4.
of graces, all from the ſame Spirit. And the proceeding of *grace* from it, not as by na-
ture, but *Vbi vult, Blowes where it liſts* freely. All then, of *grace*, proceeding from John 3.8.
the *Spirit*: Accordingly, the Conception of CHRISTS *fleſh*, and the ſending it with the *fulneſſe of grace* (or *anointing* it) is aſcribed to the *Spirit*.

But, this enduing with *grace*, how comes it to be called *anointing*? For nothing, 3 How called
but for the reſemblance it hath, with an *ointment*. An *ointment* is a compoſition (we *anointing*.
know:) the ingredients of it, *oile* and *ſweet odours*. By vertue of the *oile*, it *ſokes*
even into the bones (ſaith the *Pſalme*:) but, it workes upon the joints and ſinewes, Pſal.109.18.
ſenſibly; make them ſupple and lithe, and ſo the more freſh and active to beſtirre themſelves. By vertue of the *ſweet odours* mixt with it, it workes upon the *ſpirits*
and *ſenſes*; cheeres him and makes *him glad*, that is *anointed* with it. And not him Pſal.45.8.
alone, but all that are about and neare him, *qui in odore unguentorum*, that take delight Cant.1.3.

in his company, to *goe* and to *runne with him*, and all for the fragrant ſweet ſent they feele to come from him.

Of which two, the *oyle* repreſents the vertue of the power of the *Spirit*, piercing thorow (but gently) like *oyle*. The *odours*, the *ſweet comfort* of the *graces*, that proceed from the HOLY GHOST. Nothing, more like. And this for His *Anointing*.

3 His ſending. Now the ſame *Spirit*, that was thus upon Him, at His Conception, to *anoint Him*; was even now *upon Him* againe, to *manifeſt*, and to *ſend Him*. When? At *His Baptiſme* (a little before.) Not ſecretly, as then at *His conception*, but in a *viſible ſhape upon Him*, before a great concourſe of people: (To ſhew, there ought to be an outward Calling:) what time, the *Dove* laid that, which in it, is anſwerable to our hands, *upon Him*. Luke 3.22.

Not, to *endue Him* with ought: (that, was done before, long:) but, to *manifeſt* to all, This was *He*; This, the *Partie*, before *anointed*, and now *ſent*, that they might take heed to Him. It was the HOLY GHOST's firſt *Epiphanie* (this:) He was never ſeene before: But, CHRIST's ſecond *Epiphanie*. The other, at *His Birth*, or comming into the world: This now, at *His calling*, or *ſending* into the world. That firſt, to *enable Him, to His Office*: This, to *deſigne Him* to it. By that, *furniſhed* for it: By this, *ſent, ſevered*, and ſet about the worke, He came for.

But, before wee come to the worke, let us firſt reflect a little upon theſe: they ſerve our turne; are for our direction. Theſe (both) were done to CHRIST, to the end Hee might teach the *Church*, that the ſame were to be on them, who in CHRISTS ſtead are imployed in the ſame buſineſſe, *ad evangelizandum*. The HOLY GHOST, to be *upon them*; *upon them*, to *anoint them*, and to *ſend* them, both: but, firſt to *anoint*; then, to *ſend* them. To *be*, and in *this order* to be. Vnleſſe they be firſt *anointed*, not to be *ſent*; and, though never ſo *anointed*, not to ſtart out of themſelves, but to ſtay till they be *ſent*.

The SPIRIT to be *upon* them; the ſame, that *upon* CHRIST, though not in the ſame, but in a broad and a large difference or degree of *being*. *Vpon Him* without *meaſure*; Not ſo, on us: but, on ſome, leſſe (the meaſure of the *Hin*;) on ſome, more (the meaſure of the *Epha*:) but every one, his *Gomer* at leaſt. Some *feathers* of the *Dove* (as it were) though not the *Dove* it ſelfe; not the whole SPIRIT entire, as upon Him.

On His head, the whole *box* of *ointment* was broken, which from Him ran downe upon the *Apoſtles*, ſomewhat more freſh and full; and (ever) the further, the thinner, as the nature of things liquid is: but, ſome ſmall ſtreames trickle downe even to *us*, and to our times ſtill.

This *on-being*, ſhewes it ſelfe firſt, in that which ſtands firſt (the *Anointing*.)

I ſhall not need tell you, the *Spirit* comes not upon us now, at our conception in the wombe, to *anoint* us there. No: wee behoove to light our lampes oft, and to ſpend much oyle at our ſtudies, yer wee can attaine it. This way, come we to our *anointing*, now, by *bookes*: This *Booke* chiefly; but, in a good part alſo, by the *bookes* of the *Ancient Fathers*, and *Lights* of the *Church*, in whom the *ſent* of this *ointment* was freſh, and the temper true; on whoſe *writings* it lyeth thick, and we thence ſtrike it off, and gather it ſafely.

You will marke: the *anointing* is ſet, for the cauſe; the *Spirit is upon Me, becauſe He hath anointed Me*. Then, *ſublatâ cauſâ*, and *à ſenſu contrario*, the *Spirit is not upon Mee*, becauſe He hath not *anointed Me*. Againe, *becauſe Hee hath anointed Mee, Hee hath ſent Me*. And then it followes, becauſe Hee hath *not anointed Mee*, Hee hath not *ſent Mee*. No ſpeaking of the *Spirits on-being*; no talke of *ſent* by Him, without it. Where be they then, that ſay; the leſſe *anointing*, the more of the SPIRIT? Indeed, the more *blinde*, the more *bold*; and ſo, the fitter to goe on ſome other errand (perhaps) but not this.

No no: the *Spirit makes* none of theſe drie *miſſions*; *ſends* none of theſe ſame *inuncti*, ſuch as have never a feather of the *Doves* wing, not any ſparke of the *fire* of this day, not ſo much as a drop of this *ointment*. You ſhall *ſmell them* ſtraight, that have it; the *Myrrhe, Aloes, and Caſſia will make you glad.* And you ſhall even as ſoone Pſal. 45.8.
finde the others. Either they want *odor*: *Annointed*, I cannot ſay, but *beſmeered* with ſome *unctuous ſtuffe* (goe to, be it *oyle*:) that gives a *glibneſſe* to the *tongue* to talke much and long, but no more *ſent* in it, than in a drie ſticke; no *odors* in it at all. Either *odors* they want (I ſay:) or, their *odors* are not layd in *oile*. For, if in *oile*; you ſhall not ſmell them ſo for a few ſet ſermons; if they be *annointed*, not *perfumed* or *waſhed* (for, ſuch *Divines* we have.) If it be but ſome *ſweet water*, out of a *caſting-bottle*, the *ſent* will away ſoone; *water-colors* or *water-odours* will not laſt. But, if layd in *oile* throughly, they will: feare them not. To them that are *ſtuffed* (I know) all is one: they that have their *ſenſes* about them, will ſoone put a difference.

But what? If He be *annointed*, then turne Him off hardly with no more adoe, without ſtay for any *ſending* at all? Nay, we ſee here, onely *annointing* ſerved not *Chriſt* Himſelfe: He was *ſent*, and *outwardly ſent* beſides. *Meſſias* He was, in regard of His *annointing*: *Shilo*, He was too, in regard of His *ſending*. If you love your eyes, waſh them in the water of *Shilo*, that is by interpretation, *Sent*. Or (to ſpeake in the ſtyle Ioh. 9.7.
of the Text) as He was CHRIST, for His *annointing*; So was He an *Apoſtle*, for Heb. 3.1.
His *ſending*. So is He called (*Heb.3.*) the *Apoſtle of our profeſſion*, with plaine reference to ἀπέσταλκε here, the word in the Text.

Vnction then, is to goe before, but not to goe alone; *Miſſion* is to follow: and no man, though never ſo *perunctus, eo ipſo*, to ſtirre, *niſi qui vocatus erit ſicut Aaron, Vn-* Heb. 5.4.
leſſe he be called as was Aaron; unleſſe he be *ſent as* CHRIST here was: for feare of *Currebant & non mittebam eos*, in the *Prophet*; Or of, *How ſhall they, unleſſe they be ſent*, Ier. 23.21.
in the *Apoſtle*. For his life, he knew not (if neither *Aaron*, nor CHRIST) Rom. 10.15.
how any might ſtep up, without *calling, ſending, ordaining, laying on of hands*: all are one.

And marke well this, that the *Holy Ghoſt* came upon *Chriſt* alike for both: that there is the *Holy Ghoſt* no leſſe in this *ſending*, than in the *annointing*. The very *Calling* it ſelfe is a *grace* expreſſely ſo called, *Rom.12. Epheſ.3.* and in divers places elſe. Rom. 12.3.
Every *grace* is of the *Holy Ghoſt*; and goeth ever, and is termed by the name of the Epheſ. 3.7.
Holy Ghoſt uſually. And, in this ſenſe, the *Holy Ghoſt* is *given and received* in *holy Orders*, and we doe well avow that, we ſay, *Receive the Holy Ghoſt*.

But, we have not all, when we have both theſe; for, ſhall we ſo dwell upon *annointing* and *ſending*, as we paſſe by the *ſuper Me*, the firſt of all the three, and (ſure) not the laſt to be looked after? A plaine note it is, but not without uſe, this ſituation of the *Spirit*; that He is *ſuper*. For, if He be *ſuper*, we be *ſub*. That we be carefull then to preſerve Him in His *ſuper*, to keepe Him in His due place (that is) *above*. In ſigne whereof, the *Dove* hovered aloft over CHRIST, and *came downe upon Him*! And in ſigne thereof, we ſubmit our heads, in *annointing*, to have the *oile* powred upon; we ſubmit our heads, in *ordaining*, to have *hands* layd upon them. So, ſubmit we doe, in ſigne that ſubmit we muſt: That, not onely *miſſion*, but *ſubmiſſion* is a *ſigne* of one truely called, to this buſineſſe. Somewhat of the *Dove* there muſt be (needs:) *meekeneſſe, humbleneſſe of minde*.

But lightly you ſhall find it, that thoſe that be *neq; uncti neque loti*, neither *annointed* nor ſcarce well *waſhed*, the leſſe *ointment*, the worſe *ſending*, the farther from this *ſubmiſſive humble minde*. That *above?* Nay any *above?* Nay, they inferior to none. That *above*, and they *under?* Nay *under* no *Spirit*: no *ſuper*, they. Of all Prepoſitions, they indure not that, not *Super*: all equall, all even at leaſt. Their *ſpirit* not ſubject to the *Spirit of the Prophets*, nor of the *Apoſtles* neither (if they were now alive:) but beare themſelves ſo high, doe *tam altum ſpirare*, as if this *Spirit* were their *underling*, and their *Ghoſt* above the *Holy Ghoſt*! There may be a ſprite in them, there is no *Spirit upon them*, that indure no *ſuper*, none *above them*. So, now we have all, we ſhould: *Vnction*, out of *Vnxit*; *Miſſion*, out of *Miſit*; *Submiſſion*, out of *Super Me*.

Forward

II.
The *end* whereto.
1 *To bring good tydings.*

Forward now. *Vpon Me.* How know we that? Becauſe He hath *annointed* Me: *Annointed*, to what end? To *ſend*: *Send*, whereto? That, followes now. Both *whereto*, and *whom to.* [1] *Whereto? To bring good tydings:* [2] *Whom to? To the poore.*

2 Cor.2.16.

1. Whereto? If the *Spirit* ſend Christ, He will *ſend* Him with the beſt *ſending*: and the beſt *ſending*, is to be *ſent* with a meſſage of good newes: the *beſt*, and the *beſt welcome*. We all ſtrive to beare them; we all love to have them brought. The *Goſpell* is nothing elſe, but a *meſſage of good tydings*. And Christ, as in regard of His *ſending*, *an Apoſtle*, the *Arch-Apoſtle*; So, in regard of that He is *ſent* with, an *Evangeliſt*, the *Arch-Evangeliſt*. Christ is to *annoint*; this, is a kind of *annointing*: and no *Ointment* ſo precious, no *Oile* ſo ſupple, no *Odor* ſo pleaſing, as the knowledge of it; called therefore by the *Apoſtle*, *Odor vitæ, the Savour of life unto life*, in them that receive it.

2 *To the poore*
Acts 10.34.

2. Send with this, and to *whom? To the poore.* You may know, it is the *Spirit of* God by this. That *Spirit* it is: and they that *annointed* with it, take care of the *poore*. The *ſpirit of the world*, and they that annointed with it, take little keep to *evangelize* any ſuch, any *poore* ſoules. But in the *tydings* of the *Goſpell*, they are not left out: taken in by name (we ſee.) In *ſending* thoſe tydings, there is none excluded. *No reſpect of perſons with* God: None of *Nations*; to every *Nation, Gentile*, and *Iew*: None of *Conditions*; to every *condition, poore* and *rich*. To them, that of all other are the leaſt likely. They are not troubled with much worldly good newes: Seldome come there any Poſts to them with ſuch. But the good newes of the *Goſpell*, reacheth even to the meaneſt. And reaching to them, it muſt needs be generall (this newes:) If to them, that of all other leaſt likely, then certainely, to all. *Etiam pauperibus* is (as if He had ſaid) even to *poore* and all, by way of extent, *ampliando*. But, no wayes to *ingroſſe* it, or *appropriate* it to them onely. The tydings of the *Goſpell* are as well for [a] *Lydia* the purple-ſeller; as for [b] *Simon* the tanner: For the [c] *Areopagite*, the *Iudge* at *Athens*, as for the [d] *Iayler* at *Philippos*, for the [e] *elect Ladie*, as for *widow* [f] *Dorcas*: [g] For the *Lord Treaſurer of Æthiopia*, as for the [h] *Begger at the beautifull gate* of the *Temple*: [i] for the *houſhold of Cæſar*, as for the [k] *houſhold of Stephanas*; yea and (if he will) for [l] *King Agrippa* too.

[a] Acts 16.15.
[b] Acts 10.6.
[c] Acts 17.34.
[d] Acts 16.30.
[e] 2 Iohn 1.
[f] Acts 9.36.
[g] Acts 8.27.
[h] Acts 3.2.
[i] Phil.4.22.
[k] 1 Cor.1.16.
[l] Acts 26.28.

Mat.5.3.
Rev.3.17.

But, if you will have *pauperibus* a *reſtringent*, you may; but then, you muſt take it for *poore in ſpirit*, with whom our *Saviour* begins His *Beatitudes* in the *Mount*: the *poverty* to be found in all. As indeed, I know none ſo rich, but needs theſe tydings: all to feele the want of them in their *ſpirits*: No *Dices quia dives ſum*; as few ſparks of a *Phariſee* as may be, in them, that will be intereſſed in it.

III.
The *tydings* of a *Phiſitian* for *broken hearts*.
Ver.23.

Well, we ſee to whom: what may theſe *newes* be? *Newes* of a *new Phyſitian*, Καρδιατρὸς, *Medicus cordis*, one that can give Phyſicke to heale a *broken heart*. And newes of ſuch an one, is good newes indeed. They that can cure parts leſſe principall, *broken armes* or *leggs*, or *limbs out of joynt*, are much made of, and ſent for farre and neere: What ſay you to one, that is good at a *broken heart*? make that whole, ſet that in joint againe, if it happen to be out? So they underſtood it plainly, by their ſpeech to Him after, *Medice cura teipſum.*

Ecclus 25.17.
Pro.4.23.

The *heart* (ſure) is the part of all other, we would moſt gladly have well. *Give me any griefe to the griefe of the heart* (ſaith one that knew what he ſaid:) *Omni cuſtodiâ cuſtodi cor* (ſaith *Salomon*) *keepe thy heart above all*: if that be downe, all is downe: looke to that in any wiſe. Now, it is moſt proper for the Spirit to deale with that part: it is the fountaine of the *ſpirits* of *life*, and whither (indeed) none can come, but the *Spirit*, to do any cure to purpoſe: that, if Christ, if the *Spirit* take it not in hand, all cures elſe are but *palliative*; they may drive it away for a while, it will come againe worſe than ever. Now then, to *Medice cura* (as Christ after ſaith) to this new cure.

IV.
Of the hearts
1 How they came *broken.*

In every cure, our rule is firſt to looke to *de cauſis morborum,* how the *heart can bee broken:* thenafter, *de methodo medendi,* the way here to helpe it.

How comes the *heart broken?* The common *hammer* that breakes them, is ſome bodily or worldly croſſe, ſuch as we commonly call *heart-breakings.* There be here in the Text, three *ſtrokes* of this *hammer,* able (I thinke) to *breake* any *heart* in the world.

1 By being *captives.*
Pſal.137.2.

1 *Captivitie.* They be *captives* firſt: and *captives* and *caitives,* in our ſpeech ſound much upon one. It is (ſure) a condition able to make any man *hang up his harpe,* and *ſit weeping by the waters of Babylon.* There, is one ſtroke.

2 In a darke *dungeon.*
Eccleſ.11.7.

2 There followes another worſe yet. For, in *Babylon,* though they were *captives,* yet went they abroad, had their libertie. Theſe here are in *priſon:* And in ſome blinde hole there, as it might be in the *dungeon,* where they *ſee* nothing. That (I take it) is meant by *blind* here in the Text: *Blind,* for want of *light;* not for want of *ſight,* though thoſe two both come to one, are convertible. They that be *blind,* ſay they are *darke:* and they that be in the *darke,* for the time are deprived of *ſight,* have no manner uſe of it at all, no more than a *blind man.* Now, they that row in the galleys, yet this comfort they have, they ſee the light: and if a man ſee nothing elſe, the *light* of it ſelfe *is comfortable.* And, a great ſtroke of the hammer it is, not to have ſo much as that poore comfort left them.

3 And *bruiſed* with *irons* there.

3 But yet are not wee at the worſt; One ſtroke more. For, one may bee in the *dungeon,* and yet have his *limmes* at large, his *hands* and *feet* at libertie. But ſo have not thoſe in the Text, but are in *irons:* and thoſe ſo heavy and ſo pinching, as they are even τεθραυσμένοι, *bruiſed* and *hurt* with them. See now their caſe. 1 *Captives;* and not onely that, but 2 in *priſon.* In priſon; not above, but in the *dungeon,* the deepeſt, darkeſt, *blindeſt* hole there; no light, no ſight at all: 3 And, in the hole, with as many *irons* upon them, that they are even *bruiſed* and ſore with them. And tell me now, if theſe three together bee not enough to breake *Manaſſes,* or any mans heart, and to make him have *cor contritum* indeed.

They be: but what is this to us? This is no mans caſe here. No more was it any of theirs, that were at CHRISTS Sermon: yet CHRIST ſpake to the purpoſe, we may be ſure. We may not then take it literally, as meant by the body: CHRIST meant no ſuch *captivitie, dungeon,* or *irons.* That He meant not ſuch, is plaine. Hee ſaith, *Hee was ſent to free captives,* to *open priſons:* But, Hee never ſet any *captive* free, in His life, nor opened any *gaole* (in that ſenſe) to let any priſoner forth. Another ſenſe then, wee are to ſeeke. Remember ye not, wee beganne with the *Spirit?* the buſineſſe, the *Spirit* comes about, is *ſpirituall,* not ſecular. So, all theſe *ſpiritually* to bee underſtood. As (indeed) they are all three appliable to the caſe of the *Spirit;* and a plaine deſcription of all our ſtates, out of CHRIST, and before Hee take us in hand.

Rom.7.24.

1 There is *Captivitie* there, wherein men are held in ſlaverie under ſinne and Sathan, worſe than that we now ſpeake of. Saint *Paul* knew it: ſpeakes of it, *Rom.* VII. and when he hath ſo, crieth out, *Wretched man that I am, who ſhall rid mee of it!* Verily, there is no *Turke* ſo hurries men, puts them to ſo baſe ſervices, as *ſinne* doth her *captives:* Give me one, that hath been in her *captivitie,* and is got out of it, *& ſcit quod dico,* he can tell, it is true, I ſay.

Pſal.38.8.
Pſal.142.7.
Matt.4.16.

2 There is a *priſon* too: not *Manaſſes priſon.* But aske *David,* who never came in any *gaole;* what hee meant, when he ſaid, *I am ſo faſt in priſon, as I know not how to get out.* And that you may know what *priſon* that was, he cries, *O bring my ſoule out of priſon!* A *priſon* there is then, of the *ſoule,* no leſſe than of the bodie. In which *priſon* were ſome of thoſe that CHRIST preached here to: S. *Matthew* ſaith, they *ſat in darkeneſſe and in the ſhadow of death,* even as men in the *dungeon* doe.

Pro.5.22.
Acts 8.23.

3 There are *chaines* too, that alſo is the *ſinners* caſe, Hee is even *tied with chaines of his owne ſinnes* (ſaith *Salomon*) with the *bonds of iniquitie* (Saint *Peter:*) which bands

Pſal.166.16. are they, *David* thanks GOD for *breaking in ſunder*. There need no other bonds, we will ſay, if once we come to feele them. The *galls*, that *ſinne* makes in the *conſcience*, Pſal.105.18. are the *entring of the iron into our ſoule*.

But you will ſay, we feele not theſe neither, no more than the former. No doe? Take this for a rule: If CHRIST heale them, that be *broken-hearted*; *broken-hearted* wee behove to be, yer He can heale us. He is *Medicus cordis* indeed; but it is *cordis contriti*. It is a condition ever annexed (this) to make us the more capable; and likewiſe a diſpoſition it is, to make us the more curable. That ſame *pauperibus* (before) and this *contritis* now, they limit CHRISTS *cure*; His cure and His *Commiſsion* both: and unleſſe they be, or untill they be, This Scripture is not, nor cannot be *fulfilled* in us. *In our eares*, it may be; but in our *hearts*, never.

That, as ſuch as come to be healed by *His Majeſtie*, are firſt ſearched, and after either put by, or admitted, as cauſe is: ſo there would be a *Scrutinie* of ſuch, as make toward Pſal.119.70. CHRIST. What, are you *poore? Poore in ſpirit?* (for the *purſe*, it skills not:) No, but *dicis quia dives*, in good caſe: CHRIST is not for you then; He is *ſent to the poore*. What is your *heart broken?* No, but heart-whole, a heart as *brawne*: then are you not for this *cure*. In all CHRISTS *Diſpenſatorie*, there is not a *medicine*, for ſuch a *heart*; a *heart* like *brawne* (that is) hard and un-yeelding.

CHRIST Himſelfe ſeemes to give this *Item*, when He applies it after: *Many wi-* Verſe 25. *dowes, Many lepers* (ſaith Hee:) and ſo, many *ſinners*: *Elias* ſent to none, but the poore Widow of *Sarepta*; *Eliſæus* healed none, but onely *Naaman*, after his *ſpirit* came downe, was *broken*. No more doth CHRIST, but ſuch are of a *contrite heart*.

Verily, the caſe as before we ſet it downe, is the ſinners caſe; feele he it, feele he it not. But, if any be ſo benummed, as hee is not ſenſible of this; ſo blind, as *dungeon* or no dungeon, all one to him; if any have this ſame *Scirrhum cordis*, that makes him paſt feeling, it is no good ſigne: but, it may bee, our houre is not yet come, our cure is yet behind. But, if it ſhould ſo continue, and never be otherwiſe, then were it a Prov.7.22. very evill ſigne. For, what is ſuch a ones caſe, but (as *Salomon* ſaith) *as the oxe that is led to the ſlaughter without any ſenſe, or the foole that goes laughing when he is carried to be well whipped?* What caſe more pitifull?

You will ſay: we have no *hammer*, no worldly Croſſe to *breake our hearts*. It may be. That, is *Manaſſes hammer*, the common *hammer* (indeed:) but, that is not *King Davids hammer*, which I rather commend to you; the right *hammer* to doe the feat, to worke *contrition* in kind. The right, is the *ſight* of our owne *ſinnes*. And, I will ſay this for it: that I never in my life ſaw any man brought ſo *low* with any worldly calamitie, as I have, with this *ſight*. And theſe, I ſpeake of, were not of the common ſort, but men of *ſpirit* and *valor*, that durſt have looked *death* in the *face*. Yet, when GOD opened their eyes, to ſee this ſight; their *hearts* were *broken*, yea, even *grownd* to *powder* with it; *contrite* indeed.

And this is ſure; if a man be not *humbled* with the ſight of his *ſinnes*, It is not all the *croſſes* or loſſes in the world will *humble* him aright.

This, is the right. And, without any worldly croſſe, this we might have, if we loved not ſo to abſent our ſelves from our ſelves, to bee even *fugitivi cordis*, to runne away from our owne hearts; be ever abroad, never within: if we would but ſometimes *re-* Eſay 46.8. *dire ad cor*, returne home thither, and deſcend into our ſelves; ſadly and ſeriouſly to bethinke us of them, and the danger we are in, by them; this might be had: And this would bee had, if it might be. If not, in default of this (no remedie) the *common hammer* muſt come; and GOD ſend us *Manaſſes hammer*, to *breake* it; ſome *bodily ſickneſſe*, ſome *worldly affliction*, to ſend us home into our ſelves. But ſure, the *Angell* Ioh.5.4. muſt come downe and the *water be ſtirred*; elſe wee may preach long enough to *uncontrite hearts*, but no good will be done, till then.

I have been too long in the Cauſe: but, the knowledge of the Cauſe, in every diſeaſe, we reckon halfe the cure. To the *healing*, now.

The word for *heale*, in *Eſay* (where this Text is) ſignifies to *bind up*. The cure beginnes with *ligature*, the moſt proper cure, for *fractures*, or ought that is *broken*. Nay, in *wounds* and all, as appeareth by the *Samaritan*. The *flaxe* is ſo ſtayed, which if it continue running on us ſtill, in vaine talke we of any *healing*. It is not begun till that ſtay and runne no longer. The *ſinne* that CHRIST cures, He *binds* up, He ſtayes (to begin with.) If He *cover ſinne*, it is with a *plaiſter*. He *covers* and *cures* together, both under one. Luk. 10.34.

This word [*broken-hearted*] the *Hebrewes* take not, as we doe; we, *broken* for *ſinne*; they, *broken off*, or *from ſinne*. And we have the ſame phraſe with us; To *breake* one of the *evill faſhions*, or *inclinations*, hee hath beene given to. So, to *breake* the *heart*. And ſo muſt it bee *broken*, or ever it be *whole*. Both ſenſes: either of them doth well; but both together beſt of all.

2 How they are cured.

This done, now to the *healing* part. The heathen obſerved long ſince: ψυχῆς νοσούσης εἰσὶν ἰατροὶ λόγοι, the *ſoules* cure is by *words*: and the Angell ſaith to *Cornelius*, of Saint *Peter*, *He ſhall ſpeake to thee words, by which thou and thy houſhold ſhalbe ſaved.* Act. 10.6.

By good tydings.

And by no words ſooner, than by the ſound of *good tydings*. *Good newes* is *good phyſicke* ſure (ſuch the diſeaſe may bee:) and a *good meſſage* a *good medicine*. There is power in it both waies. *Good newes*, hath healed; *evill newes* hath killed many. The good newes of *Ioſephs* welfare, we ſee, how it even *revived* old *Iacob*. Gen. 45.27. And, the evill, of the *arke of* GOD *taken*, it coſt *Eli* his life. 1 Sam. 4.18. Nothing workes upon the heart more forcibly, either way.

Proclaimed.

What are theſe newes, and firſt how come they? By κηρύξαι they come: no ſecret, whiſpered newes, from man to man, in a corner: No flying newes. They be *proclaimed*, theſe; ſo authenticall. *Proclaimed*: And ſo they had need. For, if our *ſinnes* once appeare in their right forme, there is evill newes certainely: let the Divell alone with that, to proclaime them, to preach damnation to us. *Contraria curantur contrariis*, wee had need have ſome good *proclaimed*, to cure thoſe of his.

Two *proclamations* here are, one in the neck of another. Of which the former, in the *three branches* of it, applieth in particular, a remedie to the three *former maladies*; Is the topique medicine (as it were:) the later is the *panacea*, makes them all perfectly whole and ſound.

1 *The firſt proclamation.*

The firſt *proclamation*. To the *Captive* firſt, That there is one at hand with a *ranſome*, to redeeme him. This will make him a whole man.

2 To them in the *dungeon*; of one to draw them forth thence, and make them ἀναβλέψαι, ſee the light againe.

3 To them in *chaines*; of one to *ſtrike* off their bolts and looſe them, to open the priſon-doore, and let them goe: ἀποστεῖλαι, to make *Apoſtles* of them, and ſend them abroad into the wide world. It is the fruit of *Chriſts* ἀπέσταλκε, this ἀποστεῖλαι; *Chriſts Apoſtleſhip* was, and is, to make ſuch *Apoſtles*.

Now, this is nothing but the very ſumme of the *Goſpell*: 1 Of one comming with a *ranſome* in one hand, to lay downe for us the *price of our redemption* from Sathans captivitie. 2 And with the *keyes of hell and death* in the other. Revel. 1.18. Keyes of two ſorts: 1 One, to undoe their fetters and looſe them; the other, to open the dungeon and priſon-doore (both the dungeon of *deſpaire*, and the priſon of the *Law*) and let them out of both. There can be no better newes, nor kindlier *phyſicke* in the world, 1 Than word of *redemption*, to *captives*: 2 Than to ſee the *light* againe, to them in the *Limbo*: 3 Than of *enlargement*, to them in *bands*: but ſpecially, than of a diſmiſſion, from *priſon*, *dungeon*, *irons* and all. And this is *proclaimed* here, and publiſhed by CHRIST in His *Sermon* at *Nazareth*: and was after performed and accompliſhed by Him, at His *Paſſion* in *Ieruſalem*.

2 *The ſecond Proclamation.*

This is good newes indeed: but here comes better. It is ſeconded with another *Proclamation*, that makes up all. For in very deed; They that by the firſt *proclama-*

tion were ſo releaſed, for all that; and after all that, what were they, but a ſort of poore ſnakes, turned out of the gaole, but have nothing to take to? Comming thither, they were turned out of all that ever they had. That, their caſe, though it be *leſſe miſerable*, yet is *miſerable* ſtill: the *languor morbi* ſtill hangs upon them.

We lack ſome reſtaurative for that. Here comes (now) *phyſicke*, to cure that and make them perfectly well, A ſecond κηρύξαι: that they ſhall bee reſtored, to all that ever they had. How ſo? For harke: heere is the *acceptable yeare*; that is, a *Iubilee proclaimed*. And then, even of courſe they are (by force of the *Iubilee*) ſo to bee. The nature of the *Iubilee* was ſo, you know. Then, not onely all *bond* ſet *free*; all *priſons* (for debt) *ſet open*; but beſide, all were *reſtored* then, to their former *mortgaged, forfeited*, or any waies *aliened* eſtates, in as ample manner, as ever they had, or held them, at any time before.

A reſtitution *in integrum*; a *re-inveſting* them in what they were borne to, or were any waies poſſeſſed of: that, if they had ſold themſelves out of all, and lay in execution for huge ſummes (as it might be, *ten thouſand talents*;) then, all was quit; they came to all againe; in as good caſe, as ever they were in all their *lives*. There can bee no more *joyfull newes*, no more *cordiall Phyſike*, than this. The yeare of *Iubilee*? why, that time, ſo *acceptable*, ſo *joyfull*, as it hath even given a denomination to *joy* it ſelfe. The height of *joy* is *Iubilee*; the higheſt terme to expreſſe it, is *jubilate*: that goes beyond all the words of *Ioy* whatſoever.

And this comes well now: for, the *Iubilee* of the *Law* drawing to an end, and this very yeare being now the laſt CHRISTS *Iubilee* (the *Iubilee* of the *Goſpell*) came fitly to ſucceed. Wherein, the primitive eſtate, wee had in *Paradiſe*, wee are re-ſeiſed of anew. Not the ſame, *in ſpecie*, but as good; nay better. For, if for the *terreſtriall Paradiſe* by the *flood deſtroyed*, wee have a *celeſtiall*, wee have our owne againe (I trow) with advantage.

A *yeare* it is called (to keep the terme ſtill on foote, that formerly it went by.) Only this difference: the yeare (there) was a *definite time*; but here, a *definite* is put for an *indefinite*. This *yeare* is more than twelve moneths. In this *acceptable yeare*, the *Zodiaque* goes never about. On this *day* of *Salvation*, the *Sunne never goes downe*. For in this, the *jubilee* of the *Goſpell* paſſeth that of the *Law*: that, held but for a *yeare*, and no longer: But, this is continuall; laſts ſtill. Which is plaine: in that, divers yeares after this of CHRISTS, the *Apoſtle* ſpeakes of it, as ſtill in *eſſe*: Even then, makes

2 Cor.6.2. this *proclamation* ſtill, *Behold this is the day, Behold now is the acceptable time*. Whereby wee are given to underſtand, that CHRISTS *Iubilee*, though it began, when CHRIST firſt *preached this Sermon*, yet it ended not with the end of that yeare (as

Revel.4 6. did *Aarons*) but was *Evangelium æternum*: As alſo *perpetui Iubilæi*; *Everlaſting good newes* of a *perpetuall jubilee*, that doth laſt, and ſhall laſt, as long as the *Goſpell* ſhall bee preached, by Himſelfe, or others *ſent by Him*, to the end of the world, *the time of reſto-*

Act.3.21. *ring all things*.

It is called *acceptable*, by the terme of the benefit, that happened on, it which was, our *acceptation*. For then, we and all mankind were made (not δεκτέοι, that is, *acceptable*, but as the word is) δεκτοὶ, that is, actually *accepted*, or received by GOD. Out of whoſe preſence we were before caſt. And being by Him ſo received, we did our ſelves *receive* againe, the *earneſt of our inheritance*, from which by meanes of the *tranſgreſſion*,

Epheſ.1.4. we were before fallen.

There is much in this terme [*accepting*.] For, when is one ſaid to be *accepted*? Not, when his *ranſome* is paid, or the *priſon* ſet open; not when hee is *pardoned* his fault, or *reconciled*, to become friends: but when hee is *received* with *armes ſpread*, as was

Luc.15.20. 22. the *loſt child*, in the *Goſpell*; *ad ſtolam primam* (as the terme is, out of that place.) Three degrees there are in it; 1 *Accepted* to pardon, that is συγγνώμη: 2 *Accepted* to *reconciliation*, that is καταλλαγὴ: and further, 3 *Accepted* to *repropitiation*, that is ἱλασμὸς, to as good

2 Sam.13.39. 14.23. grace and favour as ever, even in the very fulneſſe of it. They ſhew it, by three diſtinct degrees in *Abſalons* receiving: 1 *Pardoned* he was, while he was yet in *Geſhur*: 2 *Reconciled*, when he had leave to come home to his owne *houſe*: 3 *Repropitiate*, when

he was *admitted to the Kings* preſence and kiſſed him. That made up all, then he had all againe. And that is our very caſe.

Nay indeed, that is not all. It is more than ſo: δεκτὸς (here) is in the Text of *Eſai* רצון: and that imports more. For, that word, is ever turned by εὐδοκία, and that is CHRISTS owne *acceptation (In whom I am well pleaſed)* and the very terme of it. And he that is ſo *accepted*, I know not what he would have more.

This is the Benefit that fell at this time: and for this, that fell on the time, the time it ſelfe, it fell on, is, and cannot be but *acceptable*; even *eo nomine*, that at ſuch a time, ſuch a Benefit hapned to us. And in this reſpect, it ever hath and ever ſhall be an *acceptable welcome time*, this; and holden as a *high feaſt*: like as the benefit is high, that befell us on it. *Feſtum*, a feaſt, for the *pardon*: *Feſtum duplex*, for the *reconciliation*: *Feſtum magis duplex*, for the being perfectly *accepted to the favour* of GOD, and by it re-accepting againe our prime eſtate. Mar. 17. 5.

Nay (laſt) it is called not onely *Annus acceptus*, but *Annus Domini acceptus*, or *acceptus Domino*: Not onely, the *acceptable yeare*; but, *of the Lord*, or *to the Lord*; (for ſo the *Hebrew* reads it, with the ſigne of the Dative; as if *to* GOD Himſelfe, it were ſo.) And, to Him, ſo it is; and to His *holy Angels in heaven*, ſo it is. For, if the *receiving* any one *contrite ſinner, by repentance*, be matter of *joy*, to the whole *Court of heaven*; if the receiving of but one; what ſhall we thinke of the generall *receiving* of the whole *maſſe*, which this *day* was effected? Luc. 15. 10.

Now, if to *heaven*, if to GOD Himſelfe it be ſo; To *earth*, to us, ſhall it not bee much more, whom much more it concerneth (I am ſure?) GOD getteth nothing by it; wee doe: He is not the better for it; wee are: Ever, the *receiver*, than the *giver*. The *giver*, more *glorie*; but the *receiver*, more *joy*. That if it be the *joy* of *heaven*, it cannot bee but the *Iubilee* of the *earth*; Even of the *whole earth*: *Iubilate Deo omnis terra*. Pſal. 66. 1.

The *Iubilee* (ever) it began with no other ſound, but even of a *cornet*, made of the hornes of a *Ram*. Of which hornes, they give no other reaſon, but that it was ſo, in reference to the hornes of that *Ram, that in the thicket was caught by the hornes, and ſacrificed in Iſaacs ſtead*, even as CHRIST was, in ours. To ſhew, that all our *Iubilee* hath relation, to that ſpeciall ſacrifice, ſo plainly prefiguring that of CHRISTS. Which Feaſt of *Iubilee* began ever, after the *High-Prieſt* had offered his ſacrifice, and had been in the *Sancta ſanctorum*. As this *Iubilee* of CHRIST alſo tooke place, from His entring into the *Holy places made without hands*, after His propitiatorie Sacrifice offered up for the quick and the dead, and for all yet unborne, at *Eaſter*. And, it was the *tenth day*, that: And this (now) is the *tenth day* ſince. Levit. 25. 9. Ioſ. 6. 4. Gen 22. 13. Heb. 9. 11.

The *memoriall*, or *myſterie* of which *ſacrifice* of *Chriſts*, in our ſtead, is ever *Caput lætitiæ*, the top of our mirth, and the initiation of the joy of our *Iubilee*. Like as *accipiam Calicem ſalutaris*, our *taking the Cup of Salvation*, is the memoriall of our being *accepted*, or *received* and taken againe to *Salvation*. Wherewith let us alſo crowne this *Iubilee* of ours. That ſo all the benefits of it, may take hold of us: ſpecially the *redintegration* of the *favour of* GOD, and the aſſurance or *pledge* of our reſtitution to thoſe *joyes*, and that *Iubilee*, that onely can give content to all our deſires, when the time ſhall come of the *reſtoring of all things*. Pſal. 116. 13.

A SERMON PREACHED BEFORE THE Kings Majeſtie at *GREENWICH*, on the XXIV. of *May*, *A.D.* MDCXVIII. *being* VVHITSVNDAY.

ACT. CHAP. II.

Sed hoc eſt, quod dictum eſt, &c.

VER. 16. *But this is that, which was ſpoken by the Prophet* IOEL.

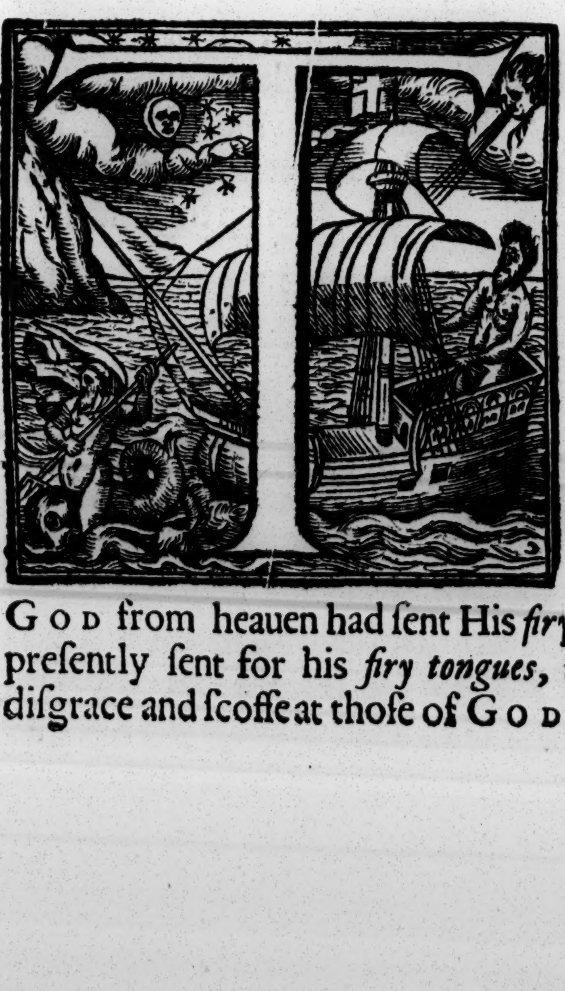
17. *And it ſhalbe in the laſt dayes (ſaith* GOD*) I will powre out of my* SPIRIT *upon all fleſh, and your ſonnes and your daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dreame dreames.*

18. *And, on my ſervants, and on mine hand-maids, I will powre out of my* SPIRIT*, and they ſhall propheſie.*

19. *And I will ſhew wonders in heaven above, and tokens in the earth beneath, bloud, and fire, and the vapour of ſmoke.*

20. *The Sunne ſhalbe turned into darkenſſe, and the Moone into bloud, before that great and notable Day of the* LORD *come.*

21. *And it ſhall be, that whoſoever ſhall call on the name of the* LORD*, ſhall be ſaved.*



These words may well ſerve for a Sermon, this day: they were a part of a *Sermon*, preached as this day. The firſt *Whitſon-Sermon*, that ever was: the firſt *Whit-Sunday*, that ever was. S. *Peter* preached it. And this was his Text, out of the ſecond Chapter of the *Prophet Ioël*. As CHRIST, the laſt yeare, out of *Eſay*: ſo *Peter*, this, out of *Ioël*. Both tooke Texts: both, for the *day*, and for the preſent occaſion.

The occaſion of this here, was a lewd ſurmiſe given out by ſome, touching the gift of *tongues*, this day ſent from heaven.

It ſhall be my firſt note. That look, how ſoone GOD from heauen had ſent His *firy tongues* upon His *Apoſtles*; the *Devill* from hell preſently ſent for his *firy tongues*, and put them in the mouthes of his *Apoſtles*, to diſgrace and ſcoffe at thoſe of GODS *ſending*.

Ye may heare them ſpeake (at the thirteenth verſe:) *Well fare this ſame good new wine; theſe good fellowes have been at it, and now they can ſpeake nothing but outlandiſh: ſome little broken Greeke or Latine they had, and now out it comes.*

Thus, that which was indeed *grande Miraculum*, they turned into *grande ludibrium*. Of the great Myſterie of this day, they made a meere mockerie. Thoſe, that were *baptized with the Holy Ghoſt*, they traduced, as if they had ſouſed themſelves in *new wine*. Here is the *Holy Ghoſts* welcome into the world. This uſe doth the Devill make of ſome mens wits and tongues, to powre contempt on that, which GOD powreth forth, all that ever they can; even *to worke deſpite to the Spirit of Grace.*

Mat. 3. 11.

Heb. 10. 29.

The Summe.

Being to make an apologie for himſelfe, and the reſt, (and indeed, for the *Holy Ghoſt*) Saint *Peter* firſt prayes audience (at the XIV. verſe.) Then tells them ſoberly, they miſſe the matter quite (at the XV.) It was too early day, to faſten any ſuch ſuſpition, upon any ſuch men as they were (to be gone, before *nine in the morning.*) But, this he ſtands not on, as not worth the anſwering.

Here (at this *Verſe*) he tells them, it was no *liquor*, this ſpecially, no ſuch as they ſurmiſed. If it were any, if they would needs have it one, it was the *Prophet Ioëls*, and none other. Something *powred on*, nothing *powred in*. Nothing, but the *effuſion* of the *Holy Ghoſt*. This is it, that was ſpoken by the Prophet *Ioël*.

So, *habemus firmiorem ſermonem propheticum*: and this, which ſeemed to happen thus on the ſudden, it was long ſince foretold; and alleages for it this text of the *Prophet*, that ſuch a thing *there ſhould come to paſſe*, an *effuſion of the Spirit*, and that a ſtrange one. And this they would find it to be; this *Prophecie* (of the *Spirit powred*) this day fulfilled in their eares.

2 Pet. 1. 19.

The Diviſion

Of which Text, the ſpeciall points be two: 1 Of the *Spirits powring*: 2 Of the *end* whereto.

I.

The firſt, I reduce to theſe foure. 1 The *Thing*: 2 the *Act*: 3 the *Partie by whom*: 4 the *Parties upon whom*. 1 *De Spiritu meo*, is the thing. 2 *Effundam*, the act. 3 *Dicit Dominus*, the partie by whom. 4 *Super omnem carnem*, the parties upon whom it is powred.

II.

Then the *end* whereto. And in that foure more. The laſt *end* of all in the laſt word of all, *ſalvabitur*. That, is the very end: and a bleſſed end, if by any meanes we may attaine to it. Then are there three other conducting to this. Two maine ones; and one acceſſorie, but yet as neceſſarie as the other. 2 Cloſe to it, in the end, there is *calling on the Name of the* LORD: *He, that calleth on the Name of the* LORD, *ſhalbe ſaved.* 3 And fartheſt from it at the beginning, there is *prophetabunt*, to call upon us to that end: *And my ſervants ſhall propheſie.* 4 And, betweene both theſe, there is a *Memorandum* of the *Great Day of the* LORD. Which is not from the matter neither, nor more than needs. For then (at that day) we ſhall ſtand moſt in need of *ſaving*: if we periſh then, we periſh for ever. And the mention and memorie of that *Day*, will make us not *deſpiſe prophecying*, nor forget *invocation*; but be both more attentive in *hearing* of *prophecie*, and more *devout in calling on the Name of the* LORD. So, it may well goe for a third conducting meanes, to our ſalvation.

Now, to bring this to the Day. This (it is ſaid) ſhalbe *in the laſt dayes*. Which with Saint *Peter* here; and with Saint *Paul* (*Heb.* 1. 1.) yea, and with the *Rabbins* themſelves, are the dayes of the *Meſsiah*. So, of our *Meſsiah* CHRIST (to us) and of none other. Of whoſe dayes, this is the very laſt. For, having done his errand, He was to goe up againe, and to ſend His *Spirit* downe, to doe His, another while: which is the worke of this *day*. As His firſt then, the *taking of our fleſh*, ſo His laſt, the *giving of His Spirit*: the giving it abundantly, which is the *effundam* here.

It remaineth, that wee pray to Him, who thus, *of His Spirit powred forth* this day, that He would vouchſafe on the ſame day to *powre* of it on us here: that we may ſo hold this *Feaſt* (the *memorie* of it) and ſo heare the words of this *prophecie*, as may be to *His good acceptance*, and our *owne ſaving* in the great *Day, the Day of the* LORD.

* * *

I. Of the *Spirits* powring. *De Spiritu.*

OF the *thing powred* firſt. *De Spiritu meo,* the *Spirit* of GOD. Firſt of Him, to give Him the honour of His owne *Day*.

The Spirit, is of Himſelfe Author of *life*; and here is brought in, as Author of *prophecie*. They both are in the *Nicene Creed*; 1 the *Lord and Giver of life,* 2 and *who ſpake by the Prophets*. *Life* and *ſpeech* have but one inſtrument, the *Spirit* or breath, both. Of it, theſe foure.

1 *Prophecie* can come from no nature but *rationall*: The *Spirit* then, is *natura rationalis*. And determinate it is, diſtinct plainly here two wayes: 1 The *Spirit*, from Him whoſe the *Spirit* is; Him that ſayes, *de Spiritu meo*. 2 That which is *powred*, from Him, that *powreth* it; *Fuſus à Fuſore*. Being then *natura rationalis determinata*, He is a *Perſon* (for a *perſon* is ſo defined.)

2 Secondly, *effuſion* is a plaine *proceeding* of that, which is *powred*: as *ſpiration* is ſo too, in the very body of the word *Spirit*. So, a *Perſon proceeding*.

3 Thirdly, being a *Perſon*, and yet being *powred out*, He behoves to be GOD. No *Perſon*, *Angell* or *Spirit*, can be *powred out*, can bee ſo *participate*. Not at all: but not *upon all fleſh*, not dilated ſo farre. GOD onely can be that. So, the *Perſon*, the *Proceeding*, the *Deity* of the *Holy Ghoſt* (all) in theſe words. And not a word of all this mine: but thus deduced, by Saint *Ambroſe*, and before him, by *Dydimus Alexandrinus* Saint *Hieroms Maſter*.

4 But fourthly, you will marke: It is not *my Spirit*, but *of my Spirit*. The whole *Spirit*, *fleſh* could not hold: not *all fleſh*. And parts it hath none. 1. Vnderſtand then, *of my ſpirit*, that is, of the *gifts* and *graces* of the *Spirit*. *Beames* of this *light*: *ſtreames* of this *powring*. Otherwhere, others: here, the *gift* of *prophecie and tongues*.

Luk.4.18. The text of the laſt yeare

2 Which *de Spiritu* is alſo ſaid, to keep the difference betweene CHRIST and *us*. *Vpon Him* the *Spirit* was: The *Spirit* of GOD *upon Me*, laſt yeare. Vpon *us*, not the *Spirit*: but, *de Spiritu, of my Spirit* onely, this yeare.

2 The *Act*, *Effundam*.

The next is the Act, *effundam*: In it foure more: 1 The qualitie, in that it is compared to a thing liquid, *fuſil*, *powred out*. This ſeems not proper. *Powring* is, as it had beene *water*; He came in *fire*. It would have beene *kindled*, rather than *powred*. True, but Saint *Peter*, in proper termes, makes his anſwer referre, to their ſlander: and that was, *that it was nothing but new wine*, a *liquor*. Their objection being in a thing *liquid*, his anſwer behoved to be accordingly. And well it might, ſo: CHRIST had ſo expreſſed it: both lately in His promiſe, *Ye ſhalbe baptiZed with the Holy Ghoſt within few dayes*: And formerly, under the termes of *waters of life* (*Ioh*. VII.) where Saint *Iohns* expoſition is, *This He ſpake of the Spirit*. Not (then) given, but to bee given, ſtraight upon CHRISTS *glorifying*, which is now this very day. The *Holy Ghoſt* then, is not all *fire*.

Cap.1.5.

Ioh.7.39.

And this *qualitie* falls well with the two graces, of 1 *prophecie*, and 2 *invocation*, here given. 1 *Prophecie*: *Moſes* (the great Prophet) likened it, to the *dew falling upon the herbs*, or *the raine powred on the graſſe* (*Deut*. XXXII.) And that likening is ſo uſuall, as [מירה *Moreh*] the word in Hebrew for *raine*, is ſo for a *Preacher*, too; that it poſeth the Tranſlators, which way to turne it: and even in that very Chapter of *Ioël*, whence this Text is taken.

Deut.32.2.

2 And, *invocation* is ſo too; a *powring out* of *prayer*, and of the very *heart* in prayer.

Ver. 2. 3.

3 And the *third* of the *later Day* may be taken in, too. Then there ſhalbe a *powring* forth alſo of all the *phials* of the *wrath* of GOD.

2 The *qualitie* then firſt: the *quantitie*, no leſſe. For, *powring* is a ſigne of *plentie*:

Effundam, not *aſpergam* (the firſt prerogative of this day.) For, the *Spirit* had been given before this time: but never with ſuch a largeſſe, *Sprinkled*, but not *powred*. Never till now, in that bounty, that now. This was reſerved for *Chriſt*. For, when there was *copioſa ſanguinis effuſio* on His part, there was likewiſe to be *copioſa Flaminis effuſio*, on the *Holy Ghoſts*. He, as liberall of his *grace*; as *Chriſt* of his *bloud*. That there might Pſal. 103.7. bee to us *copioſa redemptio*, betweene them both, it is *effundam copioſe* in both.

3 *Effundam* tells us further, the *Spirit* came not of himſelfe: not till He was thus *powred* out. It is no *effluet*, but *effundam*. *Sic oportet implere*, that ſo, order might Luk. 22, 37. be kept, in Him (in the very *Spirit*) and wee by Him taught to keepe it. Not to ſtart out, till *wee bee ſent*; nor to goe on our owne heades, but to ſtay *till wee bee called*. Not to *leake* out, or to *runne* over; but to ſtay till wee bee *powred* out, in like ſort. Seeing CHRIST would not goe un-ſent, *Miſit me*, laſt yeare: Nor the HOLY GHOST run *un-powred*, this yeare: it may well become us to keepe in, till wee bee *powred* and *ſent*, any yeare. And yet, the *Spirit* is no leſſe ready to *runne*, than GOD is to *powre* it. One of theſe is no barre to the other. *Ecce ego, mitte me*. *Ecce ego, Behold I am readie* (ſaith *Eſai*;) and yet, *mitte me, Send me*, for Eſay 6.8. all that. *Effluence*, and *Effuſion*; *Influence*, and *infuſion* will ſtand together well enough.

4 Laſtly, *effundam* is not, as the *running* of a *ſpout*. To *powre*, is the *voluntarie act* of a *voluntarie Agent*, who hath the veſſell in his hand, and may *powre* little, or much; and may chooſe whether he will powre any at all, or no. As *ſhut the heaven* from raining: So, *refraine the Spirit* from *falling* on us.

2 And when He *powres*, He ſtrikes not out the head of the veſſell, and lets all goe: but moderates His *powring* and diſpenſes His *gifts*. *Powres* not all, upon every one; nay, not upon any one, all: but *upon ſome in this manner, upon ſome in that*: Not to 1 Cor. 12. each, the ſame. And to whom the ſame, not in the ſame meaſure though: but, to ſome, *five*; to ſome, *two*; to ſome, but *one talent*. The Text is plaine for this. There Matt. 25.15. are diverſe aſſignations in it: 1 To diverſe parties; *Sonnes, ſervants, old men*, and 1 Cor. 12.11. *young men*: 2 Of diverſe gifts; *prophecies, viſions*, and *dreames*. 3 And them, of diverſe degrees: one cleerer than the other; the *viſion*, than the *dreame*. *Singuilis prout vult*, at the *Powrers* diſcretion, *to each as pleaſeth Him beſt*.

3
The Party
powring,
Dicit Dominus.

The Party Powring is *Dicit Dominus*, the *Lord that ſaid*. But, *Dixit Dominus Domino meo, The Lord ſaid to my Lord*: Which of theſe? The later (*Domino meo*) *My Lord, Davids Lord* and *ours Dominum noſtrum*, in our *Creed* (that is) CHRIST. Pſal. 110.1. How appeares that? directly at the thirtie thrird verſe after, *He being now exalted by the right hand of* GOD, *and having received the promiſe of the Holy Ghoſt from the Father, He hath powred out this, that ye now ſee and heare*. CHRIST then. And not the *Father*? Yes, *He* too: For, of Him, *Chriſt* is ſaid to *receive* it. Not onely *Dixit Dominus Domino meo*; but, *dedit Dominus Domino meo*. And ſo, as in the nineteenth of *Geneſis, Pluit Dominus à Domino*: From the *Lord, the Lord powred it*. And but one Gen. 19.24. *Effundam*, with but one *effuſion* both; as with one *ſpiration*, Hee came from both. Both, with one *effuſion powre* Him: Both, with one *ſpiration* breathe Him. It is expreſly ſo ſet downe, *Revelation, Chap. 22. The fountaine of the water of life iſſued from the ſeat* Revel. 22.1. *of* GOD *and of the Lamb*. So have you here the whole *Trinitie*: 1 *Quis*, 2 *Quid*, 3 *à Quo*; the *Father*, by the *Sonne*, or the *Sonne* from the *Father*, *powring* out the HOLY GHOST.

2 And may we not alſo finde the two *natures* of *Chriſt* heere? *Effundam* is *fundam ex*. *I will powre out*: Out of what? what the ciſterne into which it firſt comes, and out of which it is after derived to us? That, is the *fleſh* or *humane nature* of *Chriſt*: Col. 2.9. On which it was powred at His *conception*, fully to endow it; For *in Him the fulneſſe* Ioh. 1.16. *of the God-head dwelleth bodily* (marke that, *bodily*.) And it was *given to Him without meaſure*, and *of His fulneſſe we all receive*. From this *Ciſterne*, this day, iſſued the *Spirit*, by ſo many *quills*, or *pipes* (as it were) as there are ſeverall *diviſions*, of the *graces of the Holy Ghoſt*. And ſo now we have both *à Quo*, and *ex Quo*. The *Divinitie*,

into this *Humanitie*, *powring* the *Spirit*, which from His *fleſh*, was *powred* downe, this day, *ſuper omnem carnem*, *upon all fleſh*. Which fitly brings in the next, *Super omnem carnem*.

4 The parties upon whom. *Super omnem carnem.* 1 Cor. 9. 9. Ioh. 1. 14.

On whom this *powring is* (which is the laſt point:) *Super omnem carnem*. In which there are *three points*, as the words are three: 1 *Carnem* firſt (that is) *men*. For *doth* GOD *take care for oxen* (ſaith the *Apoſtle*) or for any *fleſh*, but ours? No, not for any *fleſh*; but the *fleſh* which the *Word* did take. And, for that He doth.

But, wee are *Spirit* too, as well as *fleſh*: and, in reaſon, *Spirit* on *Spirit*, were more kindly. There is neerer alliance betweene them.

Yet you ſhall finde the other part (*fleſh*) is ſtill choſen.

1 *Super carnem.* Eſay 40. 6.

1 Firſt, to magnifie his mercie the more, that part is ſingled out, that ſeemeth further removed; nay, that is indeed quite oppoſite to the *Spirit* of GOD here powred out. For, what is *fleſh*? It is *proclaimed* (XL. of *Eſay*) *It is graſſe*. And not *gramen*, but *fœnum*, that is *graſſe withering* and *fit* for the *Scithe*. Is that the worſt? I would it were: But *caro peccati*, *ſinfull fleſh* ſets it further off, yet. *Vpon ſinfull fleſh*, He ſhould have *powred* ſomewhat elſe, than his *Spirit*.

So, two oppoſitions: 1 *Fleſh* and *Spirit* abſolutely in themſelves. 2 Then, *ſinfull fleſh*, and the *Holy Spirit*. All which commends his love the more, thus to combine things ſo much oppoſite. This *firſt*.

Hoſ. 2. 15. Verſe 33. Ioh. 4. 14.

And withall (that, which right now I touched) to ſhew the introduction to this conjunction of theſe ſo farre in oppoſition either to other, Even *Verbum caro factum*, that made this *ſymboliſme*. By which, *a gate of hope* was opened to us (by His incarnation) *in ſpem*, of our *inſpiration*, which this day came *in rem*. For, His *fleſh exalted to the right hand of* GOD remembred us, that were *fleſh of His fleſh*, and derived downe this fountaine of living water to it, *ſaliens in vitam æternam*; *Springing*, and raiſing us with it, whence it came (for, water will ever riſe as high as the place from whence it came) that is, up to *heaven*, up to *eternall life*.

2 *Super.* Luk. 3. 22. Ioh. 20. 22.

2 *Super*, upon it: *Vpon it*, is without, on the outſide of it. Had not *fundam in*, been better than *fundam ſuper*: *Into them*, than *upon them*? Not a whit.

Indeed, both wayes, I find the *Spirit* given. At CHRISTS *baptiſme*, the *Dove came upon Him*. At His reſurrection, *inſufflavit*, He *breathed into them*. And ſo hath Hee parted His *Sacraments*: *Baptiſme* is *effundam ſuper*, *upon us*, from without: the *Holy Euchariſt*, that is *comedite*; that goeth in. Vpon the matter, both come to one. If it be *powred on*, it *ſokes in*, *pierces* to the very center of the *ſoule* (as, in *Baptiſme*, *ſinne* is waſhed thence, by it.) If it be *breathed* in, it is no ſooner at the *heart*, but it workes forth, out it comes againe: Out at the noſthrills in *breath*; Out at the *wreſt* in the beating of the *pulſe*. So, both (in effect) are one.

Iam. 1. 17.

1 But it is *Super* here, for theſe reaſons: Firſt, that we may know, the *graces* of the *Spirit*, they are ἔξωθεν from *without*. *In us*, that is, *in our fleſh*, they grow not: neither they nor *any good thing*, elſe. And not onely ἔξωθεν, from without; but Saint *Iames* his ἄνωθεν too, *from above*, from the *Father of lights*. Both theſe are in *ſuper*: and but for theſe wee might fall into a phanſie, they grew within us and ſprung from us; which (GOD knoweth) they doe not.

Verſe 3.

2 Another reaſon is, for that [*upon*] is the Prepoſition proper to *initiation*, into any *new Office*. So is the manner, by ſome ſuch outward ceremonie *upon*, to initiate. By *annointing*, or *powring oyle upon*. By *induing* [*induemini*] putting ſome *robe* or other enſigne *upon*. By *impoſition* or *laying hands*, *upon*. All *upon*. *Baptiſme* (which is the Sacrament of our *initiation*) is therefore ſo done. So, the *Dove came upon* CHRIST. The *tongues* (heere) *upon* theſe, to enter them, either, into their new offices.

Gal. 2. 9.

A third (laſt but not leaſt) to enure them to this Prepoſition *ſuper*, which many can but evill brooke. No *ſuper*, no *ſuperioritie* they; all *even*, all *equall*; *fellowes* and *fellowes*. The *right hands of fellowſhip*, if you will; but not ſo much, as *impoſition of hands*, *ſuper*. For, if *ſuper*, then *ſub* followes: *if upon*, then we *under*; if *above*, then we *beneath*. But no *ſub* with ſome : *ſubmit* neither *head*, nor *ſpirit* to any. Yet, *ſuper Me*, ſaid CHRIST laſt yeare : and it may become any that became *Him* : it may well become *ſuper carnem*. *Super* then muſt ſtand, and be ſtood upon : *Confuſion* will come, if it be not.

2
Super *omnem carnem*.
Pſal.147.20.

Super carnem, *ſuper omnem carnem*. *Vpon fleſh*, and *upon all fleſh*. Not, ſome one : not *Iewes-fleſh* alone : In regard of whom, this *omnem* is here ſpecially put in. For, they had in a manner engroſſed the *Spirit* before, by a *non taliter omni*. And yet, *upon them* too ; for, *upon their ſonnes* and *their daughters* (as it followeth :) but *upon them*, now, no more than *upon any* other. This is a ſecond prerogative of this Day. The firſt, *effundam*, that is. 1 Before, ſparingly ſprinkled ; now, *plentifully powred*. 2 Now againe, *ſuper omnem* : Before, *upon* but *ſome* ; now indifferently, *upon all*.

Acts 15.9.
Rom.10.12.
Eph.2.14.
Ver.18.

For ſo, when we ſay *all*, we meane, *none is excluded*, but now may have it. *He hath put no difference betweene them and us* (ſaith Saint *Peter*.) *Non eſt diſtinctio* (ſaith Saint *Paul*.) The *partition is throwen downe* now. Go but to the letter of the Text, *All fleſh*. 1 No *Sex* barred ; upon *ſonnes* and upon *daughters* : ſo either *Sex*. 2 No *age* : upon *young* men and upon *old* : The one, *viſions* ; the other, *dreames*. 3 No *condition* : on *ſervants*, as well as *ſonnes* ; on *handmaids*, no leſſe than *daughters*. 4 No *Nation* : for (if ye marke) the *Spirit* is *powred* twice : *Vpon their ſonnes*, in this ; And againe, *Vpon his ſervants*, in the next verſe. *His ſervants*, whether they be their *ſonnes* or not ; whoſe *ſonnes* ſoever they bee : though the *ſonnes* of them, that are (perhaps) ſtrangers to the firſt covenant. (And yet, even then, GOD had ever His ſervants, as well, out of that *Nation*, as in it.)

Acts 2.5.
Pſal.76.1.
67.2.

Now, in ſigne that thus [*upon all fleſh* ;] they heard them ſpeake the tongues of *all fleſh*, even of *every Nation under heaven*. That, where before, a *few in Iewrie* ; now many, all the world over : No longer now, *Notus in Iudæâ* DEVS ; *His way ſhould be knowne upon earth, His ſaving health among all Nations*.

Yet, not *promiſcuè* though, without all manner limitation. No : the Text limits it. I muſt againe put you in mind, of the two *powrings* mentioned in it. One, the *ſuper omnem carnem*, in this the XV. verſe : The other, the ſecond, *ſuper ſervos meos*, in the next (the XVIII.) And *ſuper ſervos meos* is the qualifying, of *ſuper omnem carnem*. *Vpon all fleſh* (that is) *all ſuch as will be my ſervants* ; as well give in their names to that end ; as *will call upon me* : *Quicunque invocaverit*, ſo concludes *Ioël*. As *will beleeve* and *be baptized*, ſo concludes Saint *Peter*, here, his *Sermon*. This gives them the capacitie, makes them *veſſels* meet to receive this *effuſion*. By which, all *Turkes*, *Iewes*, *Infidels*, are out of the *omnem* : and counterfeit *Chriſtians*, too ; that profeſſe to ſerve Him, but all the world ſees whom they ſerve. And by this, much *fleſh* is cut off from *omnem carnem*. But ſo with this qualifying, *upon all*. For any other, I know not. And this for the *powring*.

II.
The *end*, whereto.
Saluabitur.

And now, *Vtquid effuſio hæc* ? To what end, all this ? For it is not to be imagined, this *powring* was caſuall, as the turning over of a tub : nor, that the *Spirit* did run *waſt* : then it were, *Vtquid perditio hæc* ? An *end* it had. And that followes now : *And your ſonnes, &c*. The *Spirit* is given to many *ends* ; many *middle*, but *one laſt* ; and that laſt is in the laſt word, *ſalvabitur*, the *End* then of this *powring*, is the *ſalvation* of *mankind*. *Mankind* was upon the point to periſh, and the *Spirit* was *powred*, as a precious *balme* or water, to recover and to ſave it. So, the *end* of all is (and marke it well) that the *Spirit* may *ſave* the *fleſh*, by the *ſpiritualizing* it. Not the *fleſh* deſtroy the *Spirit*, by *carnalizing* it. Not the *fleſh* weigh downe the *Spirit*, to earth, hither : but the *Spirit* lift up the *fleſh*, thither to *heaven*, whence it came.

Meanes to that end.
1 *Prophecie*.
2 *Prayer*.

To this laſt, here are *three middle* conducing *ends* more. 1 *Prophecie* firſt : 2 *Invocation*, laſt : both which are well here repreſented ; three waies : 1 In the *tongues* (the *ſymbole* of the HOLY GHOST, this day :) The one, *Prophecie*, being GODS *tongue* to us : the other, *Invocation*, being our *tongue* to GOD. 2 In the *Spirit* (Both being acts of the *Spirit*, or *breath* :) *Prophecie breathes* it into us : *Prayer breathes* it out againe.

3 In the *powring :* Both *powrings* (after a ſort :) that, which *Prophecie* doth infuſe, powre in at the eare ; *Invocation* doth *refundere*, or *powre* forth backe againe in prayer, out of the *heart*.

And beſide theſe two, a *third* there is, which is wedged in between them both, as ſtirring us, firſt and laſt both to heare *Prophecie* more attentively, and to practiſe *invocation* more devoutly (which I wiſh may never depart out of our minds) the *memorie* of the *later day*.

3 *Memorie* of the *ater day*.

Thus they ſtand, ſubordinate. That men *may be ſaved,* they are to *call upon the Name of the* LORD (that at leaſt.) That they may ſo *call* to purpoſe, they are to bee called on to it, and directed in it, by *& Prophetabunt*. And that they might performe this, to all *fleſh,* they were to ſpeake with the *tongues of all fleſh* ; which was the gift (here) of this day (without juſt cauſe ſcoffed at.) But, *tongues* are but as the *caske*, wherein *Prophecie* (as the *liquor)* is contained : I will ſet by the empty caske, and deale with *Prophetabunt*, the *liquor* in it onely.

1 *Prophetabunt.* Pro.29.18. Eſay 32.14, 15.

Prophecie ſtands firſt in the Text, *Without which* (ſaith *Salomon*) the *people muſt needs periſh*. That ſaying (of *Eſay)* is much uſed by the *Fathers* ; *Tenebræ & palpatio , donec effunderetur , ſuper nos Spiritus de excelſo.* *All is darke : men doe but grope , till the Spirit bee powred on us from above,* to give us light, by this gift of *Prophecie*.

This terme is kept by *Ioël*, as well, when he ſpeakes of GODS *ſervants* (that is) of us, as when of *them and their Sonnes :* And ever after, in the New Teſtament, it is retained ſtill as an uſuall terme, by the *Apoſtle*, to the *Corinthians, Epheſians, Theſſalonians*, all his *Epiſtles* through.

But not in the ſenſe of *foretelling* things to come. For, ſo can it bee verified onely upon *Agabus*, Saint *Philips daughters*, and upon Saint *Iohn :* which are too few, for ſo great an effuſion, as this. That (indeed) was the chiefe ſenſe of it, in the Old Teſtament : And well, while CHRIST, was yet to come. CHRIST Hee was the ſtop of all *Propheticall predictions*. Then, it had his place, that. But now, and ever ſince *Chriſt* is come, it hath in a manner left that ſenſe (at leaſt, in a great part) and is not ſo taken in the New.

Rom.10.13, 14.

The ſenſe, it is there taken in (to expound this place of *Peter*, by another of *Paul*, citing this very ſame Text of the *Prophet, Rom.* 10.*)* is *& Prophetabunt* (here) by *quomodo Prædicabunt* there, *Propheſying* (that is *Preaching.)* Whereby, after a new manner, we doe *Propheſie* (as it were) the meaning of Ancient *Prophecies :* not *make* any *new*, but *interpret* the *old*, well ; take off the *veile of Moſes face*. Finde CHRIST, finde the *Myſteries* of the *Goſpell*, under the types of the *Law* ; applie the old *prophecies*, ſo as it may appeare, the *ſpirit of prophecie, is the Teſtimonie of* IESVS : And, Hee the beſt *Prophet* now, that can doe this, beſt.

Exo.34.33. 2 Cor.3.13. Revel.19.10.

This ſenſe, we prove by theſe in the Text. The *Spirit was powred on them, and they did propheſie*. What did they ? How *propheſied Saint Peter ?* Hee *foretold* nothing: All he did, was, he applied this place of the *Prophet*, to this Feaſt. And a little beneath, the paſſage of the XVI. *Pſalme* to CHRISTS *Reſurrection*. And after that, the place of *another Pſalme*, to His *Aſcenſion*.

Ver.31. Pſal.16.10. Ver.34. Pſal.110.1. Ver.11.

And the reſt (on whom it was *powred*, too) how *propheſied* they ? All (wee read) they did, was *loquebantur magnalia Dei,* they *uttered forth the wonderfull things of God*, but *foretold* not any thing, that we finde. So as, to *Propheſie* (now) is to *ſearch out*, and *diſcloſe* the hidden things of the *Oracles of* GOD, and not to tell before-hand, what ſhall after come to paſſe.

But, what ſay you to *Viſions and Dreames* here ? Little : they pertaine not to us. The Text ſaith it not. You remember the two *powrings :* 1 One *upon their ſonnes :* 2 The other *upon His ſeruants*. This later, is it by which we come in. We are not of *their ſonnes* ; wee claime not by that, GOD make us *His ſervants* ; for, by that word, wee hold.

Now, in this later *powring, on His ſervants* (which onely concernes us) *viſions and dreams* are left out quite. If any pretend them now, we ſay with *Ieremie* (Cap. XXIII.

Ver. XXVIII.) *Let a dreame goe for a dreame*, and *let my word* (ſaith the *Lord*) *be ſpoken as my word: Quid paleæ ad triticum*, What mingle you *chaffe* and *wheat?* We are to lay no point of *religion* upon them, now: *Prophecie*, *Preaching* is it, we to hold our ſelves unto now. As for *viſions* and *dreames*, *tranſeant*; let them goe.

But then, for *prophecie* in this ſenſe of opening or *interpreting* Scriptures; is the
Spirit powred upon all fleſh, ſo? Is this of *Ioel*, a *proclamation* for libertie of *preaching*;
that all, *yong* and *old*, *men-ſervants* and *maid-ſervants*, may fall to it? Nay: the *ſhee-*
ſexe, Saint *Paul* tooke order for that betimes; cut them off, with his *Nolo mulieres*. 1 Cor. 14.34.
But, what for the reſt? may they? For, to this ſenſe hath this Scripture beene wreſted by the *Enthuſiaſts* of former Ages; and ſtill is, by the *Anabaptiſts* now. And by miſtaking of it, way given to a foule error, as if all were let looſe, all might claime, and take upon them (for ſooth) to *propheſie*.

Nothing elſe this, but a malicious device of the Devill, to powre contempt upon
this gift. For (indeed) bring it to this once, and what was this *day* falſly ſurmiſed,
will then be juſtly affirmed, *muſto pleni* (or *cerebro vacui*, whether you will; but *muſto*
pleni) drunken Prophets then, indeed: *howbeit not with wine* (as *Eſai* ſaith) but with another Eſa. 1. 21.
as heady a humor, and that doth intoxicate the brain as much as any muſte, or *new wine*: Even of *ſelfe-conceited ignorance*, whereof the world growes too full. But it was no part of *Ioels* meaning, nor Saint *Peters* neither, to give way to this phrenſie.

No? Is it not plaine? the *Spirit is powred upon all fleſh*. True, but not *upon all*, to
propheſie, though. The Text warrants no ſuch thing. In the one place it is: *And your*
ſonnes ſhall: In the other, *and my ſervants ſhall*: But, neither is it, *all their ſonnes*:
nor *all his ſervants ſhall*. Neither (indeed) can it be. There muſt be ſome *ſonnes*, and
ſome *ſervants*, to *propheſie* to: to whom theſe *Prophets* may be ſent: to whom this
prophecie may come. All *fleſh* may not be cut out into *tongues*; ſome left for *eares*:
ſome *auditors* needs. Elſe a *Cyclopian Church* will grow upon us, where all were *ſpeakers*, 'Ακούει οὐδεῖς
no *body* heard another. οὐδὲν οὐδενὸς.

How then, ſhall the *Spirit be powred upon all fleſh?* well enough. The *Spirit of*
Prophecie, is not all *Gods Spirit*; He hath more beſide. If the *ſpirit* or *grace* of *prophecie*
upon ſome: the *Spirit of grace and prayer* (in *Zecharie*) upon the reſt. So, betweene Zech. 12. 10.
them both, the *Spirit* will be *upon all fleſh*, and the propoſition hold true: *Prophetabunt* muſt not make us forget *invocaverit*. All the *ſpirit* goes not away in *Propheſying*; ſome left for that too: and there is the *quicunque* (*Quicunque invocaverit*) and no where elſe.

But, if Saint *Peter* will not ſerve, Saint *Paul* ſhall: He is plaine, *Ye may all propheſie* 1 Cor. 14.31.
one by one: What, the *skippers* of *Holland* and all? I trow not. But (*all*) there, is
plaine. *All*, that is, *all that be Prophets*. And, I wiſh, with all my heart (as did
Moſes) that all GODS *people were Prophets*: but, till they be ſo, I wiſh they may not Num. 11. 29.
propheſie; no more would *Moſes* neither. Now, in the ſame Epiſtle, Saint *Paul* holds
it for a great abſurditie, to hold, *all are Prophets*. With a kind of indignation, he
askes it, *What are all Prophets?* No more than all *Apoſtles*; as much t'one as t'other. 1 Cor. 12.29.
Then, if all be not *Prophets*; all may not *propheſie* (ſure.) For, with the *Apoſtle* in the ſame place, the *operation* (that is, the *act of Propheſying*) the *adminiſtration* (that is, the *office or calling*) and the *grace* (that is, the *enabling gift*) theſe three, are ever to goe together. No act in the Church lawfully done, without them all. Then the Apoſtles [*you all may*] is, *all you may, that have the gift*.

And not, you that have it neither (the *gift*) unleſſe you have the *calling* too: For,
as *God ſent gifts*, ſo He *gave men* alſo, *ſome Apoſtles*, *ſome Prophets*. *Men* for *gifts*; as 1 Cor. 12. 28.
well, as *gifts* for *men*. *Miſit, in* CHRIST, as well as *unxit* (laſt yeare.) And, in
His ſervants, *vocavit*, as well as *Talenta dedit*. Not to be parted, theſe. Matt. 25. 14.

I conclude then. *Et prophetabunt*: but ſuch as *have beene at the doore of the Tabernacle*, as have beene the *ſonnes of the Prophets*; *men ſet apart* for that end. And yet even they alſo, ſo, as they take not themſelves at libertie, to *propheſie* whatſoever takes them in the tongue; the *dreames of their owne heads*, or the *viſions of their owne hearts*;

but remember their *ſuper*, and know, there be *Spirits* alſo, to *whom their Spirits be ſubject*. So much for the *ſeventeenth* and *eighteenth Verſes*. 1 Cor. 14.32.

2 The Meane betweene both *The latter day.*

But hownow come we thus ſodainly, *to the ſignes of the latter day, and to the day it ſelfe?* For they follow cloſe (you ſee.) It is ſomewhat ſtrange, that from *Et Prophetabunt*, He is ſtraight at *Doomes-day*, without more adoe.

The reaſons which I finde, the *Fathers* render of it, are theſe: Firſt, the cloſe joyning of them, is to meete with another dreame that hath troubled the Church, much. And that is, that it may be, there will be another *powring* yet, after this, and more *Prophets* riſe ſtill. Every otherwhile, ſome ſuch upſtart *ſpirits* there are; would faine make us ſo beleeve. Here is a diſcharge for them.

No (ſaith *Ioel*) looke for no more ſuch daies as this, after this: Therefore to this *day*, he joynes immediately; from this *day*, He goes preſently to the *latter day*, (as if He ſaid, you have all you ſhall have.) When this *powring* hath run ſo far as it will, then commeth the end; when this is done, the world is done; No new *ſpirit*, no new *effuſion*; this, is the laſt. From CHRISTS departure, till His returne againe; from this day of *Pentecoſt* (a great Day and a notable) till the *laſt great and notable day of all*, betweene theſe two dayes, no more ſuch Day. Therefore, in the beginning of the Text, He called them the *laſt daies*, becauſe no daies to come after them. No *powring* to be looked for, from this firſt *day*, of thoſe *laſt*. No other but this, till *dies noviſſimus noviſſimorum*, the very laſt day of all; till He *powre* downe *fire* to conſume all *fleſh*, that, by the *fire* this day kindled by theſe *firie tongues*, ſhall not be brought to know *Him*, and call *upon His name*.

A ſecond is, Being to ſpeake by and by of *ſalvabitur*, that we ſhould be *ſaved*, He would let us ſee, what it is we ſhould be *ſaved* from. That helpeth much, to make us eſteeme of our *ſaving*. *Saved* then from what? From *bloud*, and *fire*, and the *ſmolder of ſmoke*; that is, from the heavy ſignes here: And from that (which is after theſe, and beyond all theſe farre) the *Great* and *terrible Day of the* LORD. This ſight of *unde*, from whence, will make us apprize our *ſaving* at a higher rate, and thinke it worth our care, then, in that day to be *ſaved*.

2 Cor. 5.11. And laſt, it is ſet here, *per modum ſtimuli*, to quicken us, *Vt ſcientes terrorem hunc*, ſaith *Saint Paul*, that entering into a ſad and ſober conſideration of it, and the terror of it, we might ſtir up our ſelves by it, to prepare for it. And ſet it is betweene both, to diſpoſe us the better to both. To that which is paſt (*& prophetabunt*) to awake our attention to that: and to that which followes (*invocaverit*) to kindle our devotion in that; and ſo by both, to *make ſure our ſalvation*.

The *day of the Lord*, the *Prophet* calls it (*dies Domini*;) as it were oppoſing it, to *dies ſervi* to our dayes here. As if he ſaid, Theſe are your *dayes*, and you uſe them (indeed) as if they were *your owne*. You *powre* out your ſelves into all *riot*; and know no other *powring* out but that: you ſee not any great uſe of *Propheſying*; thinke it might well enough be ſpared: you ſpeake your pleaſures of it, and ſay, *muſto pleni*, or to like effect, when you liſt. Theſe are *your daies*. But, know this, when yours are done, GOD hath His *day* too, and His *day* will come at laſt; and it will come *terribly* when it comes.

Ier. 5.31. When that *day* comes, how then? *Quid fiet in noviſſimo*, the *Prophets* ordinarie queſtion; *What will yee doe at the laſt*, How will you be *ſaved*, *in Die illo*, in that *Day*?

We ſpeake ſometime of *great dayes* here: alas, ſmall in reſpect of this. There is matter of *feare* ſometime in theſe of ours: Nothing to the terror of this. *Great* it is, and *notable*, as much for the *feare*, as for any thing elſe in it. This, a *terrible* one indeed, *& quis poteſt ſuſtinere, Who can abide it?* ſaith *Ioel* in this very *chapter*. Looke to it then. On whom He *powreth* not His *Spirit* here, on them He will *powre* ſomewhat elſe there, even the *Phials of His wrath*: poſſibly before, ſome; but then all, certainely.

And that you may not onely heare of this day, but ſee ſomewhat to put you in minde of it, *Ecce Signa*: Terrible ſignes ſhall come upon *earth*, *Sword* and *fire*: from the *ſword powring out of bloud*; from *fire*, a choking vapor of *ſmoke*, or (as the *Hebrew* is) a *Pillar of ſmoke*: which then doth *palmizare*, goeth up ſtraight like a pillar or a palme-tree, when the *fire* encreaſeth more and more: for when it abateth, it boweth the head and decaieth; which this ſhall never doe.

Nay further, *wonders in heaven*. For theſe *tongues* of heaven thus deſpiſed, *heaven* ſhall ſhew it ſelfe diſpleaſed, too; the *lights* of *heaven* (as it were) for a time put out, for contempt of the *heavenly light*, this day kindled. The *Sun darke*, as if he hid his face: the *Moone red as bloud*, as if ſhee bluſhed, at our great want of regard, in this, a point ſo neerly concerning us.

For (indeed) theſe *Eclipſes*, though they have their cauſes in nature, as the *rainbow* alſo hath: Yet what hinders, but as the *rainbow*, ſo they may be *ſignes* too, and have their meaning in Scripture, aſſigned; and even this meaning here. This I ſee, that all *fleſh* are ſmitten with a kinde of horrour and heavineſſe, when they happen to fall out: as if they portended ſomewhat, as if, that they portended, were not good: for *dies atri*, they have been and are reckoned, all the world over.

But theſe *are but the beginnings of evils*, ſcarce the *dawning* of that day: But, when the *Day* it ſelfe commeth, *the great day*, then it will *powre downe*, and who (ſaith *Ioël*) *may abide it?* A faire *Item* for them, that deſpiſe *Prophecies*; and ſo doing, make voyd the Counſell of GOD, againſt their owne ſoules. Matt.24.8.

I have much marvailed, why on this Sunday (*Whit-ſunday*, as we call it) the *day* of the *White Sun*, the *Prophet* ſhould preſent the *Black Sun* thus, unto us. But the *Prophet* did nothing, but as inſpired by the HOLY GHOST: which makes mee thinke, he thought the *fire* of that day, would make the *fire* of this burne the cleerer: and, that *powring* downe make this *powring* paſſe the readier: that he thought that day, a good meditation for this, and for ſuch I commend it to you, and ſo leave it: And come to *Invocaverit*, the onely meanes left us now, to eſcape it.

3 *Quicunque invocaverit.*

I dare not end with *Prophetabunt*, or with this; I dare not omit, but joyne *invocaverit* to them. For what? From *Prophetabunt*, come we to *Salvabitur* ſtraight, without any *medium* betweene? No, we muſt take *Invocaverit* in our way; no paſſing to *ſalvation*, but by and through it. For what? is the *powring of the Spirit*, to end in *preaching*; and *preaching* to end in it ſelfe (as it doth with us; a *circle of preaching* and in effect nothing elſe) but *poure in propheſying enough*, and then all is ſafe? No: there is another yet, as needfull, nay more needfull to be called on (as the current of our Age runns) and that is, *Calling on the name of the Lord*.

This, it grieveth mee to ſee, how *light* it is ſet; nay, to ſee how buſy the devill hath beene, to *powre contempt* on it, to bring it in diſgrace with diſgracefull termes: to make nothing of *Divine Service*, as if it might bee well ſpared, and *invocaverit* (here) be ſtricken out.

But marke this Text well, and this *Invocation*, we make ſo ſleight account of, ſtickes cloſe, is ſo locked faſt to *Salvabitur*: cloſer and faſter, than we are aware of.

1 Two errors there be, and I wiſh them reformed: One, as if *Propheſying* were all we had to doe; we might diſpenſe with *Invocation*, let it goe, leave it to the *Queer*. That is an error: *Propheſying* is not all; *Invocaverit* is to come in too: we to joyne them, and joyntly to obſerve them, to make a conſcience of both: It is the *Oratorie of Prayer powred out* of our *hearts*, ſhall *ſave us*; no leſſe than the *Oratorie of preaching*, *powred in* at our *eares*.

2 The other is, of them that doe not wholy reject it, yet ſo depreſſe it, as if in compariſon of *Propheſying*, it were little worth. Yet (we ſee) by the frame of this Text, it is the higher end: the calling on us by *prophecie*, is but that wee ſhould *call on the Name of the Lord*. All *propheſying*, all *preaching*, is but to this end. And indeed *Prophecie* is but *gratia gratis data*: and (ever) *gratis data* is for *gratum faciens*; a part and a ſpeciall part whereof is *invocation*. There is then, as a conſcience to be made of both; ſo a like conſcience to be made of both: not to ſet up the one, and magnifie it,

and to turne our backe on the other, and vilifie it. For, howſoever we give good words of *invocation*; yet what our conceipt is, our deeds ſhew.

I love not to daſh one religious duty againſt another; or (as it were) to ſend challenges betweene them. But, as much as the Text ſaith, ſo much may I ſay: And that is, that it hath three *ſpeciall prerogatives*, by this verſe of the *Prophet*.

1 Firſt, it is *effundam* (ours) properly; and *effundam Spiritum meum*, the *powring out* of *our Spirit* (to anſwer that of GODS *Spirit* in the Text.) *Prophetabunt* is not ours, none of our act, but the act of another. The ſtreame of our times tends all to this. To make Religion nothing, but an *auricular profeſsion*, a matter of eaſe, a meere ſedentarie thing: and our ſelves, meerely *paſsive* in it; ſit ſtill, and heare a *Sermon*, and *two Anthems*, and be *ſaved:* as if, by the act of the *Queer*, or of the *Preacher*, wee ſhould ſo be (for, theſe be their acts) and we doe nothing our ſelves, but *ſit* and *ſuffer:* without ſo much as any thing done by us, any *effundam* on our parts at all; not ſo much as this, of *calling on the Name of the* LORD.

2. The ſecond: This hath the *quicunque*. We would faine have it, *quicunque prophetiam audiverit*, he that heares ſo many *Sermons* a-*weeke*, cannot chooſe but be *ſaved:* But it will not be. No: Here ſtand we *preaching*, and *hearing Sermons*; and neither they that heare *propheſying*, nay nor they that *propheſie* themſelves, can make a

Mat.7.22. Luke 13.26. *quicunque* of either. Witneſſe, *Domine, in nomine tuo, prophetavimus*, and LORD *thou haſt preached in our ſtreets*, and yet it would doe them no good: *Neſcio vos*, was their anſwer for all that.

And yet how faine would ſome be a *propheſying?* It would not ſave them, though they were: and is it not a prepoſterous deſire? we love to meddle with that, pertaines not to us, and will doe us no good: that, which is our *duty*, and would doe us good, that care we not for.

Tongues were given for *prophecie*. True: but, no *quicunque* there, for all that: but to whom none are given to *propheſie*, to them yet are there given to *invocate*. And there comes it in, the *quicunque* lies there: *de Spiritu meo ſuper omnem carnem*, here it comes in; at *invocation*, not at the other. Let it ſuffice; It is not *quicunque prophetaverit* here, *Quicunque invocaverit* it is. The *Prophet* ſaith it, the *Apoſtles* ſay it both, πᾶς ὅς ἐὰν: *Peter*, here; *Paul, Rom.* X. XIII.

Laſt, this is ſure; *invocaverit* is ἐχόμενον σωτηρίας. it ſtands neereſt, it joynes cloſeſt to *ſalvabitur:* Both one breath, one ſentence: the words touch, there is nothing between them. *Salvabitur* is not joyned hard to *prophetabunt*; it is removed farther off. To *Invocaverit* it is; a degree neerer at leaſt. Nay, the very next of all.

The Text ſhewes this (in a ſort) but the thing it ſelfe more: for when all comes to all, when we are even at laſt caſt, *ſalvabitur* or no *ſalvabitur*, then, as if there were ſome ſpeciall vertue in *invocaverit*, we are called upon, to uſe a few words or ſignes to this end, and ſo ſent out of the world with *invocaverit* in our mouthes. Dying, we call upon men for it; living, we ſuffer them to neglect it. It was not for nothing, it ſtands ſo cloſe, it even touches *ſalvation:* It is (we ſee) the very immediate act next before it.

And yet I would not leave you in any error concerning it: To end this point; ſhall *invocaverit* ſerve then? needs there nothing but it? no *faith*, no *life?* Sant *Paul*

Rom. 10.14. anſwers this home: He is direct (X. *Rom.*) *How can they call upon Him, unleſſe they*

2 Tim.2.19. *beleeve?* So, *invocation* preſuppoſeth *faith*. And as peremptorie he is, II *Tim.* II. *Let every one that calleth on* (Nay, that but *nameth*) *the name of the* LORD, *depart*

Pſal.66.18. *from iniquity:* ſo it preſuppoſeth *life* too. For, if *we incline to wickedneſſe in our hearts,* GOD *will not heare us.* No *invocation* (that) not *truly ſo called*; a *provocation* rather. But put theſe two, *faith* and *recedit ab iniquitate* to it, and ſo, who ſo *calleth upon Him*, I will put him in good Sureties, one *Prophet*, and two *Apoſtles*, both to aſſure him, he *ſhall be ſaved*.

4 *Salvabitur.* And that is it, we all deſire, to be *ſaved*. *Saved*, indefinitely. Applie it to any dangers, not in the *Day of the* LORD onely, but even in this *our Day:* For, ſome *terrible*

dayes we have even here. I will tell you of one; The ſignes here ſet downe, bring it to my mind: A day we were *ſaved* from (the *Day* of the *Powder-treaſon*) which may ſeeme here in a ſort to be deſcribed, *bloud and fire,* and *the vapour of ſmoke: a terrible day* ſure, but nothing to the *Day of the* LORD.

From that we were *ſaved:* but we all ſtand in danger, we all need *ſaving* from this. When this *Day* comes, another manner of *fire,* another manner of *ſmoke.* That *fire* never burnt; that *ſmoke* never roſe: but, this fire ſhall *burne and never be quenched;* this *ſmoke* ſhall not vaniſh *but aſcend for ever.* I ſay no more, but, in that, in this, in Revel. 19.3. all, *Qui invocaverit, ſalvus erit: Invocation* rightly uſed is the way to be ſafe.

This then I commend to you. And of all *invocations,* that which *King David* doth commend moſt, and betake himſelfe to, as the moſt effectuall and ſureſt of all: and that is, *Accipiam calicem ſalutaris, & nomen* DOMINI *invocabo:* To *call on His* Pſal.116.13. *Name, with the cup of ſalvation taken in our hands.* No *invocation,* to that. That, I may be bold to adde (which is all that can be added) *Quicunque calicem ſalutaris accipiens, nomen* DOMINI *invocaverit, ſalvus erit.* Another *effundam* yet, this.

Why, what vertue is there in the taking it, to helpe *invocation?* A double. For 1 whether we reſpect our ſinnes; they have a *voice, a cry, an aſcending cry,* in Scripture aſſigned them. They *invocate* too, they call for ſomewhat; Even for ſome *fearefull judgement* to be powred downe on us: and I doubt, our owne *voices* are not ſtrong enough, to be heard above *theirs.*

But *bloud,* that alſo hath a *voice:* ſpecially *innocent bloud,* the *bloud of Abel,* that *cries loud* in GODS eares: but nothing ſo loud as the *bloud* whereof this *cup of bleſſing* is the *communion;* the voice of it, will be heard above all: the cry of it, will drowne any cry elſe. And, as it cries higher: ſo it differs in this, that it cryes in a farre other key; for far *better things than that of Abel:* not for *revenge,* but for *remiſ-* Heb.12.24. *ſion of ſinnes;* for that, whereof it is it ſelfe the *price* and *purchaſe,* for our *ſalvation in that great and terrible Day of the* LORD, when nothing elſe will *ſave* us, and when it will moſt import us; when if we had the whole world to give, we would give it for theſe foure ſyllables, *ſalvabitur, ſhall be ſaved.*

But it was not ſo much for ſin, *David* tooke this *cup;* as to yeeld *God thanks* for all 2 His benefits. In that caſe alſo, there is ſpeciall uſe of it: and both fit us. As the former, of *drowning* of our *ſinnes* cry; ſo this alſo. For, to this end, are we here now met, to render publikely and in ſolemne manner, our *thankſgiving,* for His great favour this day vouchſafed us, in *powring out His Spirit;* and with it, *His ſaving health upon all fleſh, all that call upon Him:* then, to take place, when we ſhall have ſpeciall uſe of it, in the *Great Day,* the *Day of the* LORD. And very agreeable it is, *per hunc ſanguinem, pro hoc Spiritu,* for the *powring out of this His Spirit;* to render Him thanks with the *bloud, that was powred out* to procure it [And this is our laſt *effundam,* and a reall *effundam* too:] For this *effuſion,* of both, the one, and the other, and for the hope of our *ſalvation,* the worke both of the one, and of the other.

To the finall attainment whereof, by *His holy word of prophecie,* by *calling on His Name,* by this *Sacrament* of *His bloud powred out,* and of *His Spirit powred* out with it, He bring us, &c.

A
SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT GREENWICH, on the XVI. of *May*, *A.D.* MDCXIX. *being* WHITSVNDAY.

ACTS CHAP. X. VER. XXXIV, XXXV.

Aperiens autem PETRVS os ſuum, dixit: In veritate comperi, quia non eſt perſonarum acceptor DEVS:
Sed, in omni gente, qui timet Eum, & operatur juſtitiam, acceptus eſt Illi.

Then PETER *opened his mouth, and ſaid: Of a truth I perceive, that* GOD *is no accepter of perſons:*
But in every Nation he that feareth Him, and worketh righteouſneſſe, is accepted with Him.

I Forget not, that we celebrate, to day, the Comming of the HOLY GHOST: and I goe not from it. You ſhall finde in the next *Chapter*, at the *fifteenth*, that, *to this Text*, belongeth a Comming of the *Holy Ghoſt*.

For, at the uttering of theſe very words, as Saint *Peter began to ſpeake them, the Holy Ghoſt fell upon all that heard them.* It is (indeed) the ſecond ſolemne comming of the HOLY GHOST. That, in the *ſecond Chapter*, was the *firſt*; and this, the *ſecond* that ever was.

Of which twaine, this is the Comming that comes home to us: and that, two waies: [1] One, in reſpect of the *Parties*, on whom: [2] The other, in reſpect of the *Time*, when. The *Parties*: For, those, whom the *Holy Ghoſt* came on before, were *Gentiles* indeed, but yet *Proſelytes*, that is, *halfe Iewes: Out of every Nation under heaven*; but *that came* Act. 2.5.
to Ieruſalem to worſhip: And the ſame was the caſe of the *Eunuch* in the eight Chap- Acts 8.27.

ter, and not a right *Gentile* among them all. But here now, are a ſort of very *Gentiles* indeed, *in puris naturalibus*, ſuch as we and our fathers were: No *Proſelytes*, ever. This *Centurion*, the *Anteſignanus*, the *ſtandard-bearer* to us, and to all that were meere Heathen men indeed; and this Comming, our Comming properly. Never, in kind; never, to very *Gentiles* indeed, till now.

It is well ſorted (you ſee:) On the *Iewes* and *Proſelytes*, at *Ieruſalem*, their *City*:
Verſe 1. On the *Gentiles*, at *Cæſarea*, *Cæſars Citie*, and of the Cities in *Paleſtine*, fitting the *Gentiles* beſt.

1 Well obſerved it is, about the calling of the *Gentiles*, That that, in the Old, and
Ion.1.3. this, in the New Teſtament, they came (both) from one place; from *Ioppe*, both.
Verſe 5. Thence, looſed *Ionas* to *Ninive*: Thence, ſet out *Peter* to *Cæſarea*.

2 Secondly: that, *Cæſarea* is the *Ninive* (as it were) of the New Teſtament. *Ni-*
Eſay 36.13. *nive*, was the Citie *of the great King of the Gentiles*, at that time: *Cæſarea*, *Cæſars* Ci-
Luk.2.1. tie, as great a King over the *Gentiles*, at this; from whom went a *commandement that the whole world ſhould be taxed*.

3 Thirdly: that, was performed, by *Ionas*; this, by *Bar-jonas*: So, is *Saint Peter*
Matt.16.17. called by our SAVIOUR, when he made his confeſſion, that CHRIST *was*
13. *the Sonne of* GOD: And that was at *Cæſarea*. Where, what he confeſſed, then, he comes to preach, now. That of *Ionas*, an *Omen* (as it were) of this (here) of *Saint Peter*. *Ionas*, and *Bar-jonas*, from *Ioppe*, they went both: Both, from one place; both
Acts 11.18. to one end; both, to convert the *Gentiles*; to ſhew, that GOD had *given them alſo repentance to life*.

Ionas 3.4. Alway, this, the better. For, *Ionas* at *Ninive*, he ends with *Ninive ſhall be deſtroyed*. *Bar-jonas*, at *Cæſarea*, with *Acceptus eſt illi*: that, the end of the Text. Or, if
Verſe 43. you will goe to the end of the Sermon, the end is, *ſhall obtaine remiſsion of Sinnes*, as good as it, every way.

2 So, the *Parties* fit well: The *Time*, as well. The *Holy Ghoſt* here came upon them, as they were at a *Sermon*, even as we now are. *Peter opened his mouth*; they ſtood attentive; the HOLY GHOST came downe. That, to be here, is a diſpoſition to receive the *Holy Ghoſt*. And, it may pleaſe GOD, the like may befall us, being occupied now, as they then were.

The Summe. Of that *Sermon*, theſe are the *firſt words*. Of which words, what can be ſaid more to their praiſe, than that which the *Angel* ſaith of them, the next *Chapter* at the *fourteenth verſe*: That *Peter* being ſent for, ſhould at his comming, *ſpeake words to Cornelius, by which both he, and his houſhold ſhould be ſaved*. Thoſe words, the *Angel* there ſpake off, that *Peter* ſhould ſpeake, are theſe, I have read: GOD of His goodneſſe ſend them the ſame effect.

In veritate comperi, ſhewes, they are a *compertum eſt*; and that, is *authenticall* with a *Teſte*: So is this; *Teſte Cornelio & totâ familiâ*, witneſſe he and his whole familie and friends. Such are moſt praiſed; for they are *animata exemplo*, have a ſoule put into them by an example. Specially, when they be ſo reduced to a ſingular, as that ſingular afterward is reduced to a generall: Both which are in this. Beſt preaching of a *Text*, when the *Commentarie* ſtands before it, as here: For, what is in the Text propounded, was fulfilled in the auditorie, yer they went.

As fulfilled in them in particular, ſo extended to all in generall: for it hath an *omni gente* put to it: that, nothing was done to him there, but the ſame ſhall be done to any other. Any, of any nation, that ſhall be found in like ſort diſpoſed, as (we finde) he was: that is, whoſe *prayers and almes ſhall come up into remembrance before* GOD. GOD ſhall not be wanting to them, but provide them of further meanes requiſite to their ſalvation.

It is a thing well befitting the *providence of* GOD; all His creatures, when he hath made them, to ſee them provided of ſuch things, as are needfull for them. As He
Pſal.147.9. doth (ſaith the *Pſalme*) *for the young ravens*; (ſaith the *Goſpel*) *for the poore ſparrowes*
Mat.10.29. valued, *two* of them, at a *farthing*: *Naturas rerum minimarum non deſtituit Deus*,

the ſmalleſt things that be, He leaves them not deſtitute.

Ion.4.10.11.

If not them, His *halfe-farthing* creatures, much leſſe men (as He is pleaſed to ſpeake with the leaſt) *more worth than many ſparrowes*. So, GOD argues with *Ionas*; if he made ſuch adoe for his *gourd*, which *ſprung up in one night, and withered in another, ſhould not* GOD *ſpare Ninive, wherein there were ſo many thouſands, that knew not their right hand from their left, Gentiles* though they were?

Matt.5.45.
Deut. 32.2.
Mal.4.2.

And, if His care extend to all men, and He make *His raine to fall, and his ſunne to ſhine upon the evill and unkinde*, ſhall He not bring the *raine of His Word* (as *Moſes* calls it, *Deut.32.*) to fall on them, and make His *ſunne of righteouſneſſe* (as *Malachi* calls it) *to ariſe upon them that feare Him?* A view whereof we may take, in this familie here: even of the *Sunne of righteouſneſſe*, the *White ſunne*, riſing upon one that *feared* GOD *with all his houſhold, gave much almes* and *prayed to* GOD *daily*.

Written by him, this: but not *written for him* onely, that it was *Whit-ſunday* with him; *but for us alſo, to whom it ſhall likewiſe be*, if we be *de gente Corneliâ*, expreſſe and follow him in that, which was *accepted of in him*.

The Diviſion

Two points we have to proceed on: 1 The firſt, here is a point *newly perceived* by Saint *Peter*. 2 The ſecond, *What that was*. A point newly perceived, in theſe, 1 *In veritate comperi, Of a truth I perceive*. 2 What the point was in theſe, *that in every Nation, &c.*

I.

In that *Saint Peter* ſaith, *Truely I now perceive*, as if before he had not (as indeed he had not: For, he was in the mind before, that but *in unâ gente*; but now he perceives, that *In omni gente* is the truer *tenet*:) That, even to *Saint Peter*, there were ſome things *incomperta*, ſomething not *perceived* at firſt, that came to be *perceived* after.

II.

Then, an inſtance: What that was. And it was, about GODS *accepting*. Both waies: *Privativè*, what GOD *accepts not*; *Poſitivè*, what He *accepts*. *Accepts not Perſons*, that is once: But, *accepts of ſuch as feare Him and worke righteouſneſſe, of what Nation ſoever* (be he an *Italian*;) of what condition ſoever (be he a *Centurion*:) All is one.

Of which two, the one [*feare*] is an *affection* within, of the heart. The other [*worketh righteouſneſſe*] is an *action* without, of the hand. *Cornelius*'s heart, and *Cornelius*'s *hand*: theſe they be. Whence we ſhall learne three points more: 1 One, how we may be *accepted to* GOD, if we be, as *Cornelius* here was; and I would, we ſo were: 2 The other, that, when all is done, all is but *accepting* though. *Except* He could, to our *feare* and *workes* both, and ſo, is not bound; but *accept* He will though, of His *grace* and *goodneſſe*, and (as it followes immediately the next verſe) for *His words* ſake, which He ſent, *preaching peace, by Ieſus, who is Lord over all*.

III.

The laſt, whereunto *accepted*: and that (as appeareth in the XLVII. verſe) was to the *Sacrament*, and by it, to the *remiſſion of ſinnes*, and to the *receiving the Holy Ghoſt* in a more ample meaſure. *Opus diei*, the proper of this *Day*.

* * *

1
A Point *newly perceived.*
Comperi.

OF *a truth I perceive*. He that ſaith, *Of a truth I perceive now*, in effect (as it were) ſaith: before, He did not ſo. For, *I perceive now*, is the ſpeech of one that is come to *perceiving of that*, which before he perceived not.

Matt.16.18.
Luk.22.32.
Ioh 21.16.

On this we pitch firſt. That ſo great an *Apoſtle*, for all *Tu es Petrus*, and *Rogavi pro te*, and *Paſce oves meas*, doth ingenuouſly confeſſe, that (now) he had found that; which till now, he had not. For, ſince the beginning of the Chapter, he had not. So that all his *comperi's* were not yet come in. By like, his *chaire* was not yet made, or he had not yet taken handſell of it. But, how it comes to paſſe after, at *Rome*, I know

not:

Chap.11.2. not: at *Cæſarea*, we ſee, it was not ſo. And they, that in the next Chapter, called him *coram*, to anſwer this Sermon: ſure, they ſeeme (as then) not to have beene fully perſwaded, that Saint *Peter* could *perceive* all things, and *not miſſe in any*.

Iob 12.2. IOB, though in miſerie, yet in ſcorne ſaith to ſome in his time, *Indeed you, you are the onely men,* you *perceive all*. *Moſes* did not ſo: There was a caſe, wherein he was Num.15.34. *neſciens quid de eo facere deberet*, *Moſes* knew not, what he ſhould doe, *Num*.15. There was a caſe, whereof *Eliſha* was faine to ſay, *Et Dominus non nunciavit mihi*, GOD had 2 King.4.27. not ſhewed it him *(2 Reg.* 4.*)* But when GOD did, might not *Moſes* and he both have ſaid, as *Peter* doth here, *Of a truth*, before, I did not, *but now I doe perceive?* Yea, but this is Old Teſtament.

Ioh.11.49. And, was it not in the *New?* There, *Caiphas* hee ſaith, *Tuſh, you perceive nothing:* Hee *perceived* all. But *Céphas* he ſaith, he *perceived* not all: For, heere hee now ſaith, he *perceiveth* ſomething, and all his *comperi's* came not at once. So ſaith *Peter*; and ſo 1 Cor.13.9. *Paul, All our knowledge is in part*, and ſo is all *our propheſying* too, and puts *himſelfe* in the number.

Of a truth then wee *perceive*, Saint *Peter* comes nothing neere his *Succeſſor* (that would bee.) *Hee perceives* all that is to bee perceived, at once: can have nothing added to his knowledge, from the firſt inſtant, he is ſet downe *in Cathedrâ*; can have no new *comperi*; his *comperi's* come in all together; gets *Caiphas's* knowledge by ſitting in *Cephas's chaire*.

(They beginne to ſcorne this themſelves, now, and pray him to get a good *Generall Councell* about him, and he ſhall *perceive* things never the worſe.)

But, it is not this onely, they differ in: In ſomething beſide. For, *Peter* tooke *Cor-* Verſe 26. *nelius up from the ground*; His Succeſſor let *Cornelius's Lord* and *Maſter*, lye ſtill hardly. Not a *Captaine* of *Cæſarea*, he; but even *Cæſar* himſelfe. *Of a truth* we may *perceive* nothing like *Cephas* in this neither.

Ioh.4.25. The *woman*, at the well-ſide, ſaid, *the Meſſias, when He comes, He will tell us all.* Yet, Ioh.13.7. when He came, He told them not all at once. Even to *Tu es Petrus*, He ſaid, *Tu neſ-* Ioh.16.12. *cis modò, ſcies autem poſt hæc*; and of thoſe *Poſt hæc's*, this heere was one. *As they ſhould bee able to beare* (for, all, they were not then able:) And as it ſhould be *for them*; Act.1.7. for, it was not *for them to know all, Not the times* and *ſeaſons*, and ſuch other things as the *Father had put in his owne power*.

I ſpeake it for this, that even ſome, that are farre enough from *Rome*, yet with their new *perſpective*, they thinke, they *perceive all*. GODS *ſecret decrees*, the number and order of them cleerely; are indeed too bold, and too buſy with them. *Luther* ſaid well, that every one of us hath by nature a *Pope* in his belly, and thinkes he *perceives* great matters. Even they, that beleeve is not of *Rome*, are eaſily brought to *beleeve* it of themſelves. And out they come with their *Comperi's* with their great confidence propound them. But, *Comperi* is one thing: *In veritate comperi*, another *Comperi*, they may ſay, and that may be doubted of: but, *in veritate comperi*, that, is it.

We may take up the Text a point further. *In veritate comperi* will beare two ſenſes. ^{1} One, *I perceive* that, I did not, before: ^{2} The other, *I perceive that*, the *contrarie* whereof, I did *conceive* before. Not to *perceive* is but to be ignorant: But Saint *Peter*, in this, had not onely beene ignorant, but had poſitively held the quite contrarie; *ad oppoſitum, Quòd non ex omni gente* at any hand. At the fourteenth *verſe* before, for the *Iewiſh* meats (we ſee) he conteſts with GOD: *Not I Lord*; *No heatheniſh meat*; *I never eate any?* and at the twentie eight, No leſſe unlawfull to eate with heathen men.

Ignorance is but *privative*: this, is *poſitive*, and ſo, an *error*. An *error* in the *great Myſterie of Godlineſſe*, a part whereof was *preached unto the Gentiles*; that they alſo had their part in CHRIST. And, this is not his error alone: *The Apoſtles and Brethren* ſeeme to have beene in the ſame; they *convented him* for this new *Comperi*, and hee was faine to anſwer for it. That for the time, generall it was (this error;) and (for ought we know) Saint *Stephen*, that was ſtoned before this, departed the world, in the opinion of *In unâ*, not *omni gente*: for, then (ſure) this *truth* was not *perceived*, not *received* publikely.

Then is not every *error* repugnant to GODS *election.* Why every *error*, more than every *ſinne?* GOD is able to pardon and not to impute *error in opinion*, as well *as errour in practice*; and *Nonne errant omnes qui operantur malum* (ſaith *Salomon*) *Doe not all erre that doe evill?* yes ſure. Did not the *High Prieſt offer*, as well for the *errors*, as for the *tranſgreſſions* of the people? And is not CHRIST made to us, by *God*, *Wiſedome* againſt the one, as well as *Righteouſneſſe* againſt the other? It was Saint *Peters* caſe here.

Pro.14.22.
Levit. 5.15.
1 Cor. 1.30.

This onely we are to looke to; that with *Saint Peter*, we be not wilfull, if there come a cleere *comperi:* but as ready to *relent* in the one, as to *repent* of the other. That, when we be ſhewed our errour, we open our eyes to *perceive* it; and when wee *perceive* it, with *Saint Peter* here, we open our mouthes to confeſſe it. And that we doe it with an open mouth, and not *betweene the teeth*, but acknowledge it plainely, it was otherwiſe than we thought. *I verily thought* (ſaith Saint *Paul*) *I ought to doe*, that which now, all the world ſhould not make me to doe. This is Saint *Pauls*. *I now comprehend*, or rather *am comprehended* (for καταλαμβάνομαι will beare both) of which before I could not. This is Saint *Peters retraction.* Conclude then, if we happen to be in *ſome points otherwiſe minded*, GOD *will bring us to the knowledge, even of them. Onely in thoſe whereto we are come, and whereof we are agreed on all ſides, that we proceed by one rule, make a conſcience of the practice of ſuch truths, as we agree of, and thoſe wee doe not, ſhall ſoone be revealed unto us,* and we ſhall ſay even of them, *In veritate comperi.*

Act.26.9.
Phil.3.12.

II.
What that Point is, *Privative.*
1 *God is no accepter of perſons* what is meant by *Perſons.*

What was this, that *Saint Peter* formerly had not, but now did *perceive?* That GOD *is no accepter of perſons.* Let us take with us, what is meant by *Perſons.* For, he that *feareth* GOD is a *perſon*; *Cornelius* was a *perſon*; ſo were all the *perſons* in his houſhold. The word in all the *three tongues*, is taken, as we take it, when we ſet *Perſonall* againſt *Reall*, oppoſe the *cauſe* to the *perſon:* under it comprehending whatſoever is beſide the matter or cauſe. The *Greeke* and *Hebrew* properly ſignifie the *face*; that (we know) ſhewes it ſelfe firſt, and if it ſhew it ſelfe well, is *muta commendatio*, carries us, though it ſay never a word; as in *Eliab*, the goodlineſſe of his *perſon* moved even *Samuel.* Vnder the *face* then, we underſtand (as I may ſay, and as we uſe to call it in apparell) the *facing:* under the *perſon*, all by-reſpects that doe *perſonate*, *attire* or *maske* any, to make him *perſonable*; ſuch as are, the *Country*, *Condition*, *Birth*, *Riches*, *Honour*, and the like. And this *perſon* thus taken, of a truth we dayly perceive, that *in omni gente* men *accept* of this, and in a manner, of *nothing elſe* but this: all goes by it. Well, with *God*, it is otherwiſe; and with men, it ſhould be: *God* accepts them not, nor of any men, for them. This is the *comperi.*

1 Sam. 16.6.

And is this it? Why, this was no newes. Was *Peter ignorant* of this? It is not poſſible; I will never beleeve, but he had read the five bookes of *Moſes:* why there it is expreſly ſet downe (*Deut.*10.) *totidem verbis.* Why, by the very light of nature *Elibu* ſaw it, and ſet it downe too, *Iob* 34. *No not the perſon of Princes.* In *Samuels* choice of *David*, there it is, 1 *Sam.*16. And *King Iehoſaphat* gave it in his charge. 2 *Chron.*19. and in other places beſide: and how could he but know this?

Deut.10.17.
Iob 34.19.
1 Sam.16.7.
Chro.19.7.

You will ſay: Saint *Peter* knew it before; but not with a *comperi*, as now he doth. And (indeed) many things we know, by *booke*, by *ſpeculation* (as we ſay) and in groſſe, which when we come to the particular experience of, we uſe to ſay, *yea now I know it indeed*, as if we had not knowne it, at leaſt not ſo knowen it before. The *experimentall knowledge* is the true *comperi in veritate*, when all is done. Was this it?

No: for, had he not experience of this, and lay away his booke? Have not all experience dayly? That *God*, in dealing His *gifts* of nature: *Outward*, Beauty, Stature, Strength, Activeneſſe: *inward*, Wit to apprehend, Memorie to retaine, Iudgement to diſcerne, Speech to deliver: that He puts no difference, but without all *reſpect of perſons*, beſtowes them on the child of the meane, as ſoone, as of the mighty? So is it in wealth and worldly preferment, *He lifts the poore out of the duſt.* Nay (you will

Pſal.113.7.

beare with it, it is the *Holy Ghoſts* owne terme) the *dunghill, to ſit him with Princes*. So is it, in His judgements; which light as heavy, yea, more heavy other while, on the great, than on the ſmall; and ſhew that that way and every way, there is with Him no *reſpect of perſons*. And, no man had better experience of this, than he that ſpake it, than *Peter* himſelfe, that without any reſpect, of a *poore fiſherman*, was accepted to be Gal.2 2. *an Apoſtle, the chiefe of the Apoſtles*. *Saint Paul* ſaith well: *What they were in times paſt,* Gal.2.6. *it makes no matter, God accepts no mans perſon,* This they are now.

What ſhall we ſay then? That, though he could not but know the generall truth of this; yet was he once of the minde, that this generall truth might admit of ſome exceptions; one at the leaſt. Not, of *perſons*, true: but *Nations* are not *Perſons*; It held not in them. Of one *Nation*, *God accepted* before others, and that *Nation* was the Amos 3. 2. *Iewes*. *You onely have I knowne of all the Nations of the earth* (ſaith *God* in *Amos*.) And Pſal.148.20. *Non taliter fecit omni Nationi:* which *non taliter*, they tooke to be of the nature of an *entaile*, to *Abrahams ſeed*; that *God* was tyed to them, and ſo to accept of *In unâ gente*, before and more than of all the reſt.

This had runne in *Saint Peters* head, and more than his. But now, here comes a new *Comperi: He perceives*, he was wrong: And, if you aske, how he *perceived* it? By *relation* of *Cornelius*'s *viſion* of the *Angell*; and by conferring it with his owne. He ſaw, his *viſion* was now come to paſſe: *Moſes's uncleane birds* and *beaſts* are become *cleane* all; all, to be eaten, now: and the *Gentiles*, whom he held for no leſſe uncleane, to be *eaten with*, and to be gone in unto. All in one great *ſheet*; *omni gente* and all. That the *Nation* alſo comes to be underſtood under the word *Perſon*, no leſſe than the reſt; and none to be reſpected or *accepted* of *God*, for being in one corner of the *ſheet*, (that is, of one *countrie*) more than of another; that, in CHRIST, neither *Iew* nor [a] Acts 8.27. *Gentile*; *all is* one: and the *blacke* [a] *Æthiopian*, or the [b] *white Italian*; [c] the *Areopagite* [b] Ver.1. in his *long robe*, or the *Centurion* in his *ſhort mantell or militare habit*; all conditions, all [c] Acts 17 34. Nations, are in *all perſons*. *God hath ſhut up all in unbeleefe, that He might have mercy* Rom.12.32. *upon all*. And good reaſon for it, if it be but that of the *Apoſtles* owne framing (*Gal.* 5.17.) *If the Law which came foure hundred yeares after, could not diſanull the covenant made with Abraham ſo long before*; by the ſame, nay by a better conſequence, neither could the *Covenant* with *Abraham* make the *promiſe of God* of none effect; the promiſe, that was made in *Paradiſe* more than foure times foure hundred yeares before that of *Abrahams*, to the *woman* and to her *whole ſeede*.

The viſion, *Saint Peter* ſaw, was at *Ioppe*: he was gone as farre from *Iewrie*, as there was any land; hard to the Sea-ſide, to the very parting place, where they looſed uſually, when they went to the lands of the *Gentiles*. *Ionas* looſed thence. And, in a *Tanners* houſe it was: That, as to *Simon the Tanner* it was all one, he made leather indifferently, of the *badger*, as well as of the *ſheeps* skinne; as the skinnes were to *Simon* the *Tanner*, ſo the meat ſhould be to *Simon* the *Apoſtle*. And it was a *linnen* ſheet; which very *linnen* ſhewed, they were all *cleane*: For, in *linnen* the *Iewes* wrapped the *firſt-borne* of their *cleane beaſts*, if any happened to die before they came to be offered, and ſo *buried it*: but, at no hand, any *uncleane beaſts* ever in *linnen*. But now, in *linnen*, all: that, if one cleane, all: And ſo, no *Perſon, Calling, Countrie excepted* to, or *accepted* of, more than another.

2 *Poſitive*: Whom God accepteth, *In every Nation he that feareth, &c.*

Well then, no *perſon*. But, we like not this *deſtructive Divinitie*, that tells us what He *doth not*, and tells us not, what He doth *accept*. If not the *perſon*, nor the *perſons Nation*, what? *Accepts* He of nothing? Yes: In *every Nation*, if any *perſon* there be, that *feareth* GOD *and worketh righteouſneſſe*; He that brings theſe with him, is (to GOD) a *perſon acceptable*; Such, He will not let lye, but take them up, and lay them up, where ever He findes them.

Salomon, in effect, ſaid as much long before, at the end of his long Sermon, the *book* of the *Preacher*. Will ye (ſaith he) heare the *Summe of all Sermons? Feare* GOD Eccleſ. 12.13. (there is, *he that feares Him*) *and keepe His commandements* (that is, *he that workes righteouſneſſe*)

righteouſneſſe) Hoc eſt totum hominis (read ſome) there is *all man* hath, that GOD will *accept* of; Or *Hoc eſt omnis homo* (read other, and inferre, *Si hoc eſt omnis homo, manifeſtum, quòd ſine hoc nihil eſt omnis homo:*) This, *is man*, all that he is; For, whatſoever beſides this, he is,is as if it were not: This is all things, for without this, with all his *perſon* and *perſonableneſſe*, he is *nothing in* GODS *ſight*. This preached *Salomon*, at *Hieruſalem*, to the *Iew*; and this, *Peter*, at *Cæſarea*, to the *Gentiles* : *Hoc eſt omnis homo*, this is for all men, ſaith *Salomon*; *Omni gente*, for *every Nation*, ſaith *Peter*.

Feareth and *worketh*, jointly.

That feareth GOD, and *worketh righteouſneſſe* : Both theſe, and not the one without the other. Neither *feare*, which is dull and *workes* not; for, of ſuch Hee accepts not: Nor *workes*, if they come not from within, from our *hearts*, from His true *feare* in our *hearts*, but be *perſonate* onely, as were thoſe of the *Phariſee*. We beginne then there, *within* : For, any thing that is *perſonate* in *Religion*, and proceeds not from thence (μόρφωσις, *Saint Pauls maske* or *vizor* of *godlineſſe*, *Saint Peters* ἐπικάλυμμα, *cloke* of *Chriſtian libertie)* GOD pluckes them off: He is ſo farre from *accepting* them, as He caſts them from Him, He cannot abide them.

2 Tim.3.5.
1 Pet.2.16.

I forgot to tell you, why not the *perſon* : GOD Himſelfe tells *Samuel*, that *He lookes not as man lookes*; Man lookes upon the outſide, the *face* and the *facing*; GOD lookes to that which is fartheſt from the perſon; to that which is *within*, at the *center* (that is) the *heart*. The *inwards* were GODS part, in every ſacrifice, reſerved ever to Him alone. By reſerving them, He ſhewes what it is, He chiefly *accepts of*. Wee muſt then looke to that, firſt. He firſt lookes at the *heart*, and in the *heart*, to the *affection*; (for, the *heart* is the ſeat of *affections* :) and of all *affections*, that of *feare*; and, of all *feares*, to the *feare of* GOD.

1 Sam.16.2.

Of GOD; why, how comes GOD *to be feared? Feare* is not, but of ſome *evill*; and, *evill*, in GOD, there is none. Not, for any *evill in Him*; but for ſome *evill*, we may expect *from Him*, if we *feare* not to offend Him, by doing that, which is *evill* in His ſight. Which *puniſhment* yet, is not *evill of it ſelfe*; for *puniſhment*, is the *worke of juſtice* : but, we call it, as wee feele it, *malum pœnæ* : And, it we feare; and Him, for it; or any that can inflict it.

Power and *Iuſtice* are of themſelves, *fearefull* : *Power*, to *all men*; *Iuſtice*, to *evill men*. But, *Iuſtice* armed with *power*, that, keepes all in aw. Now, in GOD, there is *power* : GODS *power* is manifeſt even to Heathen men. It is a part of the γνωστὸν τοῦ Θεοῦ, that which may be *knowne of* GOD (His *Power)* and goe no further but to the worke of *Creation*, ſaith the *Apoſtle* (*Rom.*1.20.) Every man feares the *mighty* : for, what He will do, we know not; what He can doe, we know, and that ever preſents it ſelfe firſt.

And, in God, there is *Iuſtice*, and the *voice* of *Iuſtice*, *If thou doe evill, feare*. Which *Iuſtice* of GOD, is manifeſt likewiſe without Scriptures, by the *Law written in our hearts*, the hearts even of the Heathen themſelves, ſaith the ſame *Apoſtle* (*Rom.*2.15.) wherby, they are either *a law to themſelves* (the better ſort of them, *Cornelius*, here) or, if not, *their owne thoughts accuſe them for it*, and *their conſciences beare witneſſe againſt them*, and at a *Seſſions* holden in their *hearts*, they condemne themſelves. Which *Seſſions* is a forerunner of the great generall *Seſſions* that is to enſue.

Rom.13.4.

Scientes igitur terrorem hunc (ſaith Saint *Paul* ſtill. 2.*Cor.*5.) *Knowing then this fearefull judgement, we perſwade men*, and men are perſwaded, either to eſchew evill yet undone, or to leave it if it be done, that it be not found in our hands, not taken about us.

2 Cor.5.11.

This *feare*, to ſuffer *evill* for ſinne *(malum pœnæ)* makes men *feare* to doe the *evill* of ſinne (*malum culpæ* :) what they *feare to ſuffer for, they feare to doe*. Keepes them from doing evill at all, makes them avoid it: or keepes them from doing evill ſtill, makes them forſake it. It prevailed not only with *Iob* in the Old; but, with the *Ninivites* : It prevailed not onely with *Cornelius*, in the New, but even with *Felix*; made him *tremble*, though it had not his full work, for he was not ſo happy, as to heare *Paul out*, but put it off till another time, which time never came.

Ion.3.5.
Acts 24.26.

1
Feare, firſt.
He that feareth Him.

Firſt *feare* : and why *feare*, firſt? Becauſe it is firſt. It is called (and truly, for ſo

Gen. 3. 10.

Pro. 3. 7.

truly it is) *the beginning of our wiſedome,* when wee beginne to bee truely wiſe. In *Adam,* it was ſo. The firſt paſſion we read of, that was raiſed in him, that wrought upon him after his fall was, *I heard thy voice in the garden, and I was afraid.* There beganne his *Wiſedome,* in his *feare.* There began he to play the *wiſe-man,* and to forethinke him of his folly committed. *Feare* is φιμὸς φύσεως (as it is well called) of the *nature* of a *bridle* to our *nature,* to hold us in to refraine from evill, if it may be: if not, to check us and turne us about, and make us turne from it. Therefore, *Feare* GOD, and *depart from evill* (lightly) goe together, as the *cauſe,* and the *effect;* you ſhall ſeldome finde them parted. So then, becauſe it is firſt, it is to ſtand firſt, and firſt to be regarded.

Num. 22. 23.

Another reaſon, is becauſe it is moſt *generall.* For, it goes through all, heathen and all. It goes to *omni gente;* For, *in omni gente;* there is *qui timet.* For, that they have ſo much *faith,* as to *feare,* appeares by the *Ninivites* plainly. Nay, it goes not onely to *omni gente,* but even to *omni animante* too, to beaſts and all; yea to the dulleſt beaſt of all, to *Balaam's beaſt:* he could not get her (ſmite her, ſpur her, doe what hee could to her) to runne upon the point of the *Angels ſword:* that they are in worſe caſe than *beaſts* that are voyd of it. So, firſt it riſeth of all, and furtheſt it reacheth of all.

a Pſal. 111. 10.
b Pro. 1. 7.
c Iob. 28. 28.
d Eſay 33. 6.
e Pro. 28. 14.
f Eccleſ. 8. 12.

And, this *feare,* I would not have men thinke meanly of it. It is (we ſee) *the beginning of wiſedome;* and ſo, both *Father* and *Sonne,* [a] *David* and [b] *Salomon* call it. But, if it have his full worke, to make us depart from evill, it is *wiſedome complete,* and that from GODS owne mouth, [c] *Iob* 28. Therefore [d] *Eſay* bids us make a treaſure of it, and [e] *Bleſſed is the man,* that is ever thus wiſe, *that feareth alwaies:* It is *Salomon, Proverb.* 28. For, howſoever the world goe, [f] *this I am ſure of,* (ſaith he) *it ſhall goe well with him that feareth* GOD, *and carrieth himſelfe reverently in His Preſence.*

Rom. 8. 15.

Eſay 11. 2.

And, care not for them that talke, they know not what, of the *ſpirit of bondage.* Of the ſeven ſpirits, which are the *diviſions* of one and the ſame *Spirit,* this day here ſent downe; the laſt the chiefeſt of all, is the *Spirit of the feare of* GOD, *Eſai* 11. So, it is the *Alpha,* and *Omega, firſt* and *laſt, beginning* and *end. Firſt* and *laſt* (I am ſure) there is ſovereigne uſe of it.

Nor regard them not, that ſay, it pertaines not to the *New Teſtament;* phanſying to themſelves, nothing muſt be done, but out of *pure love.* For, even there it abideth, and *two* ſovereigne uſes there are ſtill of it, thoſe two which before we named; [1] One, *to begin;* [2] the other, *to preſerve.*

Mal. 4. 2.

1 To *Beginne:* We ſet it here as an *introduction,* as the *dawning* is to the day. For *on them,* that are in this dawning, *that feare His name, on them ſhall the Sunne of righteouſneſſe ariſe.* It is *Malachi* ſaith it: it is *Cornelius* here ſheweth it. As the *baſe Court,* to the *Temple:* Not into the *Temple* at *firſt ſtep;* but, come through the *Court* firſt. As the *needle,* to the *threed* (it is *Saint Auguſtine:*) that, firſt *enters,* and drawes after it the *threed;* and that ſewes all faſt together.

Where, there happens a ſtrange effect, that, not to *feare,* the next way is to *feare.* The kinde worke of *feare,* is to make us *ceaſe from ſinne. Ceaſing from ſinne* brings with it a *good life;* a *good life,* that, ever carries with it a *good conſcience;* and a *good conſcience* caſts out *feare.* So that, upon the matter, the way, not to *feare,* is to *feare:* and, that GOD, that brings *light* out of *darkeneſſe,* and *glorie* out of *humility,* He it is, that alſo brings *confidence* out of *feare.*

a Pſal. 30. 6.
b Mat. 26. 33.
c Rom. 11. 20.

2 This, for the *introduction.* And ever after, when *faith* is entred and all, it is a ſovereigne meanes to preſerve them alſo. There is (as I have told you) a compoſition in the *ſoule,* much after that of the body. The *heart,* in the body, is ſo full of *heate,* it would *ſtifle* it ſelfe and us ſoone, were it not, GOD hath provided the *lungs,* to give it *coole ayre,* to keepe it from *ſtifling.* Semblably in the *ſoule, faith* is full of *Spirit,* ready enough of it ſelfe to take an *unkind heat,* ſave that *feare* is by GOD ordained, to coole it and keepe it in temper, to awake our care ſtill, and ſee, it ſleepe not in ſecuritie. It is good againſt ſaying in ones heat, [a] *Non movebor* (ſaith the *Pſal.*) Good againſt [b] *Et ſi omnes, non ego:* S. *Peter* found it ſo. Good (ſaith S. *Paul*) againſt [c] *Noli altum ſapere.*

And theſe would marre all, but for the *humble feare of* GOD: by that, all is kept right.

Wherefore, when the Goſpell was at the higheſt, *worke out your ſalvation with feare and trembling* (ſaith Saint *Paul*:) *Paſſe the time of your dwelling here in feare* (ſaith Saint *Peter*.) Yea, our *Saviour* Himſelfe (as noteth Saint *Auguſtine*) when Hee had taken away one *feare*, *Ne timete*, *Feare not them that can kill the body*, and *when they have done that*, have done all, and *can doe no more*; in place of that *feare*, puts another, *But feare Him, that when He hath ſlaine the body, can caſt ſoule and it into hell fire*: and when He had ſo ſaid once, comes over againe with it to ſtrike it home, *Etiam dico vobis*; *Yea I ſay unto you, feare Him*. Phil.2.12. 1 Pet.1.17. Mat.10.28.

So then, this of *feare*, is not *Moſes's* ſong onely, it is the *ſong* of *Moſes* and the *Lamb* both. Made of the harmonie of the t'one, as well as t'other. A ſpeciall ſtrain, in that *ſong* of *Moſes* and the *Lamb*, *Apoc*. XV. you ſhall find this: *Who will not feare thee ô Lord?* He that will not, may *ſibi canere*, make himſelfe *muſicke*; he is out of their *queer*, yea the *Lambs queer*; indeed, out of both. Apoc.15.4.

This have I a little ſtood on; for that, me thinks, the world beginns to grow from *feare* too faſt: we ſtrive to blow this *Spirit* quite away; for feare of *carnificina conſcientiæ*, wee ſeeke to benumme it, and to make it paſt feeling. For theſe cauſes, *feare* is, with GOD a thing *acceptable*, we heare: And, that the *Holy Ghoſt* came downe, where this *feare* was, we ſee. So it is, Saint *Peter* affirmes it, *For certaine, of a truth*: So it is, Saint *Peter* proteſts it. Let no man beguile you, to make you thinke otherwiſe: No, no; but *Fac, fac vel timore pœnæ, ſi nondum potes, amore juſtitiæ*: Do it man, I tell thee, doe it, though it be for *feare of puniſhment*, if you cannot yet get your ſelfe to doe, it for *love of righteouſneſſe*. One will bring on the other, *A timore Domini concepimus Spiritum ſalutis*: (It is *Eſai*.) By it, we ſhall conceive that, which ſhall ſave us. Theſe very words *ſhall ſave us*, ſaid the *Angell*, and ſo they did: Here, in *Cornelius*, wee have a faire preſident for it. And ſo, now I come to the other. Eſa.26.18. Ver.6.

2 But workes withall; *And worketh righteouſneſſe.*

For, I aske, Is GOD all for *within*: *accepts* He of nothing *without*? Yes, that He doth. Of a good *righteous worke* too, if it proceed, from His *feare* in our *hearts*. *Feare* is not all then: No, for it is but the *beginning* (as we have heard;) GOD will have us *begin*, but not *end* there. We have begun with *qui timet Eum*; we muſt end with & *operatur juſtitiam*, and then comes *acceptus eſt illi*, and not before. For, neither *feare*, if it be *feare* alone; nor *faith*, if it be *faith* alone, is *accepted* of Him; but *timet* and *operatur* (here) with *Peter* and *fides quæ operatur* (there) with *Paul*: *feare* and *faith* (both) that *worketh*, and; none elſe. If it be true *feare*, if ſuch as GOD will *accept*, it is not *timor piger*, a dull *lazy feare*: His *feare*, that *feared his Lord and went and digged his talent into the ground*, did nothing with it; *Away* with his *feare* and *him into utter darkeneſſe*. GOD will have his *talent* turned, have it *above ground*. He will not have His *religion inviſible within*. No; *ſhew me thy faith* (ſaith Saint *Iames*;) *thy feare* (ſaith Saint *Peter* here) by *ſome workes of righteouſneſſe*: Elſe, talke not of it. He will have it made appeare, that men may ſee it, and *glorifie Him for it*, that hath ſuch *good and faithfull ſervants*. Gal.5.6. Mat.25.18. 30. Iam.2.18.

And they obſerve, that it is not [that *doth*] but [that *worketh righteouſneſſe*;] Not *facit*, but *operatur*. And, what manner of *worke*? Saint *Peter's* word is ἐργαζόμενος here: and for ἐργαζόμενος, ἔργον will not ſerve; it muſt be ἐργασία, which is a plaine *trade*. *Diſcite bene agere* (ſaith *Eſai*) learne it, as one would learne an handicraft, to live by: Learne it, and be occupied in it; make an ἐργασία, that is, even an *occupation* of it. CHRISTS owne occupation, *who* (as Saint *Peter* tells us ſtraight after) *pertranſiit bene faciendo*, Went up and downe, *went about doing good*, practiſing it, and nothing elſe: for, that is ἐργάζεσθαι. Eſa.1.17. Ver.38.

Worketh righteouſneſſe. This *righteouſneſſe*, to know what it is (beſide the common duties of our calling, either as *Chriſtians* in generall; or particular, as every mans *vocation* lyes) we cannot better informe our ſelves of it, than from this partie, hee ſpeakes of (from *Cornelius*) and what the *workes* were, he did. And they are ſet downe at the ſecond verſe: where, after Saint *Luke* had ſaid, *he feared* GOD, to ſhew his *works* *of righteouſneſſe* he addes, 1 *he gave much almes, and* 2 *prayed to* GOD *continually*; and at the thirtieth verſe, that he was found 3 *faſting at the ninth houre* (that is) *three, at after-noone*. In theſe three, 1 *Almes*, 2 *Prayer*, and 3 *Faſting*, ſtood his *workes of righteouſneſſe*: In theſe *three*; for beſides theſe we find not any other. They bee the ſame, and in the ſame order, as they were figured in the three *Oblations* of the *Magi*, firſt fruits of the *Gentiles*, there in the Goſpell, as the *Fathers allot* them: 1 *Gold*, that is, for *Almes*; 2 *Incenſe*, that is *Prayer*; and 3 *Myrrhe*, bitter *myrrhe*, for *Workes* of *Mortification*, as *Faſting* and ſuch like; as bitter to the fleſh, as *myrrhe* to the taſte: both *bitter*, but, *wholeſome*, both. But (without all figure) they are the ſame three, and ſtand juſt in the ſame order, that here they doe, where our SAVIOUR teacheth them literally, and that, under the name of *Righteouſneſſe* (*Mat.*6.) 1 *Almes, firſt*: that He beginnes with at the firſt verſe, and ſo heere, it is *firſt*: 2 then, to *Prayer* next, at the fifth verſe: 3 and after that, to *faſting*, even as it is here too. *Cornelius's workes* were theſe three: 1 *gave almes*, 2 *prayed duely*, 3 was found at his *faſt* by the *Angell*. This is all wee finde; more wee finde not ſpecified: and theſe are enow, theſe would ſerve, if wee would doe them. Theſe, in him, were; the ſame, in us, will be *accepted*.

Mat.6.1. 5. 16.

Verſe 2. 3.

II. *Of Gods acceptation. He, &c. is accepted.*

And now, of GODS *acceptation*. *Accepting* is but a *queint* terme borrowed from the *Latine*. It is no more than *receiving* or *taking*. 1 Firſt then, cleere it is, Hee will *take* them; but, where they bee to *take*: But where they are not, *take* them Hee cannot. In vaine ſhall we looke for *acceptation* of that, which is not. We are then to ſee, there bee ſome *given*; ſome, for Him to *take*. *Take* us Hee cannot, if there bee not *Cornelius's* hand to take us by: *Come up in remembrance they cannot*, if none were done to remember: For, *memoria eſt præteritorum*, and all ours are yet to come (I feare) *in phantaſiâ* rather than *in memoriâ*. Our *almes*, alas they are ſhrunke up pitifully: *Prayer*, ſwallowed up with hearing *Lectures*: and for the third, *feaſt* (if you will) continually; but, *faſt*, as little as may be; and, of moſt I might ſay, not at all. The want of theſe, the bane of our Age. He ſtretcheth out His *hand*, to receive *almes*; Hee boweth downe His *eare* to receive *Prayer*; He beholdeth with His *eyes*, to take us *faſting*: There is none to give them, and ſo He cannot *receive* them. But, by this *acceptus eſt* (here) we ſee, how we might be *accepti*.

Heb.11.6.

Rom.10.

It is beſide the Text; yet if yee aske, Here is *feare*, and heere are *workes*, where is *faith* all this while, *without which it is impoſſible to pleaſe* GOD, *or to bee accepted of Him?* Had he no *faith*? Yes, he would not have ſpent his *goods*, or chaſtened his *body*, without ſome *faith*: at leaſt, *call upon* GOD hee could not, on whom hee *beleeved* not.

Therfore he *beleeved*, ſure: The *Gentiles Creed* at leaſt, That *a* GOD *there is*; that *ſought He will be*; that, He *will not faile them that ſeeke Him, but* both *regard and reward them*.

The *Ninivites Creed* at leaſt: in whoſe *feare*, there was *faith* and *hope* too: *Quis ſcit*, Who can tell, whether GOD may not turne and ſpare, and accept of a poore *Gentile*? There is nothing knowne to the contrarie, and there be preſidents for it.

Pſal.9 10.

2 Cor.8.12.

And ſo he turned, and ſet himſelfe to ſeek GOD, by the three waies we remembred. *And thou* LORD *never faileſt them that ſeeke Thee*, but *accepteſt* them, *not according to that they have not*; but *according to that they have*, though it be but a *willing mind*, they have. GOD forbid, but concupiſcence ſhould be of equall power to good, that it is to evill. If you will reach it further, to *faith* in CHRIST: living in garriſon among the *Iewes*, hee could not chooſe but have heard ſomewhat of Him, to move him, to throw himſelfe downe before Him, and He tooke him up, *Acceptus eſt Illi*.

Eſay 42.3.

The *flaxe did but ſmoke*, CHRIST *quenched it not*. *Crackes* there were in the *reed*, but He *brake* it not though; but kindled the one, and bound up the other: and in that little ſtrength he had, tooke him, as Hee found him; and tooke order, thus to bring him neerer the waies of his ſalvation.

And, but *accepted.*

But now, leſt one error beget another, and the laſt prove worſe than the firſt, take this with you. When all is ſaid that can be ſaid, all is but *accepting* for all this. That He was, and we ſhall be *accepted*, that gives us ſome heart: And, that it is but *accepted*, that takes away all ſelfe-conceit of our ſelves. For, I know not how, if we be but *accepted*, we take upon us ſtraight, and fall into a phanſie, that well *worthy* we were, or elſe we ſhould not. *Altum ſapere* comes, and we ſwell ſtraight; inſomuch as we cannot bee gotten to *accept* of this *acceptus eſt*, to *accept* of any *acceptation*, but grow to a higher ſtraine of *merit* and *condignitie*, and I wot not what. To pricke this *bladder*, all is ſhut up with this Δεκτὸς. Out of which word, we are to take notice of this: it is neither our *feare*, nor our *workes*; all is but GODS *gracious acceptation*.

And, it is not; as they well obſerve, δεκτέος, but δεκτὸς: not δεκτέος, *acceptandus*, *is to be accepted* of Him; as if GOD could neither will nor chooſe: No, it is δεκτὸς only, that is, but *acceptabilis*, at moſt, but a *capacitie* that He *may* be; layes no *neceſſitie*, that He *muſt* be *accepted*.

The Schoolemen expreſſe it well, at times, By *non deerit Deus*, GOD *will not bee wanting* to ſuch, will *accept them*: But, *non tenetur Deus*, He is not ſo *bound*, but, if He would, He might refuſe; and that He doth not, it is but of His *meere goodneſſe*: All are but *accepted*.

The *Fathers*, thus; (I name Saint *Auguſtine* for the Latine:) *Hoc habet, non pondus humani meriti, ſed ordo conſilii divini*: That thus it is, it is no weight or worth of mans *merit*; it is but the very *order* and *courſe of* GODS *dealing*: His favourable *dealing*, that and nothing elſe, that there is any *accepting* at all. The Greeke *Fathers*, thus; (I name *Chryſoſtome* for them:) It is καταξίωσις, not ἀξία, (that is) *dignatio*, not *dignitas*: *dignatio Acceptantis*, not *dignitas operantis*. *Digni habebuntur*, ſaith the *Goſpell*, and the *Epiſtle* both; the *Goſpell*, *Luk.* 20. the *Epiſtle*, 2 *Theſſ.* 1. GOD *counts them worthy, and His ſo counting makes them worthy*: makes them ſo, for ſo they are not of themſelves, or without it; but, by it, ſo they are. His taking our *workes of righteouſneſſe* well in *worth*, is their *worth*.

Luk. 20.35.
2 Theſſ. 1.5.

There was another *Centurion* (beſide this in the *Apoſtle*) the *Centurion* in the *Goſpell*; the *Elders* of the *Iewes* were at *dignus eſt*, about him; *dignified* him highly: but, hee *indignified* himſelfe as faſt, was at his *non ſum dignus* twice, neither worthy that CHRIST ſhould come to *him*, nor that hee to CHRIST. And even thus it was ever with all from the beginning: *Iob* (another *timens Deum, his like was not upon earth*, yet thus, he) *Etſi juſtus fuero non levabo caput*, *All were he juſt, he would downe with his creſt* for all that; and what? *Et deprecabor Iudicem meum*, and plead nothing, ſtand upon no termes, but deale onely by way of *Supplication*; and that is the ſafeſt way. And why ſo? For *Verebar omnia opera mea* (ſaith he) hee durſt not truſt any of them. And why not? For, the *continuall dropping* of our *corruption*, upon the *webb* of our *well-doing*, ſtaines it ſo, as if he would ſtand ſtreining them, hee that now doth *accept* them, might juſtly *except* to them, for many exceptions there lye againſt them. He that takes them might let them lie, as not worth the taking up; For, if he ſhould ranſack them they would ſcarce prove worth the taking up; but yet *take them* up Hee doth, and reward them; Both, for *the praiſe of the glorie of His grace*: To the *glorie of the praiſe of which grace* be all this ſpoken.

Luk. 7.4.
Verſe 6.
Iob. 1.8.
10.15.
9.15.
9.28.
Epheſ. 1.6.

All which tends to this (for our worke is this, our labour this, this is all in all, to get men to *doe well*, and yet *not weene well* of their *well-doing*:) To joine firſt, *timet* and *operatur*, to *feare*, and yet to *doe good*; and when we have done *good*, yet to *feare*, with *Iob*, for *Davids* reaſon, *Cognoſcimus imperfectum noſtrum*. Then to joyne againe *Operatur*, and *acceptus eſt*. For, that is it if wee could hit on it: we cannot; but, that is it, though. For thinke you, wee can get men to this? No: doe wee *evill*, wee will not know it, we excuſe, we leſſen it. Do we *well*, we know it ſtraight; Nay we *over-know*, and *over-priſe* it. No remedie, *merit* it muſt be, and *hire* it muſt be: *Reward*, we cannot skill of; *Acceptus eſt* is nothing, *Accepted* will not ſerve: we will know, how we ſhall be *accepted*, of *merit* or of *grace*. Fond men! ſo we be *accepted*, though of

Deut.9.4.
Ezek.36.22.
Rom.10.3.
Luk.8.11.
14.

grace, are wè not well ? What deſire we more, but to be *taken* and not *refuſed* ? The *Law*, that ſaith: *Say not, It is for my righteouſneſſe:* The *Prophets* ſay, *It is not for your ſakes:* The *Apoſtle* ſaith, *If you ſeeke to eſtabliſh* your *owne righteouſneſſe*, you are gone. Yea, CHRIST Himſelfe ſaith, If *you talke much of it* (with the *Phariſee*) LORD, *this I am, and this I doe*, there is not the pooreſt *Publican* that goes by the way, but, he ſhall be *Iuſtified before you*. And therefore be entreated, I pray you, to *accept* of *acceptus eſt*: that ſets all ſafe; that, brings all to GOD, and there leaves it.

Ephes.1.6.
Pſal.107.20.

For, if this *fearer*, this *worker* be *accepted* and not in himſelfe, in whom then ? who is it ? The *Apoſtle* tells us directly, *He hath made us accepted in His beloved, His beloved Sonne:* So *Paul*. And Saint *Peter* immediately in the very next words (that follow upon theſe) *You know the word*, the *word of the Word, that was in the beginning and made all*, and *that in the fulneſſe of time was ſent and healed all*; *Miſit Verbum & ſanavit eos*. In Him and through Him all are *accepted* that have had, or ſhall have the honor and happineſſe ever ſo to be. *In whom* then, we are *accepted*, we ſee.

To what *end accepted.*

Now laſtly, *to what*; and ſo an end. That being ſo *accepted*, or *received* (whether you will, both are one) you may *receive*, what ? plaine it is, it followes, the *Sacrament*. But they to *receive* the firſt *Sacrament*, that of *Baptiſme*; for they were yet in their *Paganiſme, un-baptized*. But, they that are *Chriſtians* alreadie, and paſt the *firſt*, there remaineth for them to *receive*, none but the *ſecond*. And that then, is it. And, that, bound they are to *receive*. For, though by ſpeciall priviledge ſome are *aſperſi Spiritu quos aqua myſtica non tetigit, Sprinkled* with the HOLY GHOST, before they had the *Sprinkling of water*; of which number was *Cornelius*, and theſe in the Text: though, while they were at the *Sermon*, the HOLY GHOST came upon them; yet, to the *Sacrament* they came though, wee ſee. That, was to them, and is, to us all, *the Seale* of GODS *acceptation*. That *firſt*, was theirs; but the chiefe and laſt, is this of *ours*.

Heb.10.10.
Epheſ.1.7.

For, this is indeed the true *receiving*, when one is *received* to the Table, to eat and drinke, to take his repaſt there: yea *ad accipiendum in quo acceptus eſt*, to *take*, and to *take into Him*, that *body, by the oblation whereof, we are all ſanctified*, and that *bloud, in which, we have all remiſſion of ſinnes*. In that, ended they: in this, let us end.

And this *accepting* we deſire of GOD: and deſiring it in *an acceptable time*, He will heare us; and, this is that *acceptable time*. For, if the yeare of *Pentecoſt*, the *fiftieth* yeare, were the *acceptable yeare*, as *Luk*.4.21. then, the *day* of *Pentecoſt* the *fiftieth day*, this *day*, is the *acceptable day* for the ſame reaſon. Truely *acceptable*, as the *Day*, whereon the *Holy Ghoſt* was firſt *received*; and whereon wee may *receive* Him now againe: Whereon, *acceptus eſt* is fulfilled both waies: we, of *Him received* to *grace*; and *He* of *us, His fleſh and bloud*, and with them, His *Spirit*. He *receiveth* us to *grace*; and we *receive* of Him *grace*, and with it, the influence of His *Holy Spirit*, which ſhall ſtill follow us, and never leave us, till we be *accepti* indeed, that is, *received* up to Him, in His kingdome of *glorie*. Whither, bleſſed are they that ſhall be *received*.

A SER-

A SERMON PREACHED

BEFORE THE *KINGS* MAIESTIE,
AT VVHITE-HALL, on the IV. of
Iune A. D. MDCXX, being
WHIT-SVNDAY.

⁂

I IOHN CHAP. V. VER. VI.

Hic eſt, qui venit per aquam & ſanguinem, IESVS CHRISTVS: non in aqua ſolum, ſed in aqua & ſanguine. Et Spiritus eſt, qui teſtificatur, quoniam SPIRITVS eſt veritas.

This is that IESVS CHRIST, *that came by water and bloud: not by water onely, but by water and bloud. And it is the* Spirit *that beareth witneſſe; for, the* Spirit *is truth.*

THIS is IESVS CHRIST; and it is the *Spirit*. So, the verſe (you ſee) linketh CHRIST and the *Spirit* together; is a paſſage, from the one to the other. Linketh them, and ſo (conſequently) linketh this *Feaſt* of the *Spirit* preſent, with thoſe of CHRIST that are gone before; and under one, ſheweth the convenience of having the *Spirit*, an article in our *Creed*; and of having this day, a *feaſt*, in our *Calendar*.

For, though CHRIST have done all, that Hee had to doe; all is not done, that is to doe, till the *Spirit* come too. Wee have nothing to ſhew; we want our *teſte*; a ſpeciall part of our evidence is lacking: that when all is done, if this be not, nothing is done. CHRIST without *water*, *water* without *bloud*; His *water* and *bloud*, and Hee, without the *Spirit*, availe us nothing. The *Spirit* we are to have: and, this day we have it: and, for the having it this day, we keepe a *Feaſt*. As thoſe hitherto, for *Chriſt, complementum legis*; ſo, this, for the *Holy Ghoſt, complementum Evangelii,* which was not complete, *donec complerentur dies Pentecoſtes*, till the daies of *Pentecoſt* were fulfilled: till this day was come and gone.

Saint *Iohn* is every where all for *love*. Here, in this Chapter (I know not how) he is hit upon *faith*. Which, with him, is rare: ſo, the more to be made of. Specially in this age, wherein it is growen the vertue of chiefe requeſt. And indeed Ἡ χαρίεν τι πίστις ἐστιν, ἐὰν πίστις ᾖ, an excellent vertue is *faith*, if it be *faith*. For, as there is (ſaith Saint *Paul*) 1 Tim. 6.20. γνώσις ψευδώνυμος, a knowledge falſly ſo called, ſo is there a *faith*: for, faith is it ſelfe but a kind of *knowledge*.

How ſhall we then make *faith*, of our *faith*? Of it ſelfe, it is but a bare act (*faith*) a thing indifferent: the vertue, and the value of it is, from the object it beleeveth in; if that be right, all is right. And, that is right, if it have for this object, not IESVS CHRIST barely; but (as Saint *Iohn* ſpeaketh) *That* IESVS CHRIST. *That* IESVS CHRIST, is ſomewhat a ſtrange ſpeech, as if there were another. Is there ſo? Yes (II *Cor.* XI. V.) ye have *alium* IESVM, and (*Gal.* I. VII.) *aliud Evangelium*; Not *that*; but, *another* IESVS: Not this; but, *another Goſpell*.

And as, not *that*, but *another* IESVS; So CHRIST Himſelfe tells us, you ſhall have, not *that*, but *another* CHRIST. *Another*, nay *many other*: yet there is but one true, *Mat.* XXIV. XXIV. *Lo here is* CHRIST, *lo there He is*. Go into the deſart, there you ſhall have Him: Get you to ſuch a conventicle, and there you ſhall not miſſe of Him. Go but to one *Citie*, I could name, you ſhall have *Chriſts* enough; and ſcarce a true one, among them all.

Ier.15.19. Well then, what ſhall wee doe, to *ſever the precious from the vile*; *That* IESVS CHRIST, from others; ſet the *Hic eſt ille*, upon the right CHRIST? This (ſaith Saint *Iohn*:) Theſe two wayes: 1 *That* IESVS CHRIST, that comes in *water* and *bloud* jointly; not, in either alone, *Hic eſt ille*: If, but in one, hee is *another* IESVS. 2 *That Ieſus* that hath the *Spirit to beare Him witneſſe*, is the true; this *Witneſſe* if He want, *Hic non eſt ille*. Vnder one, we ſhall learne CHRIST aright. For, as one may learn a *falſe* CHRIST, ſo may he the *true* CHRIST *falſly*. *You have not ſo learned* CHRIST, ſaith the *Apoſtle* (*Epheſ.* 4. 20.) that is, *not amiſſe, you have not*; meaning, ſome other had. And, as learne CHRIST aright, ſo learne to doe the *Spirit* his right: not to ſhoot him off, but know, Hee is to have a chiefe *Holy day*, in our *Faſti*, as Hee hath a part, and a principall part, in the *Teſte* of whoſoever ſhall bee ſaved.

The Summe.

The *Summe* is, *three Items* we have: 1. That wee take not *Pſeudo-Chriſtum pro Chriſto*: the falſe *Chriſt* for the true; that is, one that comes in His name, but is not He.

2 Neither, when we have the true one, that we take not *Semi-Chriſtum pro Chriſto*, a moity or part of CHRIST, for the whole.

3 When we have the whole, that we take Him not, without His *Teſte* (and that is the *Spirit*:) For, as good not take Him at all.

The Diviſion
I.

Three parts I would lay forth: 1 There is CHRISTS part. 2 There is the *Spirits* part. 3 There is the *Sacraments* part. CHRISTS part, His double *comming*, in 1 *water*, and 2 *bloud*. In it, theſe: 1 That *Chriſt* was ſo to come. 2 That *Chriſt* did ſo come. 3 Not onely did, but doth ſo come dayly to us. 4 As Hee comes to us in both, ſo we to come to Him for both; and (ever) to take heed of the error, of either alone, of turning *non ſolum*, into *ſolum*.

II.

Then the *Spirits* part. 1 Of His *witneſſe*. 2 Of the *truth* of it. I. Of His *witneſſe*, 1 That a *witneſſe* there is to be. 2 That a *witneſſe* there is. 3 Nay, not *one*, but *three*. 4 Of which, the *Spirit* is one and the chiefe *witneſſe*: His *witneſſe* to 1 *Ieſus*, to 2 *Chriſt* that came, 3 to the *water*, to the 4 *bloud*, He came in. This, of His *witneſſe*. Then, of the *Truth* of it; and withall, how to diſcerne the *Spirit*, that is, the *Truth*.

III.

And laſt, the reverſall to this. That, as not theſe, without the *Spirit*; So, not the *Spirit*, without *theſe* (that is) not without the *Sacraments*, which are the *monuments*, and *pledges* of theſe. And ſo, that we endeavour, that the *Spirit*, on this *day* (the *day* of the *Spirit*) may come to us, and give His *witneſſe*, that CHRIST is come to us, and come to us in them; in them both; to our comfort both heere, and eternally.

* * *

I.
Chriſts Part:
1 That He was to come in *water* and *bloud*.
Mat.1.21.
Eſa.27.9.

THus it is written, and thus it behoved, that He that was to come, *Ieſus* the *Saviour* of the world, when Hee came, ſhould come in *water* and *bloud*. His name was ſo called (*Ieſus*) ſaith the *Angell*, to ſhew He ſhould *ſave His people from their ſinnes*. To ſave us from them, by *taking* them *away*: For, *Hic eſt omnis fructus* (ſaith *Eſai*, and it is a ground with us,) *All the fruit wee have, is the taking away of our ſin*. Take that away, the reſt will follow of it ſelfe: that (indeed) is all in all.

To take away ſinne, two things are to be taken away. For, in ſinne, are theſe two: 1 *Reatus*, and 2 *Macula* (as all Divines agree) the *guilt*, and the *ſoyle* or *ſpot*. The *guilt*, to which *Puniſhment* is due: The *ſpot*, whereby we grow loathſome in GODS eyes, and even in mens, too. For, even before them, *Shame* and Reproach follow *ſinne*. Take theſe two away, and ſinne is gone. And there is no people, under heaven, but have ſenſe of theſe two; and no *religion* is, or ever was, but laboured to remove them both.

To take away *ſoyle*, *water* is moſt fit: To take away *guilt*, *bloud*. No puniſhment, for any *guilt*, goes further than *bloud*. Therfore had the heathen their *luſtrations*, for the *ſoyle*; which were ever by water (*--donec me flumine vivo Abluero*;) and their *expiations*, for the *guilt*, by ſhedding of *bloud* ever (*ſanguine placâſtis*;) without which they held no *remiſſion of ſinnes*.

Num.8.7.
Exod.12.22.

The Iewes, they likewiſe had their *ſprinkling water* for the *uncleaneſſe*: had their *ſlaine ſacrifice*, the *bloud* whereof done on their poſts, the deſtroyer paſſed by them, the *guilt* by it being firſt taken away.

Ier.2.22.
Heb.10.4.

But the *Prophet* tells us, *No water* (no, not *ſnow water*, and put to it *nitre* and *Borith* and *fullers ſcope*, never ſo much) can enter into the ſoule, to take away the *ſteines* of it. And the Apoſtle he tells us: *It was impoſſible, the bloud of bulls or goates ſhould ſatisfie for the ſinnes of men*. The *water* had not the vertue, to get out thoſe *ſpots*: nor the *bloud*, the value, to make ſatisfaction to GOD, for mans treſpaſſe.

Gen.49.10.

Donec venit qui venturus erat, Till He came that was to come; *Shilo*, with a *bloud*, and a *water*, which (becauſe it was the *bloud* and *water* of the *Sonne of* GOD; and ſo of GOD) by his divine power, infuſed into both, gave the *water* ſuch a piercing force, and gave the *bloud* ſo ineſtimable high a value, as was able to worke both: to put an end to that which neither the *waſhings*, nor *offerings* of *Nature*, or of the *Law* could ridde us of. Thus, *in water and bloud* was He to *come*, that was to take ſinne away.

2
That He did ſo come.
Mat.26.36.
Ioh.19.13.17.

Thus was He to come, and thus did He come: did come diverſe wayes. *In bloud*, the *bloud of His Circumciſion*; In *water*, the *water* of His *Baptiſme*. Began ſo, and ſo ended: In *water*, the *water* of His *ſtrong crying and teares*, whereby He made ſupplication to GOD for us; in *bloud*, the *bloud* of His paſſion, the *bloud of Gethſemane*, His *bloudy ſweat*; the *bloud of Gabbatha, of the ſcourges and thornes*; the *bloud of Golgotha*, of His *hands* and *feet digged*. Thus came He.

Yet is it none of theſe, Saint *Iohn* pointeth to: (theſe were at ſeverall times:) but, he points to His *comming* in both together at once. This place of the *Epiſtle*, referrs to that place of the *Goſpell*, where at once, with one blow, His *ſide* being opened, there

came

Joh.19.34. Zach.9.11. Zach.13.1. *came forth bloud and water* both. *Bloud, Sanguis Teſtamenti* ſaith *Zach.* 9. the *Bloud* of *His Teſtament*, whereby He ſet His guilty priſoners free. *Water* (ſaith the ſame *Zacharie* 13.) *fons Domui Iſraël*; a fountaine which He opened to the Houſe of *Iſraël*, for ſinne, and for uncleaneſſe. The one, *bloud*, the λυτρὸν, the ranſome or price of the taking away the guilt; the other, *water*, the λουτρὸν, *laver* of our *new birth*, from our originall corruption.

Hæc ſunt Eccleſiæ gemina ſacramenta (ſaith *Auguſtine.*) Theſe are (not *two* of the *Sacraments*; ſo there might bee more, but) the *twin-Sacraments* of the Church. So; but *two* of that kind; *two famous memorialls* left us; in *Baptiſme*, of the *water*; in the *Cup*, of the *New Teſtament*, of the *bloud*, He then came in.

3 That he comes ſo ſtill. Thus did CHRIST come: did and doth ſtill. For the word is not ἐληλυθὼς, referring to the time paſt, but ἐλθὼν, which reſpecteth even the preſent alſo. Came not once; but ſtill and ever commeth ſo. The *water* ſtill runnes; for He opened a fountaine never to be drawen dry; And His *maſſa ſanguinis* is not ſpent neither; For, it is *ſanguis æterni fœderis*, and ſo *æternus*: of the *everlaſting Covenant*; and ſo, it ſelfe laſting for ever. Heb. 13.20.

And that, this His comming to us, hee meanes, the order ſheweth. For, when it came from Him, it came in another order; *bloud* came firſt, and then *water*: ſee the Goſpell. But here in the *Epiſtle*, when He comes to us; *water* is firſt, and then *bloud*. Ioh.19.34. *Bloud* and *water*, the order *quoad ſe*: *Water* and *bloud*, *quoad nos*. Ever to us, in *water* firſt.

But what meanes this, *not in water onely, but in water and bloud?* To ſay [*in water* and *bloud*] was plaine enough, one would thinke. Our rule is in Logike, *Non Sufficit alterum, oportet utrumque fieri in Copulativis.* Our rule in Divinitie, *What God hath joyned, no man preſume to ſever.* Yet, when He had ſayd, in *water* and *bloud*, He comes over with them againe, with His *non in aquâ ſolùm*, *Not in water onely, but in water and bloud*. Mat.19.6. What meanes this, but to make it yet more plain, that there might bee no miſtaking, no ſlipping of the collar; that one of them will not ſerve our turne; but, as once He came, ſo ſtill and ever we is to come in them both.

4 That wee are to come to Him for both. And as *Hee* to come to us, ſo we to come to *Him*. He to us in both, we to *Him* for both. *Hee* not to us, in either alone; we not to *Him*, for either alone. For, if for either alone we make ſuperfluous His comming in the other; we queſtion His wiſedome, as if He came in more than needed, as if any thing He came in, might well enough be ſpared. No, we need both, we have uſe of both, and ſo to come to Him for them both.

Apoc.2.24. Among the *profunda Satanæ*, this was one; when he could not κωλυεῖν keepe *Him* out: by a new Stratagem, he ſought λύειν τὸν Ἰησοῦν, *ſolvere Ieſum* (as the Fathers read the verſe of the Chapter next before) that is, to *take Him in peeces*. When he could not prevaile in ſetting up a falſe; he ſet ſome on worke, to take in ſunder the true.

Was it not thus? Did they not *ſolvere*, diſſolve, take in ſunder His *Natures*: made Him come as onely man; as *Samoſatenus*: made Him come, as onely GOD; as *Sabellius?* *Diſſolved* they not His perſon; made Him come in two, as *Neſtorius?* And, is not this (here) a plaine diſſolving alſo? He comming intirely in both, to take Him by halves, take of Him what they liſt, what they thinke will ſerve their turnes, and leave the other, and let it lye? So take *pars pro toto*, a peece of *Ieſus* for the whole, as if they meant to be ſaved by *Synecdoche*.

Which very taking *Him* in peeces, makes *Him*, that hee is not the true. For if the comming in both twaine, make Him *Hic eſt ille*; the taking away of either, turnes Him into *alium* IESUM; and ſo, *Hic non eſt ille*. This you may call IESUS CHRIST, but this is not *that* IESUS CHRIST, Saint *Iohn* his ἐπιστήθιος taught us. There was a ſort of Heretikes, in the Primitive Church, were ſo all for *water*, cared ſo little for His comming in *bloud*, as they miniſtered the Communion in nothing but *water*, and are therefore called *Hydropocaſtatæ*, or *Aquarii*. There were others: But it were a world to rake up old errors: what need wee? Have we not now, that frame to themſelves a CHRIST without *water*, or a CHRIST without *bloud*, and ſo ſeem to hold *aqua ſola*, or *ſolus ſanguis*, againſt Saint *Iohns, non in ſolâ* (flat.)

1 See you ſome, that powre out themſelves into all riot, and follow *uncleaneſſe even with greedineſſe?* CHRIST *in water* would doe well for ſuch; and they care leaſt for it; by their good will would have none come upon them; would not be clean, would bee as they are, as *ſwine* in their *wallow* all their life long. No *water*, they; but *bloud*, aſmuch as you will. Frame to themſelves a CHRIST without *water*, all in *bloud*. Eph.4.19.

This is that CHRIST, that commeth: How comes He? what brings He? Comes He in *bloud*, brings He good ſtore of that, that we may ſtrike off the guilt of our old ſcore? He is welcome *comming* ſo. But He comes with *water* too. Nay, they can ſpare that (with the *Gergeſites*, to pray Him to be gone, to depart *from their coaſts*) they love *bloud* without *water*, are all for comfort (as they call it) nothing for cleanneſſe of life. *In ſolo ſanguine*, theſe. Mat.8.34.

2 See you ſome other (not many, yet ſome) carefull to their weake power, to containe themſelves, yet through humane frailty overtaken otherwhile: CHRIST *in bloud* comes for theſe, for theſe in ſpeciall, and alas they dare not come neer it (not His *bloud*) as utterly unworthy of it. Theſe are but few, in compariſon of thoſe other, the *ſoli-ſanguines*. Yet, ſome ſuch there are, and for them hath Saint *Iohn* directed the letter of this Text in this order which it ſtands; that CHRIST *came not in water alone*, but *came in bloud*, too.

Timorous trembling conſciences: thinke, they have never *water* enough: if they find about them any unclean thing, they are quit caſt downe, utterly dejected ſtraight: as if that CHRIST were *Iohn Baptiſt*, that came in *water* alone: nay, were turned into *Moſes*, that had his name of being taken out of the *water*; as if He came all in *water*, nay were *all water*, had not a drop of *bloud* in Him. Theſe ſeem to hold *in aquâ ſolâ*; whereas CHRIST hath both *water* and *bloud*, of each alike much, no leſſe of the one, than of the other: *Came in bloud*, and came in it for them, and to them doth moſt readily applie it, that make moſt ſpare of it.

But, the greater number by farre are thoſe, in the other extreame, that are nothing timorous, farre enough from that; diſſolute, and care not how many foule blotches they have, ſo they may have the *guilt* and *puniſhment* taken away: heare, there is *remiſſion of ſinnes* in His *bloud*; ſo, lye at His *veines* continually like *horſe-leeches*, ſo as if it were poſſible, they would not leave a drop of *bloud* in Him. As for his *water*, they have no uſe of it, nor deſire not to have any, let that run waſt; are all for *bloud*, would not care, if all the water were dreined from Him, nay if (as the waters of *Ægypt*) all His were turned into *bloud*. *Forgiven*, that they would be; *Cleane* they care not to bee: aſmuch *bloud*, as little *water* as you will. Both theſe would be looked to, but this later more, as the predominant errour of our age, wherein the *water* is even at the *low-water-marke*. Now, for theſe, wee turne the *non ſolum* (as by good warrant wee may) both wayes; It is equally true, *Not in bloud alone* (heare you) *but in bloud and water*. *Will you have no water?* then muſt you have no CHRIST: For CHRIST came in *water*. And further we adde, that as in *water* and *bloud* both, ſo in *water* firſt (for ſo it lieth in the Text) and that which ſtands firſt, wee to paſſe thorough firſt; *water, quoad nos*, is the firſt before *bloud*: There to beginne in GODS name. Take that with you too.

They then, that have learned CHRIST aright are to come to Him for both. With the woman of *Samaria*, LORD *give us of this water*: with them of *Capernaum*, LORD, *give us of this bread*, of this *Cup of the New Teſtament in Thy bloud*. To come to Him for *bloud*, for the forgiveneſſe of our ſinnes through faith in His *bloud*. To come to Him for *water* aſwell, for the taking out of the ſteynes. Yea (even as *Eſai* ſayd) *Haurietis aquas cum gaudio de fontibus Salvatoris*, even *with joy to draw waters from the fountaines of our Saviour*: with more joy ſo draw *water*, than to draw *bloud* from Him. Ioh. 4.15. 6.34. 1 Cor. 11.25. Eſay. 12.3.

But (indeed) to looke well into the matter, they cannot be ſeparate; they are mixt; either is in other. There is a mixture of the *bloud* in the *water*; there is ſo, of the *water*

1 Ioh. 1 7.

in the *bloud:* we can miniſter no *water*, without *bloud* : nor *bloud*, without *water*. In *baptiſme* we are waſhed with *water:* That *water* is not without *bloud*. The *bloud* ſerves inſtead of *nitre. He hath waſhed us from our ſinnes in His bloud* (*Apoc.* 1. 5.) (*waſhed.*) *They made their robes white in the bloud of the Lamb* (*Apoc.* 7. 14.) *No waſhing, no whiting, by water,* without *bloud*. And, in the *Euchariſt*, we are made drinke of the *bloud* of the *New Teſtament* : but, in that *bloud*, there is *water* : for the *bloud of* CHRIST *purifieth us from our ſinnes*. Now, to *purifie*, is a vertue properly belonging to *water*, which yet is in the *bloud* : and *purifying* referres to *ſpots*, not to *guilt*, properly. So, either is in other; Therefore, the conceit of ſeparation, let it alone for ever.

To take heed then of dreining CHRISTS *water* from His *bloud*; or abſtracting His *bloud* from His *water*; of bringing in the Reſtringent (*ſola*) into either. Every one of us, for his owne part, thus to doe. But howſoever men frame phanſies to themſelves (as frame they will, doe what we can) that our doctrine be looked to; wee are not to teach IESVS CHRIST, but *That* IESVS CHRIST, that thus came in both. That our Divinitie then, on the one ſide, bee not *wateriſh*, without all heart or comfort; preſenting CHRIST in *water* onely, to make feare, where none is. Nor, on the other, that we frame not our ſelves a *ſanguine Divinitie*, voyd of *feare* quite, and bring in CHRIST all in *bloud*, *bloud* and nothing elſe; with *little water*, or none at all; for feare of *Ex nimiâ ſpe deſperatio*.

Gal. 3. 8.
Acts 15. 9.
Rom. 8. 20.
1 Ioh. 3. 3.

Faith, as it *juſtifieth* (ſaith Saint *Paul*;) there is *bloud* : So it *purifieth* the *heart* (ſaith Saint *Peter*;) there is *water*. *Hope*, as it *ſaveth* (ſaith Saint *Paul*;) *bloud:* So it *cleanſeth* (ſaith Saint *Iohn*;) *water*. In vaine we flatter our ſelves, if they doe the one, and not the other. Doe wee make *grace of none effect?* that, we may not (*Gal.* 2. *ult.*) Doe we make the *Law of none effect*, by *faith?* that, we may not neither (*Rom.* 3. 10.) not, this day ſpecially, the *Feaſt* of the *Law*, and *Spirit*, both: but rather eſtabliſh it. Beſt, if it could be ſet right, the Song of *Moſes* and of the *Lambe* : it is the harmonie of heaven. If we teach *Ne peccetis* (*water*;) To teach alſo (*bloud*) *Siquis autem peccaverit* (with Saint *Iohn*.) If we ſay *Salvus factus es* (*bloud*;) to ſay *Noli amplius peccare* (*water*) withall, with CHRIST Himſelfe.

Apoc. 15. 4.
Rom. 15. 34.
1 Ioh. 2. 1.
Ioh. 5. 14.

This is *that* IESVS CHRIST, and the true doctrine of Him : neither *diluta*, and ſo evill for the heart; nor *tentans caput*, and ſo fuming up to the head: Neither *Scammoniate*, tormenting the conſcience; nor yet *Opiate*, ſtupifying it, and making it ſenſeleſſe. And ſo much, for CHRISTS double *comming*.

II.
The *Spirits* part.

Well, when CHRIST *is come*, and thus come, may wee be gone, have we done? Done! we are yet in the midſt of the verſe; before we make an end of it, it muſt bee *Whitſontide*. The *Spirit* is to come too. So, a new *qui venit*; that comes in both thoſe, and comes in the *Spirit*, beſides. And a new *non ſolum*; not in *water* and *bloud* only, but in the *Spirit* withall.

Ioh. 19. 30.
1 His *Witneſſe*.

Not, that CHRIST ſaid not truly, *Conſummatum eſt*, that He hath not done all. Yes, to doe that was to be done, CHRIST was enough; needs no ſupplie; The *Spirit* comes not, to doe; comes but to *teſtifie*. That, *inter alia*, is one of His Offices.

a A *witneſſe* there is to be.
Acts 14.17.
Eſay 8. 20.

And, a *Witneſſe* is requiſite. There is no matter of weight with us, if it be ſped authentically (eſpecially a *Teſtament*) but it is with a *Teſte*. And GOD doth none of His great workes, but ſo: of which, this Comming is one, even the greateſt of all. Neither of His *Teſtaments*, without one. As GOD in nature *left not Himſelfe without witneſſe* (ſaith the *Apoſtle*:) So neither CHRIST, in *Grace*. As then, in the Old Teſtament, *Ad Legem & teſtimonium* (ſaith *Eſay* 8.) So, in the New, *Ad Evangelium & teſtimonium*, to the *Goſpell*, to CHRIST and the teſtimonie, calls Saint *Iohn* here. CHRIST alſo to have his *Teſte:* We to call for it; and if it be called for of us, to be able to ſhew it.

A *wit-*

b A witneſſe there is: nay, *three.*
Deut.17.6.

A *witneſſe* there needeth then, and a *witneſſe* there is. One, nay *three. In ore duorum*; that is, in every matter, nothing without two at leaſt. But in this, ſo maine, ſo high a matter, GOD would enlarge the number; have it *in ore trium,* have it full; no fewer than *three: three,* to His part; *three,* to ours.

At the ordering of it in heaven, *three* there were, the 1 *Father,* the 2 *Word,* and 3 the *Spirit:* that the whole *Trinitie* might be equally intereſſed in the accompliſhment of the worke of our *Salvation,* and it paſſeth through all their hands. And at the ſpeeding it in earth, *three* more: 1 The *Spirit,* and 2 *Water,* and 3 *Bloud* to anſwere them, that all might goe by a *Trinitie,* that *Holy, Holy, Holy,* might be thrice repeated. The truth herein anſwereth to the type. For under the *Law,* nothing was held perfectly hallowed, till it paſſed three, the 1 *cleanſing water,* firſt; the 2 *ſprinkling of bloud,* ſecond; 3 and laſt, that the *holy oyle* were upon it too (the *Holy oyle,* the *Holy Ghoſts* type:) but when any thing annointed with all three, then had it His perfect *halydome*; then it was *holy* indeed. And, even ſo paſſe we through three hands, all. 1 *Gods,* as men: *Water* notes the *Creation:* the heavens are of *water,* and if they, the reſt. *Gods,* as men; 2 *Chriſts,* as Chriſtian men, *Bloud* notes the *redemption:* 3 And the *Spirits,* as *Spirituall* men, which pertaines to all. If any be *Spirituall,* He knowes this: and *you that be Spirituall* doe this (ſaith the *Apoſtle.*) For, Chriſtians that be *animales Spiritum non habentes,* Saint *Iude* tells us, there is no great reckoning to be made of them.

Gal.6.1.
Iude 19.

c The *Spirit* a *witneſſe.*
1 To *Ieſus Chriſt* that came.

To let the other goe. The *Spirit* is a *witneſſe,* to IESVS CHRIST, *that came in water and bloud: Witneſſe, to* IESVS CHRIST, that *came: witneſſe, to His water and bloud,* He *came in.* In a *witneſſe* it is required, He be *Teſtis idoneus:* will you ſee, *quàm idoneus,* how apt, how every way agreeing? The *Spirit* and *Ieſus* agree: *Ieſus* was conceived by the *Spirit.* The *Spirit* and *Chriſt* agree: in the word *Chriſt,* is the *Spirit*; For [CHRIST] is *annointed. Annointed* with what? With the *Holy Ghoſt,* the *true Vnction,* and the *truth* of all *unctions* whatſoever. The *Spirit* and *water* agree: the *Spirit moved on the face of the waters.* The *Spirit* and *bloud* agree: *The Spirit of life* is *in the bloud*; the veſſells of it, the arteries, runne along with the texture of the veines, all the body over.

2 To the *water* and *bloud,* He came in.
Gen.1.2.
Levit.19.11.

To His *comming.*
Ioh.1.32.

To His comming, this *Spirit* agreeth alſo. When He came, as *Ieſus,* the *Spirit conceived* Him. When He came, as CHRIST, the *Spirit annointed* Him. When He came, in *water,* at His *Baptiſme,* the *Spirit* was there: *came downe in the ſhape of a Dove, reſted, abode on Him.* When He *came,* in *bloud,* at His Paſſion, there too: *It was the eternall Spirit of* GOD, *by which He offered Himſelfe without ſpot unto* GOD (*Heb* 9. 4.) So, the moſt fit that can be, to beare witneſſe to all; *Præſens interfuit, & vidit, & audivit,* was preſent, heard, and ſaw, was acquainted with all that paſſed: none can ſpeake to the point ſo well as He.

The *Spirit* the chiefe *witneſſe.*

The *Spirit* is a *witneſſe,* is true every way: But, why is it ſaid, *It is the Spirit that beareth witneſſe,* ſeeing they both (*water* and *bloud*) beare it too; it is *water,* it is *bloud,* that *beare witneſſe* alſo. They (indeed) are *witneſſes:* but, it is the *Spirit,* He it is that is the *principall witneſſe,* and principally to be regarded, before the reſt. Here, He comes in laſt; but He is (indeed) firſt; and ſo as firſt, is placed at the *eight verſe,* where they are orderly reckoned up. And good reaſon. He is one of the *three,* both above in heaven, and beneath in *earth: third,* there above; *firſt,* here beneath: a *witneſſe,* in both Courts; admitted *ad jus teſtis* in both, for His ſpeciall credit in both: the *medius terminus* (as it were) betweene heaven and earth, betweene *God* and *man.*

Beſides it is ſayd, It is He, *He it is that beareth witneſſe.* For, it is neither of the other, will do us any good without Him: the whole weight lieth upon Him. Not the *water* without the *Spirit,* it is but *nudum & egenum elementum.* Not the *bloud* without the *Spirit,* no more than the *fleſh* without the *Spirit, non prodeſt quicquam* (as ſaid He, whoſe the *fleſh* and *bloud* was, CHRIST Himſelfe.)

Gal.4.9.
Ioh 6.63.

Will you ſee a proofe without it, CHRIST came to *Simon Magus* in *water,* he was *baptized:* CHRIST came to *Iudas,* in *bloud,* he was a *communicant:* but *Spirit* there came none, to teſtifie: they were both never the better. The better? nay the worſe: *Simon* periſhed *in the gall of bitterneſſe*; *Iudas bibit mortem de fonte vitæ,*

Acts 18.13.
Mat.26.
Acts 8.23.

1 Cor.10.16.

from the *cup* of *bleſsing* dranke downe his owne bane. All, for want of *Et ſpiritus eſt*. So is it, with the *word*, and with any meanes elſe.

Ioh.4.14.
Ioh.6.17.

But let the *teſtimonie* of the *Spirit* come, the *water* becomes a *well, ſpringing up to eternitie*; the *fleſh* and *bloud*, *meat that periſheth not, but endureth to life everlaſting*.

And even in nature, we ſee this: *Water*, if it be not *aqua viva*, have not a *ſpirit* to move it, and make it runne, it ſtands and putrifies: and *bloud*, if no *ſpirit* in it, it congeales, and growes corrupt and foule, as the bloud of a dead man. The *ſpirit* helpeth this, and upon good reaſon doth it. For, Christ being conceived by the *Spirit*, it was moſt meet, all of *Chriſt* ſhould be conceived the ſame way. That which *conceived Him*, ſhould *impregnate His water*, ſhould animate His *bloud*, ſhould give the *vivificat*, the life and vigor, to them both. It is the *Spirit* then, that *giveth the witneſſe*.

2 The *truth* of His *witneſſe*.
Ioh.14.6.

Now, in a *Witneſſe*, above all it is required, he be *true*: the *Spirit is ſo true*, as He is the *Truth it ſelfe*. The *Spirit*, the *truth*? Why Christ ſaith of Himſelfe, *I am the truth*. All the better: for, *Verum vero conſonat*, one truth will well ſort with, will uphold, will make proofe one of another, as theſe two doe prove either other reciprocally. The *Spirit*, Christs proofe: Christ, the *Spirits*. Christ, the *Spirits*: *Every ſpirit that confeſſeth not* Christ, *is not the true ſpirit*. The *Spirit* Christs: Christ, if He have not the *Teſte* of the *Spirit*, is not the true Christ. Alwaies, the *Truth* is the beſt *witneſſe*. And, if He be the *Truth*, on His *teſte*, you may beare your ſelfe. Not ſo, on *water*, or *bloud*: without Him, they may well deceive us, and be *falſa* and *fallacia*, as wanting the *Truth*, if *He*, if the *Spirit* be wanting.

1 Ioh.4.3.

That truth to be knowen.

It will then much concerne us, to be ſure, the *Spirit*, on whoſe *teſtimonie* we are thus wholly to *relye*, that that *ſpirit* be the *truth*. And, it is the maine point of all, to be able to diſcerne the *Spirit*, that is the *truth*: becauſe, as there is a *Spirit* of *truth*, ſo is there a *ſpirit* or error abroad in the world; yea many ſuch *ſpirits*: and the *Apoſtle* who tells us of *alium* Iesum, in the ſame verſe tells us of *alium ſpiritum*, too. We be then to trie, which *ſpirit* is the *truth*; that ſo the *ſpirit* on whoſe *witneſſe* we reſt our ſelves, be the *truth*. How take we notice of the *Spirit*? How knew they the *Angel* was come downe into the poole of *Betheſda*, but by the ſtirring and moving of the *water*? So by ſtirring up in us *ſpirituall* motions, holy purpoſes and deſires, is the *Spirits* comming knowen. Specially, if they doe not vaniſh againe. For if they doe, then was it ſome other flatuous matter, which will quiver in the veines, (and unskilfull people call it the *life-bloud*;) but the *Spirit* it was not. The *Spirits* motion, the pulſe, is not for a while, and then ceaſeth; but is perpetuall, holds as long as life holds, though intermittent ſometime, for ſome little ſpace.

1 Ioh.4.6.
2 Cor.11.4.

By His ſpirituall motions.
Ioh.5.8.

By newneſſe of life.

Yet hold we it not ſafe, to lay overmuch weight upon good motions, which may come of divers cauſes, and of which (good motions) there are as many in *hell*, as in *heaven*. The ſureſt way is to lay it on that, our Saviour and His *Apoſtles* ſo often lay it, that is, on *Spiritus vivificat*. The *life* is ever the beſt *indicant ſigne of the Spirit*. *Novum ſupervenisse Spiritum, nova vitæ ratio demonſtrat*, that a new *Spirit* is come, a new courſe of *life* is the beſt *demonſtration*.

Ioh.6.63.
2 Cor.3.6.

The notes of that life.
Ioh.3.8.
2 Tim.4.1.
1 Cor.12.11.
1 Breath.

Now, life is beſt knowen, by vitall actions. Three the Scripture counteth: [1] *Spiritus ubi vult ſpirat*, by *breath*: [2] *Spiritus manifeſtè loquitur*, by *ſpeech*: [3] *Omnia hæc operatur unus idemque Spiritus*, by the *worke*: (theſe three.)

1 The neereſt and moſt proper note of the *Spirit is ſpiration*, or *breathing*. In *breathing* there is a double act: [1] there is a *Syſtole*, a drawing in of the ayre (and that is cold) agreeth with Christ *in water*: there comes a coole breath ever from the *water*. [2] And there is a *Diaſtole*, a ſending forth of the *breath*; and that (we know) is warme, and agreeth with Christ *in bloud*. For, *bloud* is it, that ſendeth a warme vapour into all the limmes.

Agreeable to theſe two, have you the two *Spirits*, which upon the matter, are but the two acts of one and the ſame *Spirit*: [1] *Inſpired, the Spirit of feare*, *Eſa.* 11.2. *The feare of* God. [2] *Out-breathed, the Spirit of faith*, 2 *Cor.*4.12. *Faith in* Christ. *Feare* comes in *water*: ſo ſaith *Salomon*; the *Feare of* God is *fons vitæ, the welſpring of* *of life* (*Pro.*14.27.) that is *water*. *Faith* comes in *bloud*; *per fidem in ſanguinem Ipſius* (*Rom.*3.25.) *through faith in His bloud*. So, is every one that is borne of the *Spirit*. And to blow out *faith* ſtill, and never draw in *feare*, is ſuſpicious, is not ſafe. The true *ſpiration*, the breathing aright, conſiſting of theſe two, is a ſigne of the right *Spirit*.

2 Speech. Ioh. 3.8.

The next ſigne in the ſame verſe too: *And you heare the noiſe of it*. For, ſo the *Apoſtle* ſaith, the *Spirit ſpeakes evidently*; that is, His noiſe and ſpeech is evidently to be diſtinguiſhed, from thoſe of other *Spirits*. His comming *in tongues* this day, ſheweth no leſſe. Which ſigne of *ſpeech* doth beſt and moſt properly ſort here, with a *witneſſe*. For, a *witneſſe*, what he hath to teſtifie, ſpeakes it out vocally.

Acts 9.1. Epheſ. 4. 29. Mar. 14.70. Acts 2.4.

What noiſe then is heard from us? What breathe we? What *ſpeakes the Spirit manifeſtly* from our mouthes? If *curſing*, and *bitterneſſe*, and many a foule *oath*, If this noiſe be heard from us: If we breathe *minas & cædes*, bluſter out *threatning* and *ſlaying* (that noyſe:) If σαπρὸς λόγος, rotten, corrupt, obſcene communication come out of our mouthes; we are of *Galilee*, and *our very ſpeech bewrayeth us*. This, is not the breath of the *Spirit*; this, He ſpeakes not: evidently He ſpeakes it not. It is not the tongue of heaven, this: Not *ſicut dedit Spiritus eloqui*, no utterance of the *Spirits* giving. Some of *Chriſts water* would doe well, to waſh theſe out of our mouthes. The ſpeech ſounding of the *Spirit*, is a ſigne of the true *Spirit*.

3 Action. 1 Cor. 12.11. Matt. 12.43. Iam. 4.5. 1 Cor. 2.12.

The laſt (but the ſureſt of all) *omnia hæc operatur Spiritus*. And the *worke* is as cleerely to be diſtinguiſhed, as the ſpeech. Each *Spirit* hath his proper worke, and is knowne by it. No man ever ſaw the workes of the Devill come from the *Spirit* of GOD. Be not deceived, the *workes* of uncleaneſſe come from no *Spirit*, but the *uncleane ſpirit*. The workes of *Cain*, from the *ſpirit of envie*: The workes of *Demas*, from the *ſpirit* of the *world*. All the groſſe errors of our life from the *ſpirit* of *error*. But this, this is the *Spirit of Truth*: And the breath, the ſpeech, the operations of Him, beare witneſſe, that He is ſo. Now, if He will depoſe, that the *water* and *bloud*, CHRIST came in, He came in, for us; and we our parts in them: in them, and in them both: and ſo depoſing, if we feele His *breath*, heare His *ſpeech*, ſee His *workes* according, we may receive His *witneſſe* then: For, *His witneſſe is true*.

Acts 2.41. Acts 20.16.

Now, that upon this *day*, the *day* of the *Spirit*, the *Spirit* may come and beare this *witneſſe*, to *Chriſts water* and *bloud*; there is to be *water* and *bloud*, for the *Spirit* to beare *witneſſe* to. So was there (ever) as this day, in the *Church* of *Chriſt*. *Water*: a ſolemne *Baptiſme* in memorie of the firſt *three thouſand*, this day, *baptized by* Saint *Peter*. And *bloud*: never a more frequent *Euchariſt*, than at *Pentecoſt*, in honour of this *Spirit*, to which Saint *Paul* made ſuch haſte with his *almes* and *offerings*. Witneſſe the great workes done by *Pentecoſtall oblations*: which very oblations remaine in ſome *Churches* to this day.

III. The Reverſall

So are we now come to the *Reverſall*, to the laſt *non ſolùm*; and here it is. Not in the *Spirit alone*, but in *water* and *bloud*, *reciprocè*. As not theſe, without the *Spirit*: ſo neither the *Spirit* without theſe, that is, without the *Sacrament*, wherein theſe be. So have we a perfect circle now. Neither in *water*, without *bloud*; nor in *bloud* without *water*; nor in them *alone* without the *Spirit*; nor in the *Spirit* alone, without them.

Mar. 14.13.

This day, CHRIST comes to us in *bloud*, in the *Sacrament* of it (ſo.) But (as we ſaid before) either is in other: *Bloud* is not miniſtred, but there is an ingredient of the purifying vertue of *water* withall, in it: So, He comes in *water*, too. Yea, comes in *water* firſt; ſo lye they, in the Text: *water* to goe before, with us. So did it, at the very inſtitution it ſelfe, of this *Sacrament*. The *pitcher* of *water*, and he that *carried* it, was not in vaine given for a ſigne: went not before them, that were ſent to make ready for it, for nothing.

Ioh. 13.10.

It had a meaning, that *water*; and it had an uſe. Their *feet* were *waſhed* with it, & their *feet being cleane*, they were *clean every whit*. Many make ready for it, that ſee neither

water nor *pitcher*; It were well, they did: their *feete* would be *waſhed*; ſo would their
Pſal 26.6. *hands, in innocencie,* that are to goe to His *Altar. In innocencie,* that is, in a ſtedfaſt purpoſe of keeping our ſelves cleane: So, to come. For, to come and not with that purpoſe, better not come at all. To finde a feeling of this purpoſe before, and to marke well the ſucceſſe and effect, that doth follow after. For, if it faile us continually, *Chriſt* did not come. For, when He comes, though it be in *bloud*, yet He comes with *water* at the ſame time. Ever, in both: never, in one alone.

His *bloud* is not onely *drinke, to nouriſh*; but *medicine, to purge.* To *nouriſh* the new man, which is faint and weake (GOD wote;) but to take downe the old, which is
Heb 9.14. ranke in moſt. It is the proper effect of His *bloud*; it doth *cleanſe our conſciences from dead workes, to ſerve the living* GOD.

Which if we finde it doth, *Chriſt* is come to us, as He is to come. And the *Spirit* is come, and puts His *Teſte.* And if we have His *Teſte*, we may goe our way in peace; we have kept a right Feaſt to Him, and to the memorie of His comming.

Even ſo *come* LORD IESVS, and come *O Bleſſed Spirit,* and *beare witneſſe to*
Zach.13.1. *our ſpirit*; that CHRISTS *water*, and His *bloud*, we have our part in both; both, in
Mar.14.24. the *fountaine opened for ſinne and for uncleaneſſe, and in the bloud of the New Teſtament,* the Legacie whereof, is everlaſting life in thy kingdome of glorie. Whither, CHRIST that paid the *purchaſe*; and the *Spirit*, that giveth the *ſeiſin*, vouchſafe to bring us all.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT GREENVVICH, on the XX. of *May, A.D.* MDCXXI. *being* WHITSVNDAY.

IAM. CHAP. I. VER. XVI, XVII.

Nolite itaque errare fratres mei dilectiſsimi,

Omne datum optimum, & omne donum perfectum deſurſum eſt, deſcendens a PATRE luminum, apud quem non eſt tranſmutatio, nec viciſsitudinis obumbratio.

Erre not my deare brethren,

Every good thing, and every perfect gift is from above, and commeth downe from the FATHER *of lights, with whom is no variableneſſe, neither ſhadowing by turning.*

AND, if *every good giving and every perfect gift,* what giving ſo good, or what gift ſo perfect, as the *gift* of *gifts, this daies gift,* the *gift of the* HOLY GHOST? There are in it, all the points in the Text. It is *from above*; It *deſcended viſibly this day:* and from *the Father of lights*; ſo many *tongues*, ſo many *lights*; which kindled ſuch a *light* in the world on this day, as to this day is not put out, nor ſhall ever be, to the worlds end.

First, the HOLY GHOST is oft ſtyled by this very name or title, of the *gift of God. If yee knew the gift of God* (ſaith our SAVIOVR) to the woman at the wells ſide. What gift was that? It is plaine there, the *water of life.* That *water* was the *Spirit : This He ſpake of the Spirit* (ſaith Saint *Iohn*, who knew His minde beſt) as then, not yet given; but ſince (as upon this day) ſent into the world. Ioh.4.10. Ioh.7.39.

Acts 8. 20. 2 Cor 9.5. Secondly, This *gift* is both *good* and *perfect* : ſo *good*, as it is *de bonis optimum, of all goods, the beſt* : and of all *perfects*, the moſt *abſolutely perfect* : the *gift of perfection*, or *perfection of all the gifts* of GOD. What ſhould I ſay? Not to be *valued* (ſaith Saint *Peter*;) not to be *uttered* (ſaith Saint *Paul*;) as if all the *tongues* that were on earth before, and all that came downe this day, were little enough, or indeed were not enough, not able any way to utter or expreſſe it.

Thirdly, nay it is *not one gift among many* (how complete ſoever) but it is *many in one*, ſo many *tongues*, ſo many *gifts*; as, ſo many grapes, in a cluſter; ſo many graines, in a pomgranate. Pſal. 68. 18. In this one *gift*, are all the reſt. Aſcending up on high, *dona dedit*, He gave *gifts* : all theſe *dona* were in *hoc Dono*; all thoſe *gifts* in this *Gift*; every one of them folded up as it were *incluſivè*. The *Father*, the *Fountaine*; the *Sonne*, the *Ciſterne*; the HOLY GHOST the *Conduit-pipe*, or *pipes* rather (for they are many) by and through which, they are derived downe to us.

Fourthly, and laſtly, not onely *in Him*, and *by Him*, but *from Him* too. For He is the *Gift* and the *Giver* both. 1 Cor. 2. 4. *There is great varietie of gifts* (ſaith St. *Paul*) *but it is one and the ſame Spirit*, that maketh diſtribution of them to every man ſeverally, even as Himſelfe pleaſeth. Both the *thing* given, and the *Party* that *giveth* it, all derived to us from Him, wrought in us by Him, and by us to be referred to Him.

At the time of any of GODS *gifts* ſent us by Him, to ſpeake of Scriptures of this nature, cannot ſeeme unſeaſonable: but, of all other, at the time of this *gift*, moſt properly. *Dona dedit hominibus* : what day was that? even this very day. *Dies donorum hic*; ſo many *tongues*, ſo many *gifts*. This day (I ſay) whereto *Donum Dei*, and *Donum Diei* fall together ſo happily. We have brought it to the *Day*.

The Summe. 1 Ioh. 2. 7. It will not be amiſſe, to touch the *end* a *little*, which the *Apoſtle* aimeth at in theſe words. It is the *old*, it is the *new* Commandement, *Mandatum vetus & novum*, to make us *love* GOD. The point, whereto the *Law* and the *Prophets* drive; yea, the *Goſpel*, and the *Apoſtles*, and all. We cannot *love Him* well, whom we *thinke* not *well* of. We cannot thinke well of him, whom we thinke, *evill* comes from. Then, to thinke ſo well of GOD, as not to thinke any *evill* : not any *evill*; no, but inſtead thereof, *all good* commeth to us, from Him. So thinking, we cannot chooſe but we muſt *love Him*.

And to this end (at the thirteenth verſe before) S. *Iames* had told us plaine, *God is not the Author of evill* : *Not tempted* Himſelfe, not *tempting* any to it. As at that verſe, not the *Authour of evill* : So at this, the *Author* of *all*; and *every good*. Men, when their braines are turned with diving into GODS ſecrets, may conceipt as they pleaſe: but, when all is ſaid that can be, No man can ever entirely love him, whom he thinkes ſo evill of, as to be the *Author of evill*. We are (with Saint *Iames*) to teach, and you to beleeve that, will procure you to love GOD the better; not that, will alien your minds, or make you love Him the worſe. That therefore, S. *Iames* denies peremptorily: No *evill*; *Nemo dicat*, Let no man ſpeake it, let it not once be ſpoken. But let this be hardly, That *all the good* we have or hope for, deſcends downe from Him. And that S. *Iames* (here) affirmes as earneſtly: *Erre not my deare brethren*. It is to *erre*, to thinke otherwiſe: for that abſolutely, *Every good giving*, and againe over, *Every perfect gift*, there is not one of them all, but from Him they come. And ſo, wee in all duty to love Him, from whom all, and all manner *good* proceedeth. This is His end, *Love*; and that falls fit and is proper to this Feaſt, the Feaſt of *Love*. Rom. 15. 30. For, *Love* is the proper attribute and proper effect of the *Spirit* (*Per charitatem Spiritus*;) the *love* of GOD is ſhed abroad in our hearts, by the *Holy Ghoſt*, this day given unto us.

The Diviſion. The verſe, to the Chapter, is a cleere and a ſtrict *propoſition*, but hath in it the force or energie, to make a complete argument. For, if all *good* from GOD, then no Iam. 3. 11. *evill*. Saint *Iames* layes it for a ground: Salt or *bitter water and ſweet cannot iſſue both from one fountaine*; Nor the *workes* of *darkeneſſe*, from the *Father* of *lights*, never.

But we take it onely as a *propoſition*, with a little *Item*, at the end of it. If we aske the queſtions of Art concerning it, *Quæ, Quanta, Qualis? Quæ?* It is *Categoricall: Quanta?* It is *univerſall: Qualis?* Firſt, it is *affirmative*: then, *true*; [*Erre not*] goes before it: So *true*, as to thinke the contrarie, is a flat *error*.

I. The Rules of Logike divide a propoſition to our hands, into the *fore-part* (in Schooles, they call it *Subjectum*:) and into the *after-part*, which they call *Prædicatum*. 1. The *ſubjectum* here is *Omne datum, &c.* The *prædicatum, Deſurſum eſt, &c.* The *Subject* is double: 1 *Datum bonum*, and 2 *Donum perfectum*, with an univerſall note to either; *Every good* and *every perfect*, to be ſure, to take in all, to leave out none. 2. The *prædicatum*, that ſtands of three points: 1 *Whence*: 2 *How*: and 3 *from whom*: *from the Father of lights*.

II. Then comes the *Item* (I told you of) proviſionally, to meet with an *objection*, a thought that might riſe in our hearts peradventure: That is, it may be, as the *lights* of the *world*, or the *children*, have their variations, their *changes*, ſo the *Father* alſo may have them. But, that He puts us out of doubt of too, with as peremptorie a *negative*: Be it with the *lights* as it will; with the *Father of lights*, with GOD, there is no *variation*, no *change*; No not ſo much as a *ſhadow* of them. In effect, as if He ſhould ſay: from the *Father of lights*, which is *unchangeable*; or from the *unchangeable Father of lights*: and ſo, it ſhall be meere affirmative; but that, there is *Major vis in negatione, Deniall is ſtronger*.

And all theſe he brings in, with a *Nolite errare*: and that not without juſt cauſe. For, about this verſe and the points in it, there are no leſſe than *ſeven ſundrie errours*. I ſhall note you them as I goe, that you may avoid them. Together with ſuch matter of dutie as ſhall incidently fall in from each. Specially, touching the gift of the day, the gift of the *Holy Ghoſt*.

* * *

I.
Of the Propoſition:
1 The Subject thereof double,
1 Datum and 2 Donum.

TO take the propoſition in ſunder. The ſubject firſt: and that is double; 1 *Datum*, and 2 *Donum*: and either of them his proper *Epithet*; 1 *Good*, and 2 *perfect*. Ioyntly, of both together firſt: after, ſeverally of either part.

I
Of *Datum*, and *Donum* joyntly.

Datum, and *Donum*, they both come of *Do*; Given they are both. Where (firſt) becauſe it is the Feaſt of *Tongues*, to ſet our tongue right. For, the world, and the *Holy Ghoſt* ſpeake not one language: Not with one *tongue* both. There ſhould not elſe have needed any to have beene ſent downe. The world talkes of all, as *had*: the *Holy Ghoſt*, as *given*. Looke to the *Habendum* (ſaith the world) the *having*: that is the *Spirit* of the Worlds. *Religion*; looke to *Donum* and *Datum*, the giving: that is His. The Heathen calls His vertue ἕξις a *habit*; that, comes of *habendo*. The Chriſtian (by Saint *Iames* here) δόσις, δώρημα, *datum* and *donum*; all which come of *Dando*. Thus doth the *Holy Ghoſt* frame our *tongues* to ſpeake, if we will ſpeake with the *tongues* of this Day. They that doe not, they are of *Galilee*, and their ſpeech *bewraieth* them ſtraight.

Will you heare one of them? You know who ſaid, *Soule thou* haſt *enough* (*haſt*:) and you know who ſpake otherwiſe, *Quid habes quod non accepiſti?* What but *that you have received*. *Receiving* and *giving* (you know) are *relatives*; which, the other little thought of. You may know each, by their dialect. Luke 12.19. 1 Cor. 4.7.

From the beginning: *Eſau* he ſaid, *Habeo bona plurima frater mi*, I *have* goods enough: that is his phraſe of ſpeech; that, the language of *Edom*. What ſaith *Iacob* at the ſame time? *Eſau* asking him, what were all the droves he met, They be (ſaith he) the good things that GOD hath *given* me. *Have* (ſaith *Eſau*:) *Given me* (ſaith *Iacob*) *Nonne habeo? Have not I power to crucifie thee, and have not I power to deliver thee?* You may know it, it is *Pilates* voice. But our *Saviour* He tells him: Gen. 33.9. Gen. 33.6. Ioh. 10.18.

Ioh 19.11. *Non haberes poteſtatem*; Power ſhould *he have had* none, *if it had not beene given him*, and *given* him *from above*: S^t^. *James* his very phraſe (here) from Christs own mouth. So muſt we ſpeake, if we will ſpeake as Christ ſpake.

The I. *Error*. This then is the firſt *error*. To have our minde runne and our ſpeech runne, all upon *having*. Men are all for *having*, thinke and ſpeake of what they *have*; without mention or whence, or how, or from whom they receive it, or that it is *given* them at all. *Nolite errare*, Be not deceived; for, all that you *have*, is *datum* or *donum*, all; and they both are of *free gift*; *given*, all. Thus the tongue that ſate this day on *Saint James*'s *head* taught him to call them. Thus farre joyntly; now ſeverally.

Of each *ſeverally*: 1 *Datum*. For there is a *cleſt* in theſe *tongues*. The *cleſt* is *Datum* and *Donum*. Would not wrap them all up in one word, but expreſſes them in two. Somewhat there is, in that. We may not admit of any idle *Tautologies* in Scripture. Two ſeverall ſorts then they be (theſe two) not *oppoſite*, but *differing* onely in *degree*, as more and leſſe. *Every gift* is a *giving*: Not every *giving*, a *gift*: Every *perfect*, *good*; not every *good*, *perfect*. We are not to thinke, either all our *ſinnes*, or all our *gifts* to be of one *ſize*. *Saint Matthews talent* is more than *Saint Lukes pound*; *Cæſars penny*, than the *Widowes two mites*, yet *good* money all, in their ſeverall values. Of theſe two, 1 *Datum*, and 2 *Donum*; 1 *Bonum*, and 2 *Perfectum*; one is greater or leſſe than another.

1 *Datum*. He beginnes with the leſſe, *Datum*. Weigh the word, it is but a *Participle*: they, have *tenſes*, and *tenſes*, *time*. So, that, is onely *temporall*.

2 *Donum*. But *Donum* imports no *time*: ſo, a more ſet terme; hath more ſubſtance in it, is fixed or permanent. One (as it were) for *terme of yeares*: The other, of the nature of a *perpetuitie*. A *datum*, that which is ſtill in *giving*; that, periſhes with the uſe, as doe things tranſitorie; and be of that ſort, that Iob 1 21. *Iob* ſpake, God *hath given*, and God *hath taken away*. *Donum* is not ſo, but of that ſort, that Christ ſpeakes, Luke 10 42. in *Maries* choice, *ſo given, as it ſhould never be taken from her*, So, one referres to the things which are ſeene, which are *temporall*: the other, to the things not ſeene, that are *eternall*. One, to the *body*, and to this world: the other to the *ſoule* rather, and the life of the world to come.

1 *Bonum*. We ſhall diſcerne it the more cleerely, if we weigh the two *Adjectives*, 1 *Good*, 1 Tim 1.8. and 2 *perfect*: they differ. Every *good* is not *perfect*. We know, the *Law is good* (ſaith Heb 7.19. the *Apoſtle*:) but we know withall, the *Law bringeth nothing to perfection*; ſo, not *perfect*. Nature (*quâ natura*) is *good*, yet *unperfect*: and the *Law*, in the rigor of it, • not poſſible; through the imperfection of it. *Nature* is not, the *Law* is not taken away; *good* both: but *grace* is added to both, to perfect both: which needed not, if Ioh.3.17. either were *perfect*. This *worlds good*; ſo doth *Saint Iohn* call our wealth. Nay, Matt. 7.9. 10. *bread*, *fiſh*, and *eggs*, we give our children, our Saviour Himſelfe calleth *good gifts*. But what are theſe? not worthy to be named, if you ſpeake of *Donum Dei æternum*, and the *perfections* there.

2 *Perfectum*. 1 Cor. 13.10. Before I was aware, I have told you, what is *perfect* The *glorie*, the *joyes*, the *crowne* of *heaven*. For, *when that perfect is come, all this unperfect ſhall be done away*. But S. *Iames* ſeemes not to ſpeake of that: he ſpeakes in the *preſent*, and of the *preſent*, what now is, what *perfect* in this life. And this (lo) brings us to *Donum diei*, the *gift* of the *Holy Ghoſt*. For, to be *partakers of the Divine nature*, is all the perfection, we can here attaine. No higher, here. Now, to be made partakers of the *Spirit*, is to be made par- 2 Pet 1.4. takers of the *Divine nature*. That, is this daies worke. Partakers of the *Spirit*, we are, by *receiving grace*; which is nothing elſe but the *breath* of the *Holy Ghoſt*, the *Spirit* of *grace*. *Grace* into the entire ſubſtance of the ſoule, dividing it ſelfe into two ſtreames: 1 One goes to the *underſtanding*, the *gift of faith*; 2 The other to the *will*, the *gift of* Col 3.14. *charitie*, the very *bond of perfection*. The *tongues*, to teach us *knowledge*; the *fire*, to kindle our *affections*. The ſtate of *grace* is the *perfection* of this life, to *grow* ſtill from *grace to grace*, to profit in it. As to goe on ſtill forward, is the *perfection* of a *traveller*, Luk.13 32. to draw ſtill neerer and neerer to his journeyes end. *To worke to day and to morrow*

as Christ ſaid, and the *third day to be perfect, perfectly perfect*.

Now, as we are to follow the *beſt gifts* (it is Saint *Pauls* counſaile) the *beſt*, the moſt *perfect*: ſo are we to take notice too of the *good*, though not all out ſo *perfect*, as Saint *Iames* adviſeth us: knowing this, that be it *giving*, or be it *gift*; be it *good*, or be it *perfect*, he puts an *Omne* to both; comes over twice, 1 *Every good*; 2 *Every perfect*: both we *receive*, both are *given* us. Set downe that. There was among the Heathen, one that went for wiſe, that ſaid. To become *rich*, he would *pray* and *ſacrifice* to *Hercules*; but to be *vertuous or wiſe*, he would doe neither, neither to *Hercules*, nor to any God of them all; he would be beholden for that, to *none* but *himſelfe*. Looke, in this *cleft*, he tooke to himſelfe the more, left God the leſſe. This was a *groſſe errour*: ſo groſſe, I will not bid you take heed of it. But there be, that will not ſtand with *God* for the greater: but for the leſſe, that they may be bold with, and take thoſe to themſelves. This is an errour too: Erre not this. No; *datum* hath his *omne*, as well as *donum*; the *good*, no leſſe than the *perfect*; *given* both, one as well as the other. Saint *Paul* puts us to it with *Quid habes?* that is, *nihil habes: What have you?* that is, *you have nothing*, but you have *received it*, but hath beene given you, λῆψις and δόσις are *relations*, one conferres the other.

1 Cor. 1231. *Omne Datum*, as well as *Omne Donum*.

The II *Error*.

1 Cor. 4.7.

Away then with this ſecond error. He that made the *Elephant*, made the *Ant*; He, that the *Eagle*, the *Flie*: He that, the moſt glorious *Angel* in heaven, the pooreſt *Worme*, that creeps on the earth. So, He that ſhall give us the *kingdome of heaven*, He it is, that gives us every *peece of bread* and meat, and puts us to acknowledge it: In one and the ſame prayer making us to ſue, for *regnum tuum*, and for *panem noſtrum*. Be not deceived to thinke otherwiſe. And heare you, you are to begin with *datum*; *Not to deſpiſe the day of ſmall things*: It is the Prophets counſaile: to learne to ſee *God* in them. *Cæſars Image*, not onely in his *coine of gold*, but even upon the *poore penny*. See God in *ſmall*, or you ſhall never ſee Him in *great*; in *good*, or never in *perfect*. This for the *ſubject*. There is a *cleft*: all are not of one ſort: ſome leſſe, ſome greater: Greater or leſſe, both are *given*. Not *leſſe had*, and *great given*, but *given both*. And *every one* of both kinds, of the one kind as well as of the other.

Zech. 4.10.

Matt. 22.12.

We have talked long of *good*; * *Who will ſhew us any good, there be many that will ſay*, nay there is not any but will ſay. That, will Saint *Iames* here. And firſt to ſhew us, turnes our eye to the right place, whence it comes. That is ἄνωθεν *from above*. There are two in this ἄνωθεν: 1 θὲν *from*, 2 and ἄνω *above*. *From*: that is, *from ſome-where elſe*, not from our ſelves: From without; and not out of us, from within. *Aliunde* ἔξωθεν: and that *aliunde* is from ἄνω above, not from κάτω, thoſe lower parts upon the earth.

2
The *Prædicatum*,
1 *Whence* they come,
Deſurſum.
* Pſal. 4. 6.

Erre not then, either of theſe two waies: 1. Firſt, not to reflect upon our ſelves; to looke like ſwannes into our owne boſomes. It growes not there, out of your ſelves: *It is the gift of* God (ſaith Saint *Paul*.) The very *giving gives* as much. Of our owne we have it not.

The III. and IV. *Errors*.

Eph. 2.8.

2. If we looke forth, let it not be *about us*, either on the *right hand*, or on the *left*, on any place here below. Looke up, turne your eye thither. It is an *influence*; it is no *vapour*; an *inſpiration*, no *exhalation*: thence it comes, hence it riſes not: our *ſpirit luſts after envie*, and worſe matter (*Iames* IV. V.) *Why ſhould thoughts ariſe in your hearts* (ſaith Christ?) If they *ariſe*, they are not *good*; if they be *good*, then they come downe from above. Saint *Iohn Baptiſt* is direct: *A man can receive nothing, unleſſe it be given him, and given him from above*. And, of all other, not the *gift* of this *Day*: The *Dove*, the *tongues* came from on *high*, *both*. From our *ſelves*, is one *errour*: from *any other* beneath here, is *another*. Erre not then, the place is *deſurſum*, *without* and *above us*.

Luke 24.38.

Iohn 3.27.

Next, the manner, *how*; that it *deſcends*: for, even that word wants not his force. *Deſcending* is a voluntary motion: it concludes the will and the purpoſe of him, that ſo *deſcends*. It is no *caſualtie*; it falls not downe by chance: It *comes downe*, becauſe it ſo *will*; a *will* it hath: *Et ubi vult ſpirat*, it *blowes* not, but *where it will*: and it *diſtri-*

2 *How* they come:
Deſcendens.

Iohn 3.8.

butes to every one (the *Spirit*) but *prout vult*, as it pleaſeth Himſelfe, not otherwiſe.

Acts 10.36.
Ioh.15.26.
Ver.10.

And this you may obſerve: the Scripture maketh choice (ever) of words ſounding this way. He gives it; He caſts it not about, at all adventure. He opens His hand, it runs not through His fingers. *Sinum habet facilem, non perforatum*: His boſome is open enough, yet hath no hole in it, to drop through againſt His will. He *ſent His Word* (it came not by hap,) that is, CHRIST. And *I will ſend you another Comforter*, that is, the *Holy Ghoſt*. Nor He neither. *Of His owne will He begate us*: they be the words that follow.

The V *Error*.

It is the fift error, to aſcribe to *fortune* either *datum* or *donum*. Erre not then: as the place is from above, ſo the manner, *deſcendens*, not *decidens*; they *come*, they are not *let fall*.

1 From whom. *A patre luminum.*
Why *luminum* of light.

Whence, we ſee, and *how*: Now, *from whom*. The partie in a word is GOD. He had ſaid as much before (*Verſe* V.) *If any lacke wiſedome, let him aske it of* GOD; *How* comes He (here) to uſe this ſomewhat unuſuall terme, *the Father of lights*? It had beene (to our thinking) more proper, to have ſaid, from GOD the *Author* of *all good things*. No; there is reaſon for it. For ſay; they are, they came down *from above*: when we caſt up our eyes thither, we can ſee no further, our ſight can reach no higher than the *lights*; than the *lights* there above. And ſo, ſome you have, that hold, they come from them, *de luminibus*, from the *lights*: that ſuch a *conjunction* or *aſpect* of them, ſuch a *conſtellation*, or *horoſcope*, ſuch a *poſition* of ſuch and ſuch *planets*, produce very much good. This is in *Aſtrologie*, but not in *Theologie*. Μὴ πλανᾶσθε (of which word come the *Planets*) ſaith Saint *Iames*, Wander not after the wandering ſtars: *de luminibus* is not it; *de Patre luminum*, is the right. So, the *Father* of *lights* was purpoſely choſen, to draw us from the *lights*. That, not they, they are not (not, the *children*;) The *Father*, He it is, from whom they come. The *lights*: No, them He made to doe ſervice. Nay, the *Angels* above them, He made to be *miniſtring Spirits* for our good. Be not deceived, with this neither: To lift up our eyes to the hoſt of heaven, and no further, but beyond them, to the *Father* of them all, and then you are where you ſhould be.

Heb.1.14.
The VI *Error*.

Gen.1.3.
4.

This may be one reaſon. But further if you aske, Why not rather *of all good*, as He began; why is He gone from that terme, to this of *light*? The anſwer is eaſie. If we ſpeak of *gifts*, *light* it is *princeps donorum Dei*, the firſt *gift* GOD beſtowed upon the world, and ſo will fit well. If of *good*; the firſt thing of which it is ſaid, *vidit Deus quòd bona*, was *light*: and ſo, fit that way too. If you ſpeake of *perfect*; ſo *perfect* it is, as it is deſired for it ſelfe, we take comfort in ſeeing it, we delight to ſee it, though we ſee nothing by it, nothing but the *light* it ſelfe (obſerved by *Salomon*, *Eccl.* XI. 5.)

Ioh.3.21.
Matt.5.15.

And for *good*: ſuch is the neareneſſe of affinitie, ſuch (I may ſay) the con-naturalitie betweene *light* and *good*, as they would not be one without the other. All that *good* is, loves the *light*, would come to the *light*, would be made manifeſt, deſires no *buſhell* to hide it, but a *candleſtick*, to ſhew it forth to all the world. That they might be ſearched with lanthornes; to have the ſecrets, the hidden corners of their hearts looked into, that the *Father of lights* would grant them ſo to be.

Ioh.1.9.

For *perfect*: ſo *perfect* a thing is the *light*, as *God* Himſelfe is ſaid to be *light*: 1 *Ioh.* I. V. His *Sonne* our *Saviour*, to be *light of lights*, the *true light that lighteneth every one that commeth into the world*. His *Spirit*, *light*; ſo is our *Collect*: *God which as upon this day haſt taught the hearts of thy faithfull people, by ſending to them the light of thy Holy Spirit*. The *Angels* that be good, be *Angels of light*. Yea whatſoever here on earth is perfect: the *King* is called, the *light of Iſrael*; The *Apoſtles* called, *Luces mundi*; and the *Saints of God*, where ever they be in the world, ſhine *as lights* in it. That upon the matter, *Father of good*, and *Father of light*, is all one.

2 Sam.21.17.
Matt.5.24.

Why *luminum* not *luminis*.

Pater luminis would have ſerved, if we reſpect but this; but the nature. What ſay you to the number? It is *luminum*: why, *of lights* in the *plurall*? That is, to give light to what we ſaid before, of the diverſe degrees of the *givings*, and of the *gifts* of GOD. In the firmament, there is one *light* of the *Sun*, another of the *Moone*, and

yet another of the *ſtarres :* and, *in the ſtarres, one differeth from another in glorie.* Good 1 Cor.15.41.
every one, though not ſo *perfect,* one as another. He that made the *bright Sunne* in
all his *glorie,* He made the *dimmeſt ſtarre :* all alike from Him; He alike the *Father*
of all.

Beſides, He ſets them downe in the plurall [*lights*] for that the oppoſite *(tenebræ)*
is a *plurall word* (and indeed hath no ſingular) for, they are many, and ſo need many
lights to match them. There is the *ſenſes* outward darkneſſe, there is the darkneſſe of
the *inward man*; both the darkneſſe of the *underſtanding* by *ignorance* and *error,* and
the *darkneſſe* of the *will* and *heart* by *hatred* and *malice,* 1 *Ioh.*2.9. There is the *darkneſſe
of adverſitie* in this world, the *hither darkneſſe*; there is ſome little *light* in it:
And there is the *blackneſſe of darkneſſe,* the *utter darkneſſe* of the world to come; No Iud.13.
manner *light* at all. Nothing to be *ſeene*; but, to be *heard :* nor to be heard, but *weeping* Matt.8.12.
and *wailing* and *gnaſhing* of teeth.

To match theſe ſo many *darkneſſes* there behoved to be as many *lights*; and ſo,
Pater luminum comes in, not *luminis.* As, to match the many *miſeries* of our nature,
there were as many *mercies* requiſite; and ſo He, *Pater miſericordiarum,* not *miſericordia* 2 Cor.1.3.
(with the *Apoſtle)* of many, not of one alone. We need the *number,* as well as the
thing; to have a *multitude,* a *pluralitie of mercies,* to have *plenteous redemption,* to Pſal.130.7.
have χάριν πολυποίκιλον, great *varietie of grace,* and that *over-abundant grace,* that we might 1 Pet.4.10. 1 Tim.1.14.
reſt aſſured, there is enough and enough, in the *Father of lights,* to maſter and to overmatch
any darkneſſe of the Prince of darkneſſe, what or how many ſo ever.

Shall I ſhew you theſe *lights?* Not the viſible, of the Sunne, Moone and Stars,
or fire or candle; I paſſe them. Beſides them there is *two* in us; 1. The *light of
Nature,* for rebelling againſt which, all that are without CHRIST ſuffer condemnation.
Salomon calls it the *candle of the Lord ſearching even the very bowels (Pro.*20.) Pro.20.27.
which though it be dimme and not perfect, yet, *good* it is: though lame, yet (as *Mephiboſheth)*
it is *Regia proles,* of the *bloud Royall.* 2. There is the light of GODS
Law: Lex, lux (ſaith *Salomon) totidem verbis, Pro.*6. and his *Father,* a *lanterne to* Pro.6.23.
his feet. Nay, in the *ninteenth Pſalme* what he ſaith at the *fourth verſe,* of the *Sunne,* Pſal.119.105.
at the *eight,* he ſaith the ſame, of the *Law of* GOD; *lights,* both. 3. The *light* 2 Pet.1.19.
of *prophecie,* as of a *candle that ſhineth in a darke place.* 4. There is the *wonderfull* 1 Pet.2.9.
light of His *Goſpell* (So *Saint Peter* calls it:) the *proper light of this day.* The *tongues*
that deſcended, ſo many *tongues,* ſo many *lights*; For, the *tongue* is a *light,* and brings
to *light* what was before hid in the heart. 5. And, from theſe other, is the *inward
light* of *grace*; whereby, GOD which commanded the *light to ſhine out of darkneſſe,* 2 Cor.4.6.
He it is that ſhineth in our hearts; by the inward annointing (which is the *oile* of this
lampe) the *light of His holy Spirit,* chaſing away the darkeneſſe both of our hearts and
minds. 6. There is the *light of comfort of His Holy Spirit,* a *light* ſowen for the
righteous *here* in this life. And 7. there is the *light of glorie,* which they ſhall
reape, the light where GOD dwelleth, and where we ſhall dwell with Him: Even the
inheritance of the Saints in light, when the righteous ſhall *ſhine as the Sunne, in the kingdome* Col.1.12.
of their Father, the Father of lights. Moſes's *Candleſticke with ſeven ſtalkes and* Mat.13.43.
lights in each of them. Of all which ſeven *lights* GOD *is the Father,* acknowledges Exod.25.32.
them all for His *children,* and to His *children* will vouchſafe them all in their
order.

Now this onely remaineth, why He is not called the *Author,* but the *Father of* 3 Why *Pater* not *Author.*
theſe? In this, is the *manner* of their *deſcending.* And that is, for that, they proceed
from Him *per modum naturæ,* as the *child* from the *Father*; *per modum emanationis,* as
the *beames* from the *Sunne.* So, both *Father,* and *light,* ſhew the manner of their comming.
Proper and naturall for Him it is, to give good. *Good things* come from Him
as kindly, as doe they: therefore ſaid to be, not the *Author,* the *Lord* and *giver,* but
even the very *Father* of them. It is againſt His nature to doe otherwiſe; to procreate
or ſend forth ought, but good: His very *loines,* His *bowells* are all *goodneſſe.*
Father of darkneſſe He cannot be, being *Father of lights,* nor of ought that is *evill.*
For they two *(darke* and *evill)* are as neere of kinne, as *light* and *good.* This is the meſſage

ſage (ſaith S. *Iohn*) that we heard of him, and that we declare to you, that GOD *is* 1 Ioh. 1.5. *light, and in Him is no darkeneſſe at all.* Neither in *Him*, nor *from Him* : *Nemo dicat*, let never any ſay it; Let it never ſinke into you, *Tempted* He is not with evill, *Tempt He* Verſe 13. *doth not to evill.* Aſcribe it not to *Pater luminum*, but to *Princeps tenebrarum*; to the Epheſ.6.12. *Prince of darkeneſſe*, not to the *Father of lights.* But, aſcribe all *good*, from the ſmalleſt *ſparke* to the greateſt beame, from the leaſt *good giving* to the beſt and moſt *perfect gift* of all, to Him, to the *Father of lights.* So we ſee, 1 why *light*; 2 why *lights*; 3 why the *Father of lights.* So much for the *Prædicate* and whole *Propoſition.*

II. The *Item.* The VII. error. And all this may be: and yet all this being (it ſeemes) ſome replie may be made, and ſtand with the *Apoſtles* terme of *lights* well enough, That, what befalls the *lights*, the *children*, may alſo befall the *Father* of them. The great and moſt perfect *light* in this world, is the *Sunne* in the firmament; and two things evidently befall him, the two in the Text: Παραλλαγὴ *variation* He admits, declines and goes downe and leaves us in the darke; that is His *parallaxe*, in His motion from Eaſt to Weſt. And, *turning* He admits; turnes backe, goes from us, and leaves us to long winter nights that is His τροπὴ, in His motion from North to South. One of theſe He doth every day: the other, every yeare. Succeſſively removing from one hemiſphere to the other; when it is light there, it is darke here. Succeſſively turning from one *Tropike* to another; when the daies be long there, they be ſhort here. And, if we ſhall ſay any thing of the *ſhadow* here, that way we loſe Him too in part, by interpoſing of the clouds, when the day is over-caſt. So, the night is His *parallaxe*; the winter His τροπὴ; darke weather His *ſhadow* at leaſt. *Shadowes* doe but take Him away in part, that is not good. But *darkeneſſe* takes Him away cleane; that, is perfectly evill

That it may be even ſo with the *Father of lights*, as with this it is. *Good* and *evill* come from Him *alternis vicibus*, by turne; and as *darkeneſſe* and *light* ſucceſſively, from them. That it may fare with Him as with the Heathen *Iupiter* : who had (ſay they) in his Entrie, two *great fats*, both full, one of *good*, the other of *evill*; and that he ſerved them out into the world, both of the *good* and of the *evill* as he ſaw cauſe; but commonly for one of *good*, *two of evill* at leaſt.

It was more than requiſite, he ſhould cleere this objection. So doth he; denieth both (all *three* if you will.) That though of man, it be truly ſaid by *Iob*, *He never con-* Iob 14.6. *tinues in one ſtay* : though the *lights* of heaven have their *parallaxes* : yea, the *Angels* Iob 4.18. of *heaven*, He *found not ſtedfaſtneſſe in them* : Yet, for GOD, He is ſubject to none Exod. 3.14. Mal. 3.6. of them. He is *Ego ſum, qui ſum* : that is (ſaith *Malachi*) *Ego Deus, & non mutor.* We are not, what we were a while ſince, nor what we ſhall be; a while after, ſcarce what we are: for every moment makes us varie. With GOD, *it is nothing ſo. He is that He is, He is and changeth not.* He changes not His tenor, He changes not His tenſe; keeps not our Grammar rules, hath one by Himſelfe: Not, *before Abraham* Ioh. 8.58. *was, I was*; but, *before Abraham was, I am.*

Yet are there *varyings and changes*, it cannot be denied. We ſee them daily. True, but the point is *per quem*, on whom to lay them. Not, on GOD. Seemes there any Ierem. 2.17. *receſſe?* It is *we forſake Him, not He us.* It is the *ſhip* that moves, though they that be in it thinke the land goes from them, not they from it. Seemes there any *variation*, as that of the night? It is *umbra terræ* makes it; the *light* makes it not. Is there any thing reſembling a *ſhadow?* A *vapour* riſes from us, makes the cloud; which is as a *pent-houſe* betweene, and takes Him from our ſight. That vapour is our *luſt* : There, is the *apud quem.* Is any tempted? it is his owne *luſt* doth it; that, entiſes him to ſin, that brings us to the *ſhadow of death.* It is not GOD. No more than He can be *tempted*, no more can He *tempt* any. If we finde any change, the *apud* is with us, not Pſal. 39.6. Him; we change, He is unchanged. *Man walkes in a vaine ſhadow* : His waies are the *truth.* He cannot denie Himſelfe.

Either

Every *evill*, the *more perfectly evill* it is, the more it is from *below*: Either *riſes* from the ſteame of our nature corrupted; or (yet lower,) aſcends as a groſſe ſmoke, from the bottomleſſe pit, from the Prince of darkeneſſe, as full of *varying* and turning into all ſhapes and ſhaddowes, as GOD is farre from both, who is uniforme and conſtant in all His courſes.

Shall we now caſt up all into one ſumme, the *errors* by them, and the *verities* by themſelves, and oppoſe each to each? The firſt *error*: to be all for *having*; never ſpeake of it. The *veritie*: that all is *giving*, or *gifts*; to bee for it. The ſecond *error*: to thinke, great matters onely are *given*; the meaner wee *have* of our ſelves. The *veritie*: *Perfect*, as well as *good*; and *good* as *perfect*; they be *given* both. The third *error*: to thinke, they are from us, not elſewhere from others. The *veritie*: they are ἔξωθεν, they grow not in us, we ſpin them not out of our ſelves. The fourth *error*: they be from *below*; we gather them here. The *veritie*: they be from ἄνω, that is *above*, not here beneath. The fifth *error*; to thinke, that from thence they fall *promiſcuè*, catch who catch may, *hap-hazard*. The veritie: they *fall* not by chance; they *deſcend* by *providence*, and that regularly. The ſixt *error*; they deſcend then from the *ſtarres* or *planets*. The *veritie*; not from them, or either of them, but from the *Father of them*. The ſeventh and laſt *errour*: to thinke, that by turnes, He ſends one while good, other while bad, and ſo *varies* and *changes*. The *veritie*; He doth neither. The *lights* may *varie*; Hee is *invariable*: they may *change*; Hee is *unchangeable*: *conſtant* alwaies, and *like Himſelfe*. Now, our leſſons from theſe.

1 And is it thus? And are they *given*? Then, *quid gloriaris?* let us have no *boaſting*. Are they given, why forget you the *Giver*? Let Him be had in memorie, He is worthy ſo to be had. 2. Be the *giving*, as well as the *gift*; and the *good*, as the *perfect*, of *gift*, both? Then, acknowledge it in both, take the one as a pledge, make the one as a ſteppe to the other. 3. Are they from ſomewhere elſe, not from our ſelves? Learne then to ſay, and to ſay with feeling, *Non nobis Domine, quia non à nobis*. 4. Are they from on *high*? Looke not downe to the ground then, as *ſwine* to the *acornes*, they find lying there, and never once up to the tree they came from. Look up: the very frame of our *body* gives that way. It is natures check to us, to have our *head beare upward*, and our *heart grovell below*. 5. Doe they *deſcend*? Aſcribe them then to *purpoſe*, not to *time or chance*. No *Table, to fortune* (ſaith the Prophet.) 6. Are they from the *Father of lights*? Then never goe to the *children*: *A ſignis cœli nolite timere*: Neither *feare* nor *hope* for any thing from any *light* of them all. 7. Are His *gifts without repentance*? *Varies* He not? Whom *He loves*, doth *He love to the end*? Let our ſervice be ſo too, not wavering. O that we changed from Him, no more than He from us! Not from the *light* of *grace*, to the *ſhaddow of ſinne*, as we doe full often.

The Dutie.

Pſal. 115. 1.

Eſa. 65. 11.

Ier. 10. 2.

Rom. 11. 29.

Ioh. 13. 1.

But above all, that which is *ex totâ ſubſtantia*; that if we find any want of any *giving* or *gift*, *good* or *perfect*, this Text gives us *light*, whither to *looke*, to whom to repaire for them: To the *Father of lights*. And even ſo let us doe. *Ad Patrem luminum, cum primo lumine*. Let the *light* every day, ſo ſoone as wee ſee it, put us in mind to get us to the *Father* of *lights*. *Aſcendat oratio, deſcendet miſeratio*, let our prayer goe up to Him, that His grace may come downe to us: ſo to lighten us in our wayes and workes, that we may in the end, come to dwell with Him, in the light which is φῶς ἀνέσπερον, *light* whereof there is no *even-tide*, the *Sunne whereof never ſets*, nor knowes *tropike*, the only thing we miſſe, and wiſh for in our *lights* here, *primum & ante omnia*.

But, if we ſue for any, chiefly for the beſt, the moſt perfect *gift* of all, which this day deſcended and was given. This *day* was, and any day may be, but chiefly this, *day* will be *given* to any, that will *deſire*, as our Saviour promiſeth (*Luke* XI.) and will bee as good as His word. Luke 11. 13.

Within us there is no *Spirit* but our owne, and that *luſts after envie*, and Iam. 4. 5.

other things as bad: from beneath it cannot be had: It is *donum cæleſte*; *Simon*, if he would give never ſo largely for it, cannot obtaine it. It deſcended *ad oculum* this day, it was ſeene to *deſcend*, and ſo will.

Which deſcents from on high, from the *Father of lights* (there) in
the *tongues* of *light*, light on us, to give us knowledge, a *gift*
proportioned to *light*: and to give us *comfort*, a *gift* pro-
portioned to *light*: By *faith*, to *lighten*,
By *grace* to *ſtabliſh* our
hearts.

⁂

A SERMON
PREPARED TO BE PREACHED ON VVHIT-SVNDAY,
A. D. MDCXXII.

(⁂)

I COR. Chap. XII.

Diviſiones vero gratiarum, &c.

Ver. 4. *Now, there are* Diverſities of Gifts, but the ſame* SPIRIT.

* Or *Diviſions.*

5. *And there are Diverſities of adminiſtrations, but the ſame* LORD.

6. *And there are Diverſities of operations, but* GOD *is the ſame, which worketh all in all.*

7. *But the manifeſtation of the* SPIRIT *is given to every man, to profit withall.*

A TEXT read at this Feaſt, of the *Churches* owne choice: who (I will ever preſume) beſt knoweth, what Text will beſt fit every Feaſt; and ſo this. It beginnes (you ſee) and it ends in the *Spirit,* whoſe proper Feaſt this is. The *Spirit* is in the firſt verſe; and againe, the *Spirit* is in the laſt: firſt, and laſt, here we find him.

And if we will looke well into it, we ſhall (in effect) find that, which happened this *Day,* though in other termes. Here have you in this *Text, gifts,* as it might bee the *tongues,* which came from heaven this *Day*: For, what were thoſe *tongues,* but *gifts*? And here have you againe *diviſions,* as it might be *clefts,* in the tongues: For what is to *cleave,* but to *divide?* And, if you lacke *fire* : here have you in the laſt verſe, *manifeſtation*, which is by *light*. For, the uſe of *light*, is to *make manifeſt*. So have you the HOLY GHOST in *cloven tongues of fire*, in ſome more generall termes: the *gifts*, the *tongues*; the *diviſion*, the *cleft*; the *manifeſtation*, the *fire*. Thoſe gifts, firſt *divided*, then made *manifeſt*, and that by the *Spirit*, amounting to the *ſubſtance* of the *Feaſt* : that there can be no queſtion, but the Text ſuits to the time, fully.

The Summe. The Vſe we have of the whole Text, is; that in all humble thankfulneſſe, we are to acknowledge the great Goodneſſe of the whole *Deitie entire*, and of *every Perſon* in it; So ſeriouſly taking to heart the *Churches* (that is, all our) good, as (we ſee) they do in a ſort meet here, and aſſemble themſelves, all three, each for his part to contribute, one, *gifts*; another, *callings*; a third, *workes*. And then commit over the *manifeſtation* of all to the *Spirit*, *ad utilitatem*, to the *profit* (that is) to the *generall good of the Church*, in whoſe good, is the good of us all.

Now albeit, to authorize and to countenance the Feaſt the more, the whole *three Perſons* doe here preſent themſelves, in a joynt concurrence to this worke of diſtribution; yet, (you ſee) the HOLY GHOST hath here a double part, and in that reſpect a prerogative above the other twaine. For, the *Spirit* is in, at both. *In*, at the *diviſion*; and ſo are the reſt. And againe, *in*, at the *manifeſtation*; ſo are none of the reſt. But, *He* there; and *He alone*. For, the *tongues* are His; and they are too *manifeſt*: So to Him alone we owe the *manifeſting*. So, *His*; and ſo *His* the honour of the day, which is *Feſtum linguarum*, the *Feaſt of tongues*, or (if you will ſo call it) the *Feaſt of Manifeſtation*. In very deed, the HOLY GHOSTS *Epiphanie*; allowing, as CHRIST, one, ſo Him another.

The Summe of all, is: That CHRISTS errand being done, and He gone up on high, the *Spirit*, this *Day*, viſibly came downe, for Him and in His name and ſtead, to take the charge, and to eſtabliſh an order in the *Church* : which *order* or eſtabliſhment is here ſet downe. And thinke not, it holds in the *Church* alone, but that in it is repreſented unto us a true *patterne* or *mould* of every other well compoſed *Government*. For, happie is the governement, where the *Holy Ghoſt* beſtoweth the *gifts*, CHRIST appoints the *places*, and GOD effecteth the *worke*, *workes all in all*.

And as, *Rectum* is *index ſui & obliqui*, *A ſtreight rule will diſcover as well what is crooked, as what is ſtreight*, both: So under one, have we here, as the lively *image* of a well ordered *Societie* (for, the preſerving of theſe three aright, makes all well;) So withall the manifold *obliquities* and exorbitances in the *Church*, in the Commonwealth, every where; which ariſe from the errors about theſe three, 1 the *gifts* not *regarded*, 2 the *places* not *well filled*, 3 the *workes* not *work-man-like performed*. The not looking to of which three, hath brought, and is like more and more, to bring all out of courſe.

The Diviſion. The Text (if ever any) is truly *tripartite*, as ſtanding evidently of *three* parts: every one of the *three*; being a kind of *Trinitie*. A *Trinitie* 1 *Perſonall*, 2 *Reall*, and 3 *Actuall*.

I. II. III. 1 *Perſonall*, theſe *three*; 1 the *ſame Spirit*, 2 the *ſame Lord*, 3 the *ſame* GOD. 2. *Reall*, theſe *three*: 1 *Gifts*, 2 *adminiſtrations*, or *offices*, 3 *operations*, or *workes*. 3 *Actuall*, theſe *three*; 1 *Dividing*, 2 *manifeſting*, 3 and *profiting*. *Three diviſions* from *three*, for *three*. The *three reall*, they be the ground of all, the 1 *gifts*, *offices*, and 3 *workes*. The *three perſonall*; 1 The *Spirit*, 2 *Lord*, and 3 GOD, are but from whence thoſe come. The *three Actuall*, are but whether they will: 1 *Divided*; 2 So divided, as *made manifeſt*; 3 So made manifeſt, as not onely 1 to *make a ſhew*, but πρὸς to *ſome end*; 2 That *end* to be, not συμφορά, the hurt or trouble; but σύμφερον, the *good*; 3 The good, not *private*, of our ſelves; but *common*, of all the whole bodie of the Church.

FIRST,

I. The *Trinitie Perſonall.*

FIRST, and before all things, we find here, and finding we adore the *holy, bleſſed, and glorious Trinitie* : the *Spirit* in plaine termes, the other two in no leſſe plaine, if we looke to but the VI. verſe of the V. *Chapter* before, where the *Apoſtle* ſaith: *To us there is but one* GOD, the *Father, of whom are all things, and wee of Him; and one* LORD IESVS CHRIST, *by whom are all things, and we by Him.* So, by GOD, is intended the *Father*, the firſt *Perſon* : by *Lord*, the *Sonne, the ſecond* : by the *Spirit*, the *third*, the uſuall terme or title of the *Holy Ghoſt*, all the Bible through. Theſe three, as in *Trinitie* of *Perſons* here diſtinct; So, *in Vnitie of Eſſence*, one and the ſame. For, though to each of theſe three, there is allowed a [*the ſame*;] yet come to the *Deitie*, and they are not *three* [*the ſames*] but one the [*the ſame*;] *one*, and *the ſame God-head*, to be *bleſſed for ever*.

1 Once before, are theſe three knowne thus ſolemnly to have met; at the *creating* of the world. 2 Once againe, at the *Baptiſme* of CHRIST, the new creating it. 3 And here now the third time, at the *Baptiſme* of the *Church*, with the *Holy Ghoſt*. Where, as the manner is at all *baptiſmes*, each beſtoweth a ſeverall gift, or largeſſe, on the partie baptized (that is) on the *Church*; for whom, and for whoſe good, all this *dividing*, and all this *manifeſting* is. Nay, for whom and for whoſe good, the world it ſelfe was created, CHRIST Himſelfe *baptized*, and the *Holy Ghoſt*, this Day viſibly *ſent downe*.

The *Trinitie perſonall* I deale with firſt, that we may know, where and from whom, all the reſt iſſue and proceed. All errors are tolerable, ſave two; about *Alpha*, the firſt letter, and *Omega*, the laſt; about *primum principium*, and *ultimus finis*; the firſt *beginning*, whence all flow, and the laſt *end*, whereto all tend. We erre againſt the firſt, when we derive things amiſſe: we erre againſt the ſecond, when we referre them amiſſe: Divide them right, and referre them right, and all is right. And the right deriving is (as here) to bring all from the bleſſed *Trinitie*.

From this *Trinitie Perſonall*, comes there here another (as I may call it) a *Trinitie reall*, of 1 *gifts*, 2 *adminiſtrations*, and 3 *operations*. I will tell you, what is meant by each. 1. By *gifts*, is meant the inward indowing, enabling, qualifying, whereby one, for his skill, is meet and ſufficient for ought. A particular whereof to the number of nine, is ſet downe, at the VIII. IX. and X. *Verſes* after. 2. By *adminiſtrations*, is meant the outward *calling*, place, function, or office, whereby one is authoriſed lawfully to deale with ought. Of theſe likewiſe you have a liſt to the number of eight, at the XXVIII. verſe after. 3. By *operations*, is meant the effect, or worke done, wrought, or executed by the former two (the *skill* of the *gift*, and the *power* of the *calling* :) But, theſe are infinite (*workes* :) no ſetting downe of them; onely ſo to be ranged, as every *calling* to know his owne proper *worke*, and ſo to deale with it.

So have you three *Quotients* from three *Diviſors* : 1 *gifts*, 2 *offices*, 3 *workes*, from the 1 *Father*, 2 *Sonne*, and 3 *Holy Ghoſt*, *referendo ſingula ſingulis*. 1 *Gifts*, they from the *Spirit* : 2 *Offices*, they from CHRIST the *Lord* : 3 *Workes*, they from GOD the *Father*. The *Spirit*, He gives *wherewith* : CHRIST, He appoints *wherein* : The *Father*, He workes *where-about*. The *Spirit* gives all to all: CHRIST, He appoints all for all: GOD the *Father* workes all in all.

You are not (here) to thinke theſe three ſo limited, as that all and every of them, every of the three, come not from all and every *Perſon* of the *Trinitie*. They come, *all, from all*. Our rule is the *workes of the Trinitie* (all, ſave thoſe that reflect upon and betweene themſelves *inwardly*) all *outward*, to any without them, are never *divided*. What one doth, all doe.

To make it plaine in theſe. *Gifts* here are aſcribed to the *Spirit* : But Saint *Iames* ſaith, *Every one of them come from above, from the Father* : and Saint *Paul*, he ſaith ; CHRIST, when *He aſcended up on high, He gave gifts unto men*. So, the *gifts* come from the other two *Perſons*, no leſſe than from the *Spirit*. *Offices* are here aſſigned unto the *Lord* (that is) CHRIST : yet, by and by (at the XXVIII. *verſe*) it is ſaid of GOD the *Father*, that He *ordained Apoſtles*, and ſo goes on there, with other Offices of the *Church*. And in *Act*.XX.XXVIII. of the *Holy Ghoſt* it is ſaid, *Poſuit vos Epiſcopos*, that He placed them *Biſhops* : and they are chiefe *Offices*. So that, *Offices* are from the other two, as well as from CHRIST. *Workes*, they are here appropriate to GOD (that is) the *Father* : yet in *Iohn* V. with one breath CHRIST ſaith, *My Father worketh hitherto, and ſo doe I worke* as well as He : and in this Chapter, ſtraight after (at the *eleventh verſe* following) thus we read, *All theſe things worketh one and the ſame Spirit*. So, *workes*, as they are from the *Father*, ſo are they from the other two. And ſo, all and every of the three *Perſons*, equally intereſſed, in all and every of the three.

Iam.1 17.
Epheſ.4 8.
Ioh.5.17.

How is it then ? How come they thus to be ſorted ? Sure, rather in a kind of apt congruitie than otherwiſe ; only in a fit and convenient reference to the peculiar, and (if I may ſo call it) the *perſonall Attributes*, which moſt properly ſuits with each *Perſon* whence they flow ; As thus. The *Spirit* is the *eſſentiall Love* of the *Father*, and the *Sonne*. *Love* then is his *perſonall propertie* : and *love* is *bounteous* ; and from *bounty* come *gifts*. So, the *gifts*, they, from the *Spirit*. CHRIST, He is the *eſſentiall Wiſedome* of the *Father* : and *Sapientis eſt ordinare* ; that, is *Wiſedomes office* (ſaith the Philoſopher :) So, the ordering of *Places*, or *Offices* fals to Him. GOD, we call Him the *Father Almightie* ; which ſheweth, *Might* or *power* is His proper Attribute ; and *power* it is, that *worketh* : So, the *worke* is His peculiar. And thus come they, thus ſorted. And ſo well we may repaire to each ſeverally for his ſeverall : Yet, with no *exclusive* to the reſt ; but to all, for all jointly, for all that. This needs not trouble any.

No more needs their order in ſtanding : The *Holy Ghoſt*, firſt ; and the *Father* laſt ; otherwiſe than in *Baptiſme*, or in the *Doxologie*. The *workes* appropriate to the *Father*, though they be in execution laſt ; yet are they in intention firſt. It is (as in a ſolemne traine) *noviſsimi primi*, the laſt goe firſt, and *primi noviſsimi*, the firſt come laſt : and yet, are *firſt in order*, though *laſt in place*. It is ſure, the *worke* is the end of both the reſt, and of all. *Vnumquodque propter operationem ſuam* : Every thing, be it what it will, *gift* or *place*, is and hath his being for the *worke* it hath to do. So, the *worke* is the chiefe of the three, and He the chiefe, whoſe the *worke is*, let His ſtanding be where it will.

II.
The *Trinitie*.
Reall.

To the doing whereof, there be required *three* things. And where there be more than one required, our books teach us, ever to conſider them, firſt *conjunctim*, joyntly, altogether ; then, *ſeriatim*, each in order, as they ſtand ; and laſtly, *ſeorſim*, every one aſunder by it ſelfe.

1
Of them jointly.

Ioyntly then. To the doing of ought there is requiſite, 1 *habilitie* of the *partie*, 2 *authoritie* for the *partie*, 3 and *diligence* in the *partie*. 1 *Meet*, and *ſufficient* men ; 2 they, *orderly called* and *placed* ; 3 *diligent* and *painefull* at their buſineſſe. To ſupply theſe, here are, 1 A *gift* wherewith, 2 a *place* wherein, 3 a *worke* whereabout to imploy both : and none to take on him the *worke*, except firſt in a *calling* ; nor to take on him a *calling*, except he firſt have a *gift* meet for it. The *Spirit* is free of His *gifts* ; by which, *habilitie* : CHRIST, He invites us to ſome *calling* ; wherein, *authoritie* : GOD, He calls upon us to be at *worke* ; wherein, *diligence* is to be ſhewed.

Our duty it ſhall be to come, to be at theſe three *doles*, or *diviſions* ; to have our ſhare in them. Out of the firſt : 1 Every one to get himſelfe furniſhed with ſome *gift*. 2 Out of the ſecond : to ſee himſelfe beſtowed in ſome *calling*. 3 Out of the third: having both theſe, to apply himſelfe to ſome *worke*; and namely, that *worke*, that belongs to his *calling*. In a word; every one to find himſelfe with a *gift*, in a *calling*, about a *worke*. Not having the *gift*, not to affect or enter the *calling*; nor having the *calling*, not to venture upon the *worke*.

By all meanes we are to avoide to fruſtrate this meeting of the *Trinitie*. To doe them this honour, to thinke all the *three* abſolutely needfull, and not any of the *three* more than needs. The *Wiſedome* of God, as it is never *wanting* in any thing that needs; ſo neither is it *laviſh* in any thing more than needs. And indeed, to hold any of the three *ſuperfluous*, is (in effect) to call in queſtion, whether ſome perſon in the *Trinitie* bee not *ſuperfluous*; namely, that *perſon*, whoſe diviſion we ſeeme to ſet ſo light by. All three then are to be had: We cannot miſſe any of them. If we *miſſe* the *gift*, all will be done unskillfully: if the *calling*, all diſorderly: if the *worke*, all unprofitably, and to no purpoſe. Then, not to leave out, or to leape over the *gift*; that is a contempt of the *Spirit*: Nor the *calling*; that is a treſpaſſe againſt Christ: Nor the *worke*; that is an affront to God Himſelfe. So much for *conjunctim*: now for *ſeriatim*.

2
Of them *ſeriatim* in their order.

All to be had, and in this *order* to be had, as here they ſtand marſhalled. The *gift* firſt; then the *calling* to authorize; then, the *worke* to make up all. But the *gift*, before the *calling*; and the *calling*, after the *gift*: the *gift* and *calling* both, before we be allowed to take any *worke* in hand. The *number* not abated, the *order* not inverted: Neither the *calling*, before the *gift*; nor the *worke*, before the *calling* and *gift* both be had. But every and each, in his order, and turne. This order kept, the *Church* will flouriſh, the *Common-Wealth* proſper, and all the world be the better. Wee have done with *conjunctim*, and *ſeriatim*; and now wee fall to *ſeorſim*, to the ſeverall diviſions. And firſt, to the *Spirits*; (that is) the *gifts*, and the nature of them.

3
Of each ſeverally
1 χαρίσματα.
The *Gifts*.

The word is χαρίσματα. It is a word of the *Chriſtian* ſtyle; you ſhall not read it in any Heathen Author. We turne it, *Gifts*. *Gifts* is ſomewhat too ſhort: χάρισμα is more than a *gift*. But firſt, a *gift* it is. It is not enough with us *Chriſtians*, that a thing be *had*: with the Heathen man, it is: he cares for no more: he calls it ἕξις. Sure he is, he *hath* it; and that is all he lookes after: The *Chriſtian adds* further how he *hath* it: hath it not of himſelfe, ſpinns not his threed as the Spider doth, out of himſelfe; but hath it of another, and hath it of *gift*. It is *given* him: *Vnicuique datur* (it is the X I. *verſe*.) *To every one is given*. So, in ſtead of *Ariſtotles* word, ἕξις, *habite*, hee puts Saint *Iames* word, δόσις or δώρημα: it is a *gift*, with him. Iam. 1. 17.

Free gifts.

And how a *gift*? Not *do, ut des*; give him as good a thing for it, and ſo was well worthy of it. No, but of *free gift*. And ſo to Saint *Iames* his word δώρημα, which is no more but a *gift*, he adds Saint *Pauls* here, χάρισμα, wherein there is χάρις, (that is) *grace*, and ſo a *grace-gift*, or *gift of grace*. This word, the pride of our nature digeſts not wel: φύσις, and φυσίωσις touch neere: *Nature* is eaſily puft or *blowne up*: but, χάρισμα hath a prick in it for the *bladder* of our *pride*: as if, either of our ſelves we had it, and received it not; or received it, but it was becauſe we earn'd it. No: it is *gratis accepiſtis* on our part: and *gratis data*, on His: freely *given* of Him, freely received by us; and that is χάρισμα right. Mat. 10. 8.

Given by the *Spirit*.

Freely given by Him; Who is that? The *Spirit*. The naturall man feeles, he hath a ſoule; and that is all the *Spirit*, he takes notice of, and is therefore called *animalis homo* (that is) nothing but ſoule: that, is all his *Spirit*. The *Chriſtian* takes notice of another *Spirit*, that is not his owne; (that is) Gods *Spirit*, the *Holy Ghoſt*: and that he is beholden to Him, who is *one and the ſame Spirit*. Elſe, ſo many men, ſo many *ſpirits*. But, this is but *one* and *the ſame Spirit*. Iude 19.

Verſe 11.

Which *one*, and *the ſame Spirit* makes alſo againſt *Paganiſme*. For, they had *nine Muſes*, and *three Graces*, and (I wot not how many) *Gods* and *Goddeſſes* beſides. We goe but to *one*. All ours come *from one*, from the *ſame Spirit*. All our *multitude* is from *Vnitie*. All our *diverſity* is from *identitie*. All our *diviſions* from *integritie*; from *one* and *the ſame* entire *Spirit*. A *free gift*, from the *free Spirit*; a *gift* of *grace* from the *Spirit of grace*. So, from God, not from our ſelves: for Christ, not for our ſelves: by the *Spirit*, not by either our *nature*, or *induſtrie*, not alone: For, without the *Spirit*, all our *nature* and *induſtrie* will vaniſh, and nought come of them.

Thus it ſtands. The Heathen man thanks his owne wit and ſtudy, for his learning; and we ſeclude them not: But, this we ſay: When all is done with all our *parts naturall*, and all our *acts habituall*, if the *Holy Ghoſt* come not with His *graces ſpirituall*, no good will come of them. Therefore, wee to ſeeke after *ſpirituall gifts*, and
1 Cor. 14. 1. ζηλοῦσθαι (it is the *Apoſtles* word) *zealouſly* to ſeeke them. For, though the *Spirit* give;
Zech. 12. 10. yet we muſt *ſue* and *pray* for them. *Zecharie* makes but one *Spirit* of theſe two, 1 *Grace* and 2 *Prayer*. *Prayer*, as the *breathing out*: *Grace*, as the *drawing in*: Both make but one breathing. To pray, than: and (more then to pray) to *ſtirre them up*; the word is ἀναζωπυρεῖν, to blow them, and make them burne, as is uſed to be done to fire; and as is to be done to the *firie tongues* of this day: Elſe you will have but a *blaze* of them; and all elſe, but *cinders*, *cold* and *comfortleſſe* geere (God knowes.) But ſo all are to be ſuiters, and to labour, to have a part in this dealing.

By way of *Diviſion*. From the *Spirit* then they come: but by way of *diviſion*. Not, ſo as ſome, all; ſome, never a whit; but by way of *diviſion*. The nature whereof is, neither all *gifts*,
Verſe 7. to one; nor one *gift*, to all: But (as it followes) ἑκάστῳ, *unicuique*, to each ſome: neither *donum hominibus*, *one gift* to *all men*: nor *dona homini*, *all gifts* to one man: but *dona hominibus*, *gifts* to *men*: Every one his part of the divident; For, ſuch is the law of *dividing*.

1 *In Kind*. Which diviſion is of two ſorts: 1 either of the thing it ſelfe in *kind*, 2 or of the *meaſure*. 1. The *kind*; which the *Apoſtle* ſpeakes of in the *ſeventh Chapter*, and *ſeventh verſe*; *To every one is given his ſpeciall, and proper gift*; to one in *this kind*, to another *in that*. God ſo tempering, As the naturall body, that in it, the *eye* ſhould not have the gift to *goe*, but to *ſee*; and the *foot* not to *ſee*, but to *goe*: And as the great body of the
1 King. 5. 8. 11. world; In it, *Hirams* country ſhould yeeld excellent *timber* and *ſtone*, and *Salomons* Country, good *wheat* and *oyle*, which is the ground of all commerce: So, the *ſpirituall* body; that in it, *Paul* ſhould be *deepe learned*, *Apollo* ſhould be of *better ſpeech*: one need another; one ſupplie the need of another; ones abundance, the others want.

2 *In meaſure*. But *diviſion* is not of the *kind* onely, but of the *meaſure* alſo. Diverſe *meaſures* there be in one and the ſame *kind*. Every one (ſaith the *Apoſtle*, *Epheſ*. 4. 7.) *according* (not
Matt. 25. 15. Luk. 19. 13. to the *gift*, but) *to the meaſure of the gift of* Christ. For, to ſome gave He *talents* (ſaith *Saint Matthew*;) To ſome, but *pounds* (ſaith *Saint Luke*:) Great odds. And of either, to one gave He *five*, to another *three*, to a third but *one*: in a different *degree* ſenſibly. To each, his *portion* in a *proportion*: His *Ghomer* the law calls it; the Goſpell, his *dimenſum*. And remember this well. For, not only the *kind* will come to be conſidered, but the *meaſure* too, when we come to ſee, who be in, and who be out at the *Spirits* diviſion. And ſo much for the *Spirit*.

2 The *Places* or *calling*. If we have done with the *gifts* we come to the *places*: For where the *Spirit* ends, Christ beginnes. So as, if no *gift*; ſtay here and goe no further; never meddle with the *calling*, or *worke*. But what if we have a *gift*; may we not fall to *work* ſtraight? No but a *calling* is firſt to be had, yer we put forth our hand to it. Which *nemo ſibi*
Heb. 5. 4. *ſumit, niſi qui vocatus, No man, to take on him, unleſſe he be called*: Though a *gift* then, though a *good gift*, not (*eo ipſo*) to thinke himſelfe ſufficiently warranted to fall a *working*. There goes more to it, than ſo. We muſt paſſe Christs hands too, and not leape over His *head*. For, after the *Holy Ghoſt* hath done with us, Christ will appoint every one of us his *calling*.

Which are *divided* for order. Of which *diviſion* the ground is, That every man is not, hand over head, confuſedly to meddle with every matter; but all is to be done κατὰ τάξιν, *orderly*. Each to know
1 Cor. 14. 40. his owne. The very word [*diviſion*] implieth *order*. Where we read *diviſions*,

ſome reade *diverſities*. But it is not ſo well (that.) Things, that are *diverſe*, may lye together confuſedly on heapes: But each muſt be ſorted to his ſeverall ranke and place; elſe are they not *divided*. So as, *diviſion* is the better reading: and *diviſion* is for *order*.

And order is a thing ſo highly pleaſing to GOD, as the three *Perſons* in *Trinitie* (we ſee) have put themſelves in *order*, to ſhew how well they love it. And *order* is a thing ſo neerly concerning us, as breake *order* once, and breake both your *ſtaves* (ſaith GOD in *Zecharie*) both that of *Beauty*, and that of *Bonds*. The *ſtaffe* of *Beauty*: For, no εὐσχημοσύνη, no manner of *decencie* or *comelineſſe* without it; but all out of faſhion. The *ſtaffe* of *Bonds*: For, no στερέωμα, no kind of *ſteadineſſe* or conſtancie, but all looſe without it. All falls backe to the firſt *Tohu*, and *Bohu*. For, all is *Tohu* (*empty*, and *voyd*) if the *Spirit* fill not with His *gifts*: And all is *Bohu* (a diſordered rude *Chaos* of confuſion) if CHRIST order it not by His *Places* and *Callings*. Every body falls to be doing with every thing, and ſo nothing done: nothing well done, I am ſure. Every man therefore, what ever his gift be, to ſtay till he have his place and ſtanding by CHRIST aſſigned him. It is judged needfull (this) even in ſecular matters. Write one never ſo faire a hand, if he have not the calling of a *publike Notarie*, his writing is not *authenticall*. Be one never ſo deepe a *Lawyer*, if he have not the place of a *Iudge*, he can give no definitive ſentence. No remedy then: there muſt be *diviſion* of *places*, of *adminiſtration*, no leſſe than of *gifts*.

Zech.10.7.

Gen.1.2.

תהו בהו

Will you know what thoſe *places* be? *Eight* of them are reckoned up at the XXVIII. *Verſe*. Not to trouble you with thoſe that were erected, as needfull at firſt, but were not to endure but for a time: Thoſe that were to endure, are reduced to *three*, and ſtand together, 1 *Teachers*, 2 *Helpers*, 3 *Governours*. A *threefold diviſion*, taught even the heathen by the light of nature, in their *Religion*. They had them all three in their: 1 Ἱεροφάντας, their *Teachers*; 2 Ἱεροδούλους, their *Helpers*; 3 Ἱερομνήμονας, their *Governours*. The very ſame preſcribed by GOD to His people: 1 their *Teachers*, the *Prieſts*: 2 their *Helpers*, the *Levites*: 3 their *Governours*, the *Sonnes* of *Aaron*, called, *Neſiim*, as true and proper *Hebrew* for *Prælates*, as *Prælati* is *Latine*. The ſame is knowen in the *Church* of *Chriſt* through all antiquitie: 1 *Presbyteri*, to *teach*: *Diaconi*, to *help*: 3 *Epiſcopi*, to *governe*: And never any other.

What the *places* be.

נשיאום

All theſe three here goe under the name of Διάκονοι, the proper terme of the *loweſt* of the *three*. We turne it *Adminiſtration*: It is (indeed) *miniſterie* or *ſervice*; and that on *foote*, and through the *duſt*: For, ſo is the nature of the word. An ill word for *pride*; who had rather heare of words ſounding of *dominion*, than of *ſervice*; ſpecially this *ſervice*: For, it is but the order of *Deaconſhip*; and *pride* would be at leaſt more than a *Deacon*. Yet, ſo we are all ſtyled here, and no other name for any. The very higheſt are but ſo. The King himſelfe, twice made a *Deacon* (*Rom*.13.) *Gods Deacon*: no other title. The beſt King that was (*David*) is ſaid but to have *ſerved* his time *Act*.13. *Served*, that was all. The glorious *lights* of heaven are ſaid (*Deu*.4.) to be created *in miniſterium*, but for our ſervice. The *Angels* of heaven are but *miniſtring ſpirits*, *Heb*. 1. Nay CHRIST Himſelfe is ſtyled no otherwiſe (*Ro*. 15.) but *that He was a Miniſter of the Circumciſion*. He that is LORD of all, and gives all the *offices*, calls His owne but ſo.

Rom.13.4.
Act.13 36.
Deut.4 19.
Heb.1.14.
Rom.15.8.

Theſe places we ſayd before, are *divided for order*. Now I adde further; they are *divided*, not *ſcattered*, or *let fall*: For, that is caſuall. *Dividing* is not ſo: but (as it is in the XI. *ver*) *prout vult*; a *voluntarie act*. He that *diſtributes*, knowes what, and to whom He doth it. Places therefore are to be *divided* by *knowledge*: not *ſcattered* or *ſcambled* for, by hap and hazard. The *Winde* is to blow no man to *preferment* (*Pſal*. LXXV.) It is the LORD, that is to diſpoſe of them.

Divided they be; not *ſcattered*.

Pſal.75.6.

And how to diſpoſe or divide them? According to the former diviſions of the *Spirit*. That theſe ſhould firſt take place: the ſecond depend upon thoſe firſt: none taken to the *ſecond*, till he have paſt the *firſt*. For, *Chriſts Places*, are for the *Holy Ghoſts Gifts*. Without *inſpiring with the grace*, no *aſpiring to the place* there ſhould bee. The *Holy Ghoſt* is by His *gifts*, to point out thoſe, that ſhould be taken into theſe *adminiſtrations*.

miniſtrations. And where *Chriſt* placeth, ſo it is. For He placeth none, but whom the
Ioh.10.7. *Holy Ghoſt* commends. *Chriſt* is the *doore* : of which *doore* the *Holy Ghoſt* is the *Por-
ter*. No man paſſeth through the *doore*, but whom the *Porter* openeth to. No man to
CHRIST, but by and through the *Holy Ghoſt* : nor to the *calling*, but by and through
the *gift*. They that come not that way (by the doore) get in by ſome other back
way; *per Pſeudothyrum*, by ſome *falſe poſterne* : That marrs all. This, is the true or-
Mat.25.15. der; *Vocavit ſervos, & talenta dedit* : ſo is the *Goſpell* : whom He *calls*, He gives
talents to. If he have none given him, he came un-called; at leaſt by CHRIST:
He cald him not : He came *un-ſent*; at leaſt by GOD; he ſent him not. Though he
anſwer, *Here I am*, CHRIST ſpoke not to him. Though he came running never ſo
Eſay 22.16. faſt, GOD ſent him not. *Eſay* asketh two queſtions, *Quis tu hic ?* or *Quaſi quis tu
hic ? Quis*, if by CHRIST; *Quaſi quis*, if otherwiſe. And many a *Quaſi quis*
(GOD wot) have we among us.

Each one to have a *calling*. What is then to be done, that CHRIST be not neglected, and His *call* ? That
every one betake himſelfe to ſome *calling*, or other. In the *Miniſterie*, all : All
Miniſters; *Miniſters*, either of the *Church*, or of the *State* and Common-Wealth:
But, all *Miniſters*. Thoſe that are not, that diſpoſe not themſelves ſo to be, to be hol-
Luke 13.8. den for ſuperfluous creatures, for *inutilia terræ pondera*, that *cumber* but *the ground*,
Pſal.58.4. and keep it *barren* : with whom the earth is burthened, and even groanes under them.
Deafe Adders they are, at CHRISTS *call* they ſtop their eares, who calls every one
to a *Calling*, to doe ſome ſervice ſome way.

According to his *gift*. To be in ſome *calling* : but withall, to have a *gift* meet for that *calling*. But, if not
at the *firſt dole* (the *Spirits*) not at the *ſecond* (CHRISTS:) no *gift* there, no *place*
here. Can any man deviſe to ſpeake with more reaſon, than doth the Apoſtle (in the
1 Cor.14.38. XIV. Chapter following ? *If any man be ignorant, let him be ignorant*; (that is) hold
himſelfe for ſuch, and not take on him the *place*, or *worke* of the ſkilfull. It is againſt
GODS will, if he doe. *Have you refuſed to gaine knowledge ? then have I refuſed you for
Hoſea 4.6. being any Prieſt of mine*. It is GOD Himſelfe in *Hoſea* IV. Have you not uſed the
meanes ? Have you miſ-ſpent the time when you ſhould have laboured for the *gift* ?
CHRIST hath no place for you. Whom the *Spirit furniſhed* with *gifts*, for them it
is CHRIST provideth *places* : for them, and none elſe.

In *Kind*. 1 And yet, not every *place* for every *gift*, neither : But to have a *calling* proper to
his *gift*. Proper to it, for the *kind*; not to be miſ-ſorted into a *place* no waies meet:
his *gift* lying one way, his *place* another. But put the *right gift* in the *right
place*.

In *Meaſure*. 2 Proper for the *kind*, and proper for the *meaſure* alſo. For, as there be *meaſures*
in *gifts*, ſo there be *degrees* in *places*, to anſwer them. And one is not to thruſt him-
ſelfe into a *place* diſproportioned to the portion of his *gifts* (the Apoſtle calls it
1 Cor. 10. 14. ὑπερεκτείνειν: Ἐκτείνειν, is to extend, to ſtretch himſelfe to the full of his *meaſure* : ὑπερεκτείνειν,
is to ſtretch himſelfe beyond it; to tenter himſelfe farre beyond his ſcantling:) But if a
meane gift, a *meane calling* to content him. *Durus ſermo*; for their is none ſo meane
in *gift*, that he undervalues his *gift*, for any place, yea even of the beſt worth. You
2 Chro.26.16. may ſee theſe two: (1 the *kind*, and 2 the *degree* :) the *kind*, in *Vzziah* : Hee had no
calling to his *worke of incenſe*, of *burning incenſe*; not at all. What became of him ?
2 Sam.6.7. You may reade in his forehead. The *degree*, in *Vzzah* : He had a *calling*; was of
the *Tribe* : went only beyond his *degree*; preſſed to *touch the Arke*, which was more
than a *Levite* might do, and was ſtrucken dead for it by GOD. GOD no leſſe angry
with him, that went beyond the *degree* of his *calling*, than with *Vzziah*, that had no
kind of *calling* at all. None that is in therefore, to over-reach or preſume above his
degree, but to keepe him within compaſſe.

Now the *gifts* be dealt, and the *places* fild : the *Spirits* gifts put into CHRISTS
(that is) into *right places*. Now fall we to the third, to GODS diviſion, to ſet them
to *worke*. Every thing (we ſaid) hath his being, for the *worke* it is to doe. *Gifts, cal-
ling* and all for the *worke*. For, if the *worke* follow not, the *gift* is idle; you may caſt
it away; the *calling* is idle, you may caſt it off. A *vocation* it might bee; a *vocation*

it is not. The *gift* is for the *calling* : the *gift* and *calling* (both) are for the *worke*.

And will you obſerve the proceeding here of the *Spirit* firſt? The *Spirit* is neereſt reſembled to *breath: Spiro*, whence it comes, is to *breathe*. *Breath* (you know) is in the *noſthrills* : they be two; through, and from them both, the *Spirit* proceeds. To anſwer theſe, GOD the *Father*, CHRIST the *Lord*, are two; from them both, by way of *ſpiration*, comes the *Spirit*, the *ſacred Breath* of *them both*.

Now then ſecondly, as the *Father* doth beget the *Sonne*, and from them both *proceeds* the *Holy Spirit*; So, the *gift* to *beget* the *calling* (of right ſo it ſhould) and they both to produce the *Worke*. And as no man comes to CHRIST, but by the *Holy Ghoſt* : So, no man to the *calling*, but by the *gift*. And as no man comes to the *Father*, but by *Chriſt* : ſo no man to the *worke*, but by the *calling*.

Not to the *worke*. The very word *worke* (ἔργον) at once condemnes three, ἄεργον, πάρεργον, περίεργον. Ἄεργον firſt. Such as are idle bodies; doe no *worke* at all : ſpend their *daies in vanitie*; conſume whole *yeares*, in doing juſt *nothing*. This (of *workes*) is GODS *diviſion* : who is not (Himſelfe;) would not have us, idle. *Vſque operatur, ſtill He workes*; ſtill He would have us ſo to *doe*. Not as *Ionas* : get us a *gourd*, and ſit under it, and ſee what will become of *Ninive*; but ſtirre not a foot to helpe it. Not to *lye ſoaking in the broth* (as *Ezekiel* ſaid of the great men in his daies:) The *Citie* is the *caldron*, the *wealth*, is the *broth*, and in the broth they lye ſoaking, and all is well. Saint *Paul* calls them the *Lolligoes* of the land. His word is καταναρκεῖν; The *ſixe daies*, and the *ſeventh*, to them both alike; *Holy-day Chriſtians*. The Poet ſaid Ἀεργοῖς αἰὲν ἑορταί: *every day is Holy day with idle people*. Out of this *diviſion*, out of *operations*, they.

3 The *Worke*. ἔργον.
1 Not ἄεργον.
Ioh.5.17.
Ion.4.6.
Ezek 11.3.
2 Cor.11.9.

The next ſort, they will not be idle; but it were as good they were. They will be doing, but it is πάρεργον all they doe : Nothing to any purpoſe; from and beſide it quite. *Opus quo nihil opus*, ſome needleſſe worke; *quæ nihil attinet*, as good let alone: leaving undone, that they ſhould and are to doe, and catching at ſomewhat elſe, and mightily buſying themſelves about that; and all to no end. *Anni eorum meditati ſunt ſicut aranea*, ſaith the Pſalme : Very buſy they be; but it is about *weaving cobwebs* : no body ſhall weare them, or be the warmer for them : to no profit in the world.

Not πάρεργον.
Pſal 90 10.

And as theſe deale with *quæ nihil attinet*; So the laſt (περίεργον) with thoſe, *quæ nihil ad eos attinet*, that concerne not them at all. That will bee doing, but it is with that, they have nothing to doe. There are *diviſions* of *workes*, and they worke out of their *diviſion* : love to be buſy; to be dealing with any bodies *worke*, ſave their owne. Which is lightly the *buſy-bodies occupation*, condemned by the *Apoſtle*, not in *men* only (2 *Theſſ*. 3.) but even in the other ſex, too (1 *Tim*. 5.) For they alſo will be medling : πολυπράγμων is of both *genders*.

Not περίεργον.
2 Theſſ.3.11.
1 Tim.5.13.

I told you before, the *callings* were founded upon *order*, and to keepe them, ſo have their ὁροθεσίας, *limits*, or bounds. And they do all ἀτάκτως περιπατεῖν, *walke* out of *order*, diſorderly breake the pales, and over they go; that leaving their owne, become (as S. *Peters* word is) ἀλλοτριοεπίσκοποι, *Biſhops of other mens Dioceſes* : Do no good in their own, ſpend their time in finding fault with others. A thing not to be endured in any body. Take the naturall body for example, wherein the *Spirit, bloud, choler*, and other humors are to keepe and containe themſelves, to hold every one in his owne proper veſſell : as, *bloud* in the *veines*; *choler* in the *gall* : And if once they be out of them, the *bloud* out of the *veine* makes an *Apoſtume*; the *choler* out of the *gall* makes a *Iaundiſe* all over the body. Beleeve it, this is an *evill ſickeneſſe under the Sunne*, that the *diviſion* of *workes* is not kept more ſtrictly. They are divided according to the *callings* : Every *worke* is not for every *calling*. For then what needs any *dividing*? But as the *calling* is, ſo are the *works* to be : every one to intend his owne, wherein (it is preſumed) his skill lyes; and not to buſie himſelfe with others : For, that is περίεργον. And theſe are the three errors about *operations*.

1 Pet.4.15.

It will not be amiſſe, if we look yet a little further into this word. For, it is ἐνέργημα, which is more than ἔργον. For ἐνέργημα, is not *every worke* : it is an *in-wrought worke.* A *worke* wrought *by us* ſo, as *in us* alſo. And both, it may be. For ἐνέργεια and συνέργεια take not away, one the other. So then by our ſelves, as by ſome other beſide our ſelves; and that is GOD, who is ſaid here to *worke all in all.*

All in all. If we take it at the uttermoſt extent, it will reach, then we muſt be well aware to ſever the *defect*, or *deformitie* of the *worke* from the *worke* it ſelfe; as, well we may. *Moving*, is the *worke*; *halting*, is the *deformitie. Moving*, that comes from the *ſoule*, is wrought by it : *halting* (the *deformity*) not from the *ſoule*, whence the *moving comes*; but that is cauſed by the *crookedneſſe* of the *leg*. So is the *evill* of the *worke* : The *defect*, from *us*; the *worke*, from GOD, and that His.

But, of all our good, all our well-wrought *workes*, of them, we ſay not onely,
Ioh. 15.5. *Sine Me nihil poteſtis facere, We can doe none of them without Him* : But further, we ſay
Eſay 26.12. with the Prophet, *Domine, omnia opera noſtra operatus es in nobis* : In them, He doth not only *co-operate* with us from without; but, even from within (as I may ſay) *in-operate* them in us; ποιῶν ἐν ὑμῖν, *working in you.* Then, if there goe another *Workeman* to
Heb. 13.21. them beſides our ſelves, we are not to take them wholly to *our ſelves.* But, if that other Workeman be GOD; we will allow Him for the principall *Workeman*, at the leaſt. That, upon the whole matter, if our abilitie be but of *gift*; if our *calling*, bee but a *ſervice*; if our very *worke*, but ἐνέργημα, a thing wrought *in us*; *cecidit Babylon*, pride fals to the ground: theſe three have layd it flat.

But beſides this, there are *three* points more in ἐνέργημα. I will touch them firſt. 1. *In us* they are ſaid to be *wrought*; to ſhew, *our workes* ſhould not be *skrewed from us*; woond out of us with ſome *wrinch from without*, without which nothing would come from us by our will, if we could otherwiſe chooſe: Ἐξεργήματα, theſe properly. But ἐνεργήματα, from *within* : hath the *principium motus*, there, and thence: And ſo, are naturall and kindly *workes.*

2 Next, from *within* : To ſhew, they are not taken-on-works, done in *hypocriſie* : So the *outſide faire*, what is *within*, it skills not. But, that there be *truth in the inward*
Pſal. 51.6. *parts*; that there it be wrought, and that thence it come.

3 And laſt, if it be an ἐνέργημα, it hath an *energie* (that is) a *worke-manſhip*, ſuch as that the *gift* appeares in it. For *energie* implies, it is not done *utcunque*, but *workmanlike* done. Elſe there is an *aërgie*, but no *energie* in it. And even the very word [of *diviſion*] comes to as much. *Dividing*, implies *skill* to hit the *joynt*, right: For, that, is to *divide.* To cut at venture, quite beſide the *joynt*, it skills not where, through skin and bones and all; that, is to *choppe* and *mangle*, and not to *divide. Diviſion* hath art, ever. And this for GODS *diviſion*, the *diviſion of workes.* And ſo now you have all three.

We have ſet downe the order. Will you now reflect upon it a little, and ſee the *variation of the compaſſe*, and ſee how theſe *diviſions* are all put out of *order*; and who be in, and who be out at every one of them ? Firſt, whereas the *gift* and the *calling* are (and ſo are to bee) *Relatives*, neither without the other; There are men of no *gifts* (to ſpeake of) that may ſeeme to have come too late, or to have beene away quite, at the firſt of the *Spirits* dealing: No ſhare they have of it; yet what do they? Fairely ſtride over the *gifts*; never care for them; and ſtep into the *calling* over the *gifts*, and ſo over the *Holy Ghoſts head.* Where they ſhould beginne with the *gift*, the firſt thing they beginne with, is to get them *a good place.* Let the *gift* come after, if it will: or if it doe not, it skills not greatly. They are well : *they lye ſoaking in the broth*, in the meane time. This neglect of the *gift*, in effect is a plaine contempt of the *Spirit*, as if there were no great need of the *Holy Ghoſt.*

Thus it ſhould be: As one ſpeeds at the firſt diviſion, ſo he ſhould at the ſecond. If no *grace* from the *Spirit*; no *place* with CHRIST. If ſome *one*, but a *meane* one, let his *place* bee according. Hee with the *two mites*, not in the *place* of him with the *five talents* : (or as one well expreſt it) not *little-learned Aurelius, Biſhop* of *great Carthage*, and *great-learned Saint Auguſtine, Biſhop* of *little Hippo*. This is a treſpaſſe ſure, againſt the firſt *diviſion* : which reſpecteth not only the *gifts in ſpecie*, but in *meaſure* too. *Proportion* the *places*, to the *proportion* of the *gifts* : which *proportion* (wee know) is both waies broken, whether a low *gift* have a *high place*, or a *rich gift* be let lie in a poore *place*; contrarie to the minde of Christ, who would have the *degree* of the *place*, as neere as could be, to the *meaſure* of the *gift*.

There ſhould be but one God. In the Text, there is no more. But here is another. The *Apoſtle* calls him the God *of this world* : who hath his ἐνεργουμένους, who *works* too : 2 Cor. 4.4. and his *works* tend to *deface*, and *damnifie* the *Church*, all he may.

Nor, there is but one *Lord* here, to *divide places*. But by a *jure patronatus*, other Lords there are, that make *diviſions*, and *ſubdiviſions* of them : Of whom the poore *ſubdivided places* may ſay (with *Eſay*) O *Lord*, other *Lords beſides thee have had the* Eſay 26.10. *diſpoſing of us*.

So, there is but one *Spirit*. But, another *Spirit* there is abroad in the world. Hee that carried Christ up to the top of the *mountaine*, and talkt of *Tibi dabo*, as if he had *gifts* too. Matt. 4.9.

I ſhall be ſorry to make any other *diviſion* of *gifts*, than thoſe of the *Holy Ghoſt*. But, made it muſt be, which the world hath made, and makes daily; and makes more accompt of them, than of theſe here in the Text. And indeed, ſuch accompt, as the *Holy Ghoſt* may ſit ſtill, and keepe his *gifts undivided* well enough. The other *Spirit* divides other manner *gifts*, than the *Holy Ghoſt* hath any. The *gifts* of the *Holy Ghoſt* are *dona pectoris*, came out of the *breaſt* : You would thinke, the others come out of the *breaſt* too; but they come but out of the *boſome*. And in *ſpeculation* wee ſay, the *Holy Ghoſts gifts* are farre above theſe; but, in *practice*, they are daily found to be far above them in power. For, the Wiſe-man ſaith, *Dilatant viam hominis*, theſe *gifts* Prover. 18.16. have a power to *make away* through never ſo thick a preaſe; power, to make *any doore fly open* afore them. They ſpeake of *graces* : They make any, that come with them, more *gracious*, than theſe of Saint *Paul*. Nay, they will *diſgrace* them, and marre their faſhion quite.

But then thoſe *gifts* hold not of this *Feaſt*; not of *Pentecoſt*; but hold of the *Feaſt* of *Simon and Iude*, they. The Church hath joyned thoſe *two Saints, in one Feaſt* : And the *Divell* (in many things elſe, Gods *ape*) hath made a like joyning of his too, in imitation of the true. His *Simon*, is *Simon Magus*, not *Simon Zelotes*; and *Iude, Iudas Iſcariot, not Iudas* the *brother of Iames*; no kinne to him. *Simon*, he came off roundly, προσήνεγκε χρήματα, offered frankly, would come to the price. And *Iudas*, Act. 8.18. he would know *what they would give*, how *thankfull* they would be; and it was done, Matt. 26.15. and there goeth a bargaine. Theſe two are like enough to agree. And thus is the *Holy Ghoſt* defeated : *bought out*, He and His *gifts* by *Simon* ſtill. And thus is Christ betrayed in His *places*; and that, by *Iudas* ſtill. This wicked *fraternitie of Simon and Iude*, are the bane of the *Church*, unto this *day*. *Iudas*, that ſold Christ, like enough to make ſale of Christs *places*. *Simon*, that would buy the *Holy Ghoſt* (had He beene to be ſold) as like to buy out the *Holy Ghoſts gifts*, as the *Holy Ghoſt* Himſelfe. And this fault in the firſt concoction, is never after amended in the ſecond. For, with ſuch as theſe God will never co-operate : never comes there any fruit of ſuch. Enough, if any thing were enough. But thus Christs *places* goe *againſt* Christs *will*.

Thus have yee a *calling* without a *gift*. What ſay you now to a *gift* without a *calling*? 2 Thoſe, are not for the *Holy Ghoſt* : Theſe, care as little for Christ. Some ſuch there are; no man muſt ſay, but *gifts* they have, ſuch as they be : But they care not greatly for troubling themſelves with any *calling*. They are even as well without. *Hop up and downe* as *graſhoppers*, hither and thither, but *place* they will have none; yet their fingers itch, and they cannot hold them; doing they muſt be : and if they have got but the fagg end of a *gift*, have at the *worke*; be doing they will, of their owne heads (un-cald by any ſo, that have right to call :) And for default of others, even make no more adoe, but *call themſelves : lay their owne hands upon their owne heads* ; utterly againſt CHRISTS mind, and rule. And ſo over CHRISTS *head* they come, from the *gift* to the *worke*, without any *calling* at all.

3 Well in theſe two they have ſomewhat yet: Either a *calling* without a *gift*, or a *gift* without a *calling*. What ſay you to them, that have neither ; but fetch their run for all that, and leape quite over *gift* and *calling*, CHRIST and the *Holy Ghoſt* (both) and chop into the *worke* at the firſt daſh ? That put themſelves into buſineſſe, which they have neither *fitneſſe for*, nor *calling to* ? Yet no man can keepe them, but meddle they will, and in *Church*-matters ſpecially : there, ſooneſt of all : And print us *Catechiſmes*, and compoſe us *Treatiſes* ; ſet out *prayers* and new *Pſalmes*, as if every forrenner were free, and might ſet up with us. *Good* LORD, *what the poore Church ſuffers in this kind !*

4 Yet have you a fourth, no leſſe ill than any of theſe. And theſe be ſuch as have *gifts* and *callings* both, it cannot be denied ; yet fall ſhort at the *worke* : *Worke* not at all. *Wrap up their talent : fold it up* fairely *in a napkin, and lay it by them*. Let their *calling lie fallow* : get them into *Ionas gourd*, and ſit gazing there ; or into *Ezekiels caldron*, and lie *ſoaking* there. *Worke* who will, and *worke* GOD in whom Hee will ; in them He ſhall *worke* nothing: Nothing (ſo) to any publike good. Theſe have great accompt to make to GOD, for thus treading under their foot His *diviſion* ; Nay, to all three : to CHRIST alſo for the contempt of His *calling* ; and to the *Holy Ghoſt* too, for burying His *gifts*.

Luk.19.20.
Ion.4.9.
Ezek.11.3.

So have you [1] a *calling* and no *gift* ; [2] a *gift*, and no *calling* ; [3] neither *gift*, nor *calling*, but *worke* for all that ; [4] both *gift*, and *calling*, and no *worke* not for all that. All awry ; all in *obliquitie*, for want of obſerving the *order* here eſtabliſhed. Theſe *obliquities* to avoid.

III. The *Trinitie* actuall.

1 *Dividing*.

2 *Manifeſting*.

It is the will of GOD, that this *Trinitie Reall* ſhould meet, and grow into *Vnitie*, as the *Perſonall* it ſelfe doth: that ſo this here, on *earth* beneath, may grow, and be conformed to that there, in *heaven* above. The former *three diviſions*, in the former three Verſes, all meete in the *Vnitie*, and *manifeſtation*, in this fourth Verſe : which is the *Spirits Vnitie*. And ſo come we now about to the *Spirit* againe. For, all this *dividing* is not enough : But when, the *doles* and *diviſions* of all *three* is done, then beginnes the *Spirit* anew. For, theſe muſt not be concealed, but be all *manifeſted*. And that muſt be by the *tongues* of this *day*. Which is it, that giveth the *Holy Ghoſt* a more ſpeciall intereſt than the reſt, and makes the Feaſt to be His. For hitherto, they, had as good a part as He.

If you marke it, *dividing* and *giving*, is a kind of *inſpiring*, or *breathing in* ; *uttering* and *manifeſting*, a kind of *breathing out* againe of that was *inſpired*. And theſe two are two naturall and kindly acts of the *Spirit* in us, By *Breathing in*, to receive ; by *breathing out*, to *utter* it out, or *manifeſt* it.

And it hath good coherence, and followes upon the *worke* well (this *manifeſtation*.) For, every mans *worke* is to make him manifeſt. No better way to take true notice of any, than by it. It is not *Loquere* ; it is *Operare, ut te videam*. CHRIST ſaith not *auribus* or *ſermonibus* ; but *Operibus credite* (that is) *oculis credite*. For, *workes* be manifeſt and may be ſeene.

Ioh.10.38.

It followes well likewiſe upon *diviſion*. For, 1. Firſt, *diviſion* doth make *manifeſt*. Things that are propounded in groſſe, *eo ipſo* are obſcure ; and are therefore *divided*, that they may more diſtinctly, and plainely appeare. 2. And ſecond, *manifeſtation* it ſelfe is nothing but *dividing*. For, what is *divided* unto us by the *three Perſons*, it is required, that we ſhould *divide unto others* ; and our *dividing* it among others, is that, which here is called *manifeſting*. That which we *receive*, when we make *manifeſt*, we are ſayd to *divide*, and to diſtribute that which came unto us from the former three *diviſions*.

1 Pet.4.10.

But this is ſure without *manifeſting*, all *diviſions* availe nothing, all the πολυποίκιλος χάρις, all the *manifold varietie* of the *graces* are to no purpoſe, no more than a treaſure divided into never ſo many bags, if it be hidden and not *manifeſt*, is to any profit, or any the better for it. Nay it holds in all three. 1. In the *gifts*. We are not to rake them up, but to ſtirre them up, and make them burne. 2. In the *calling*. We are not to be aſhamed of it, but to profeſſe it manifeſtly, as he did, *Non me pudet Evangelii*. Rom.1.16. 3. In the *worke*. We are not to *worke* inward, in a back-roome; but to open our ſhop, ſet out our wares and utter them. *Divided* and not *manifeſted* (that is) the *tongues* are *cloven*, but they have no *fire*; nothing to give *light* by. And *light* it is that maketh *manifeſt*. Which *light* is not to be *hid under a buſhell*, but to be *ſet upon a candleſtick*; Matt.5.15. or (as this Feaſt gives) not to be kept in the ſhadow, but brought out into the Sunne; the bright and *White Sunne* of this Day.

3 *Profiting.*

Manifeſted then. And why? For μηδὲν εἰκῇ, nothing is to be done in vaine: but in *vaine*, if to no *end*. To ſome end then. For πάντα πρὸς τί: and πρὸς is here in the Text. It fals not into a wiſe man (much leſſe, into the *onely wiſe* God) to keepe all this *dividing* and *manifeſting*, and all to *no end*. To know that *end* then, that we runne not in vaine, labour not in vaine, have not the *gifts*, take not on us the *calling*, doe not the *works* in vaine, *receive not the grace of* God *in vaine*, nay, *receive not our owne ſoules in vaine*. 2 Cor.6.1. Elſe, we fall upon the other capitall *error*, about *Omega*, about our *ultimus finis*. To know our part then. For, *Ignoranti quem portum petat, nullus ſecundus eſt ventus, He that knowes not whither he is bound, no wind in the skie is good for him*. To know our end then, whither to referre all. The *gift* is for the *calling*, and they both for the *worke*, and they all three are for *manifeſtation*.

But then take heed of making *manifeſtation, the end of it ſelfe*, and goe no further. There are that make that their end; that doe it, φαινοπροσωπεῖν (the *Apoſtles* word) to make a faire ſhew, to ſpread their feathers is all the uſe ſome have of their *diviſion*. Christs kindred would have made it Christs *end*, and ſhouldred him forward to it: If you can doe, *as they ſay you can doe*, then get you up to *Hieruſalem*, ſeeke to *manifeſt* your ſelfe there, that you may be knowen for ſuch: Winne credit, and become *famous*. Ioh.7.3. But Christ came to another end. And the Chriſtians rule is, *Nothing for vaine-glorie*, either by provoking, or by emulation. It is but *Omicron*, this: it is not *Omega*.

Wherfore then are we to *manifeſt*? Πρὸς τὸ συμφέρον: here is our part; this is our end, to *profit* withall. Whether *Paul*, *Apollo*, or *Cephas*; whether *gifts*, *places*, or *works*, all are for this. This, is the end of all.

Farre they are from this end, that have uſe of all three. But πρὸς συμφορὰν, *not* συμφέρον (that is) not to *do good*, but to *do a ſhrewd turne* withall, now and then. Nay, that will not ſticke to boaſt (one there was that did ſo; of whom the Pſalme, *Quid gloriaris?* Pſal.52.1. was made) how they are able to doe *one a diſpleaſure* by their *place*, and pay him home, if need be. As if *officium* came of *officiendo*, of ſtanding in another mans light, of doing other men hurt. Otherwiſe (I truſt) themſelves take no hurt by their *Offices*. But take this for a rule, the *Apoſtle* gives it two ſeverall times: *There is no power given to any to deſtruction*, 2 Cor.10.8. 2 Cor.13.10. or to doe harme; *for edification* it is, all that is; to doe good with, and therein to be made *manifeſt*. We may not hatch *cockatrice eggs* Eſay 59.5. to doe miſchiefe unto any, as they doe to ſuch as eate them.

But all πρὸς τὸ συμφέρον. It is a compound word, and we will take it in peeces. Firſt, φέρον, which is to 1 *bring*, to 2 *bring in*, to 3 *bring forth*, to 4 *bring with*. To *bring in*, what? *What profit is there* (ſaith the Pſalme?) Pſal.30.9. To bring in ſome *profit*. To *bring forth*, what? *What fruit had you* (ſaith the *Apoſtle*?) Rom.6.21. To *bring forth* ſome *fruit*. To *bring with it*, what? *That I may receive mine owne with advantage* (ſaith Luke 19.23. he that gave the *Talents*:) To bring with it ſome *advantage*. Away withall (ſaith *Elihu* in *Iob*) of which it may be ſaid, *it did me no good, no good came of it*. Iob 33.27. ולאשזא לי These ſame *vana & non profutura* away with them (ſaith *Samuel*) never look after them. 1 Sam.12.21. But what ſaith God by His *Prophet*? *Ego ſum Deus tuus docens te utilia*: He teacheth us nothing, but that which will *doe us good*. Eſay 48.17. And what by the *Apoſtle*? *Theſe things are good and profitable for men*, Tit.3.8. when he was in the Theme of *good works*. For, as we are forbidden to hatch *cockatrcice eggs*, things that will doe harme: ſo are wee alſo in the ſame place, to *weave ſpiders webs*, things very finely ſpun, but for no bodies wearing; none the better for them. Our ἐνεργήματα muſt be εὐεργήματα, *workes* tending to *profit with*, elſe are they not the *right workes*. Eſay 59.5.

But φέρειν is not enough; *to bring in*. *Bring in*, *Bring in*, cries the *horſleeches two daughters*, till their skin crack: But it is only for themſelves; and that is not the right. For, it is not *ſingulare commodum* (this profit) our owne private gaine. Here is yet another part. Here is σὺν (that is) *con*, which ever argues a *communitie*; a *profit redounding to more than our ſelves*. For, συμφέρειν properly is *collatitium*, where there be a great many; bring every one his ſtocke, and lay them together, and make a common banke for them all. Iuſt as doe the *members* in the naturall body. Every one conferres his ſeverall *gift*, *office*, and *worke*, to the generall benefit of the whole. Even as they did in the Law. Some offered *gold*; and others *ſilke*, others, *linnen*; and ſome, *goates haire*; and all to the *furniture* of the *Tabernacle*. And ſemblably we to lay together all the *graces*, *places*, *workes*, that we have, and to imploy them to the advancement of the *common faith*, and to the ſetting forward of the *common Salvation*. Prov. 30.51.

For, the *common Salvation*, is the *profit* here meant. The *Apoſtle* himſelfe ſaith it plainely; *not ſeeking mine owne profit or benefit, but the profit of many*. And how? that they may have lands or leaſes? No: But that they may be *ſaved*. Which is the true *profit*, redounding of all theſe, and which in the end will prove the beſt profit: which if any attaine not, *What will it profit him, if he winne the whole world?* To which port we be all bound: to which port, GOD ſend us. 1 Cor.1.33. Matt. 16.26.

And into this, as into the maine *Ciſterne*, doe all theſe *diviſions*, *manifeſtations* and all run and emptie themſelves. All *gifts*, *offices*, *workes* are for this. Yea the *bleſſed Trinitie* it ſelfe, in their *dividing*, doe all aime at this. And, this attained, all will be to *Pax in terris*, the quiet and peaceable ordering of things here on earth; and to *Gloria in excelſis*, the high pleaſure of Almighty GOD.

So come we about, and returne againe to the firſt point, we began with (that is) to
the *bleſſed Trinitie*. *From them* are theſe: and if *from them*, *for them*; if *from their grace*,
for *their glorie*: the *glory* of them that *gave*, *ordered*, and *wrought*: *Gave* the *gifts*
to us; *ordered* the *places* for us; *wrought* the *workes* in us. If we, the *profit*;
they, the *praiſe*: the rather, for that even that *praiſe* ſhall redound
to our *profit* alſo: the higheſt profit of all, the gaining of our
ſoules, and the gayning of them a reſt in the heavenly kingdome with all the
three Perſons.

(⁂)

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SERMONS PREACHED VPON THE FIFT *Of* Auguſt.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT RVMSEY, ON THE V. OF *AVGVST*, *AN. DOM.* MDCVII.

(⁂)

II SAM. Chap. XVIII. Ver. XXXII.

Cui reſpondens CVSHI, &c.

And CVSHI *anſwered, The enemies of my Lord the King, and all that riſe againſt Thee, to doe Thee hurt, be as that young man is.*

THAT *yong man* was *Abſalom:* And hee was now *hanging upon an oke, with three darts through him. Like him* doth *Cuſhi* wiſh, *all may be,* that doe as he did (that is) bee the *Kings enemies,* and riſe up againſt him. For, I finde in the Text a dangerous treaſon plotted againſt *King David:* plotted, but defeated; and *Abſalom* the author of it, brought to a wretched end. Good newes therof brought by *Cuſhi* that ſaw it. And that good newes heere concluded with this wiſh, *That all the Kings enemies may ſpeede no better;* no otherwiſe than hee ſped. For all the world, like glad tydings doth this Day affoord us, in a like memorable example of GODS juſt proceeding, againſt a couple of like treacherous wretches.

A barbarous and bloudy reaſon they imagined againſt our Soveraign. God brought their miſchiefe upon their owne heads, *Et facti ſunt ſicut Abſalom.* And we are here now to renew with joy, the memorie of theſe glad tydings; and withall, to pray *Cuſhi*'s his prayer, and all to ſay *Amen* to it, That the like end may ever come to the like attempts. Laſt yeare we changed but one word; *David* into *Iames*: we change no more now, but the number; *one*, into *two*. *The enemies of my Lord, be as that young man*, ſaith *Cuſhi*. Say we, *The enemies of our Lord, be as thoſe two young men* were; thoſe two *bre-*

Gen. 49.5. *thren in miſchiefe*: I will not doe them that honour, to name them; no more than *Cuſhi* did him here.

The words we reade, as a *prayer*; they may alſo be read as a *prophecie*: Either, *Let them be*; or, *They ſhall be as that yong man is*; (for, the verbe is the future tenſe.) They have no other way, in *Hebrew*, to expreſſe their *Optative* but ſo: that hard it is, many times, to ſay whether it be a *prayer*, or a *prediction*, that ſo runnes in the future; and, for ought I know, it muſt bee left to the diſcretion of the Tranſlator, to take which hee will, ſince it may be both. As, *Pſal.* 21. either *the King ſhall rejoice*, by way of *foretelling*: or, *Let the King rejoice*, by way of *wiſhing*. The ſure way is, to take it both wayes: ſo, we ſhall be ſure not to miſſe *Cuſhi's* meaning. And ſo will we doe (for ſo we may doe) even take it both waies; for it is both: both a good *prayer*, and a true *prophecie*. And *prayer* and *prophecie* ſort well together: Ὃ τις βούλεται τοῦτο ϗ οἴεται (ſaith the *Philoſopher*:) *Affectiones facilè faciunt opiniones* (ſaith *the Schoole man*.) Our *wiſhes* we would alwaies have *ominous*, and our *prayer* turne into the nature of a *prediction*; what we pray for rightly, we would gladly perſwade our ſelves, ſhall be certainly.

The Diviſion I. Of this propheticall prayer then. 1 As a *prayer*, firſt: 2 then, as a *prophecie*. Prayer is of two ſorts: 1 *for*, or 2 *againſt*. As, 1 *for good*: ſo, 2 *againſt evill*; both, *things* and *perſons*. This is *againſt*, a kinde of prayer; indeed, an *imprecation*. Two things give forth themſelves in the prayer: 1 The *parties*, againſt whom it is; 2 and the *wiſh* it ſelfe, what it is. The *parties*, are 1 firſt the *Kings enemies*: 2 then, *thoſe that riſe up againſt him* (that is) the *Kings rebells*. Two diverſe kinds: neither, ſuperfluous. For,

Verſe 20. there be no *tautologies* in *Scripture*: no doubling the point there, but with ſome advantage, ever.

The wiſh is, that *they may be as Abſalom*. And two things are in that *wiſh* (if we mark them well:) 1 *Be, as he*; (that is) not periſh onely (that, is not all) 2 but *periſh*, and *ſo periſh as he* did. How was that? *Vidi Abſalom pendentem*; and ſo *hanging yet alive, thruſt through with three darts*. *As he*, in his *end*: *as he*, in the *manner* of his end. That the *heads* that contrive, may *hang* as high as his: and the *hearts* that effect, be *thruſt through* as his was: *thrice* through, though once would ſerve.

II. And when we have done with it, as a *prayer*, then will we begin with it, as a *prophecie*. That, ſo he wiſhed: and that, as he wiſhed, ſo he foretold: and as he foretold, ſo it came to paſſe. All *that roſe* after, fell as faſt as they roſe; *Et facti ſunt ſicut puer iſte*.

III. Laſt of all, that this *prayer* or *prophecie*, is not pent or ſhut up in *Davids* dayes; not to end, with him. It reacheth unto theſe of ours: hath his force and vigor ſtill; hath and ſhall have, unto the worlds end. God heard him praying, and inſpired him propheſying. As it came to paſſe in *Abſalom*, ſo did it in thoſe that roſe after him: that roſe againſt *David*, that roſe againſt many others ſince *David*, and namely, againſt ours. So it hath beene hitherto: and ſo ever may it be. *Cuſhi*, not onely a *Prieſt*, to pray that ſo they be; but a *Prophet*, to foretell, that ſo they ſhall be.

Fiant

I.
Of the Text as *a prayer againſt, or curſing.*

F*iant ſicut Abſalom*, is a *prayer* (and which more is) an imprecation. Before we pray it, it wil not be amiſſe, to enquire, whether we may lawfully pray any ſuch, or no. I move it, becauſe of ſome ſo tender-hearted men, that they can by no meanes brook or endure any imprecation; to wiſh any ſo evill, as to pray they may come to an evill end. It is nothing fitting (as well ſaith *Saint Iames*) that *with the tongue we ſhould bleſſe* GOD, *and with the ſame, wiſh evill to man*. It is *Balaams* office, *Veni & maledic*; and who would ſucceed him in his office? It is *Shimei*'s practice; and who would be like him? And this is *Cuſhi's* prayer. like himſelfe: Some would have him an *Æthiopian*; but, ſome black ſwart fellow, as his name giveth.

Iam 3 9.
Num.22.6.
Chap.16.13.

Againe, theſe were Iewes all; wee are *Chriſtians:* wee have a charge given us, by *Saint Paul* not to doe it: not to them, that doe us hurt; *Bleſſe them that perſecute you*; *bleſſe* (I ſay) and *curſe not*. We have a patterne ſet us, by *Saint Peter*; of Him, *qui cum malediceret non, &c.* that wiſhed not their evill, that both wiſhed, and did him all the evill they could, both in deed and in word.

Rom.12 14.
1 Pet.2.23.

And this I know: yet is not all this ſo peremptorie, but that, notwithſtanding even all this againſt ſome, in ſome caſes, ſuch *prayer* hath beene, and may be uſed. May be? nay, ought to be otherwhile. For, ſuch may the perſons be, as *Saint Peter* calleth ſome, *maledictionis filii:* and their facts ſo execrable, as GOD Himſelfe commanded *Moſes*, to goe up into the mount *Ebal*, and there, againſt twelve ſundry ſorts of ſuch, pronounce *maledictus*. Even as we ſee, the *Serpents* ſinne was ſo exorbitant, as it drew a *maledictus*, even from GODS owne bleſſed mouth. It is not good then, to be nice or tender in this point; nor I would not wiſh men to be more tender or pitifull, than GOD: whoſe doing of it ſheweth us it ought to be done. For to beginne with the *laſt* (of *Chriſtians*;) He that gave us the charge (*Saint Paul*) for all his charge given, we know what he did to *Elymas*. And he that ſet us the patterne (Saint *Peter*) for all his patterne ſet, we know he uſed it againſt *Simon Magus*. And for the other: it is not *Balaam* onely but even *Moſes*, as *milde a man*, as ever the earth bare, you may read, that he came to it though, *Num.* 16. Neither was it *Shimei* onely, but *David* too (though a gratious and gentle *Prince*, may *Shimei* well ſay: yet) what a *Pſalme* of imprecations hath he penned! I meane the CIX. *Pſalme*. It was thought, by our *Fathers*, that there was not a more heavy or bitter curſe could be wiſhed to any, than to ſay *Deus laudum* upon him, which is the beginning of that *Pſalme*. Neither was it *Cuſhi* with his ſwart colour onely, but an *Angel* as bright as the Sunne, even the *Angell of the Lord*, that curſeth (himſelfe) and giveth an expreſſe warrant to *curſe the inhabitants of Meroz*. But what ſpeake we of Saints, or *Angels?* CHRIST Himſelfe doth it in the Goſpell, as appeareth by His many *Væ's*. Yea, GOD Himſelfe (we ſee) *Gen.* 3. againſt the *Serpent*, and his whole brood. What the Saints, *Angels*, GOD Himſelfe have done, may be done, I truſt. It may be done then, *licet*; and ought to be done ſometimes, *oportet*; and in this very caſe, it ought and muſt; a neceſſitie lyeth upon us, we cannot chooſe but doe it. For pray we muſt *for the Kings ſafety*; *Cuſhi*, and all good ſubjects: but, for his ſafety we cannot pray, but we muſt (withall) for the overthrow of his under-miners. *Pro* includeth *Contra*; if for him, then againſt his foes. If wiſh him to *riſe*, and *ſtand upright*, then, them to *fall and become his foot-ſtoole*. So that (if all be well weighed) it is not voluntarie; it is even wrung from us.

2 Pet.2.14.
Deut.27.13.
Gen.3.14.
Act.13.10.
Act.8.20.
Num.12.3.
16.15.
Iud.5.23.
Luk.11.43.
Gen.3.14.
Pſal. 110.1.

And that indeed is the only *caveat*, that it be not voluntary: that we be drawn to it hardly, and uſe it not, upon every ſlight, and trifling occaſion, againſt every thing that croſſeth our humor; but, when the foulneſs of the fact ſeems to exact it: and that *caveat* is not amiſſe. I like well of the *Hebrew* proverb: (*Garizim* is the mount where they *bleſſed*; *Ebal*, where they gave the *curſe*:) they ſay, *We muſt creep into Ebal, and leape into Garizim* (that is) be ſwift to one and ſlow to the other. We are then not to forſweare going into mount *Ebal* utterly; but to be well adviſed, yer we goe into it. To Num 22. doe it, but not to doe it, *where God bleſſeth*: which *Balaam* was ſtill itching to doe. The *cauſe* it is, which maketh the curſe fall; otherwiſe, if it be cauſeleſſe, it will not light but flye over, as a bird. Therfore, to know well, both men and matter, againſt whom we let it flye. And we cannot better know them, than if we take our light from GOD: if we doe it, but where, and when, and for what, GOD doth it, we need not be ſcrupulous: never feare to follow, where He goeth before us. And, by the grace of GOD, we will be well ware, not to wiſh ought to any, in this point, but ſuch, as ſhall have warrant even from GODS owne mouth.

1 The *parties* curſed. The ſpeciall point of advice thus being, to know the parties well, againſt whom we ſend it forth, it will concerne us (and our next point it muſt be) to take perfect notice of theſe men. They offer themſelves to us, in two termes: 1 *The enemies of the King*; 2 *They that riſe againſt Him*: joined here, and as here, ſo in ſundry other places: *Pſal*. 3. 1. *Pſal*. 59. 1. *Pſal*. 44. 5.

1 The *enemies* of the King. * Pſal. 55. 12. The word *Enemie* is by *David* himſelfe, gloſſed * *Pſal*. 55. It was not an *enemie did it to me* (meaning, *a knowen, open, profeſſed enemie*;) *for then* (ſaith he) *I could have beene provided for him*? ſo may we take it.

2 Thoſe that *riſe againſt him*. The other of *riſing againſt*, the phraſe is firſt uſed of *Cain* (and lightly, the firſt phraſe is the *key* of the reſt) when *Abel* and he were in the field together walking, it is ſayd, *Cain roſe up againſt him*, and knocked him on the head: So is meant, of ſuch Gen. 4. 8. as keepe their malice ſecret, to doe one a miſchiefe ſuddenly. And the next time it Num. 16. 2. is uſed, is of *Core*, and his *Complices*: of them, it is ſaid (*Num*. 16.) *They roſe up againſt Moſes*. In the former of *Cain*, it is *treacherie*: in this latter of *Core*, it is plaine *rebellion*. In a word: all that *riſe againſt*, are *enemies*; but not backward. For, *enemies* may be ſuch, as ſtand on even ground; as one *King*, or *State*, with another, *Riſing*, in proprietie of ſpeech, is of ſuch, as are of inferiour place, and yet *lift* themſelves *up*, againſt their lawfull Superiours. In the end, both prove *enemies*, and doe the part of *enemies*: but, the former have many times no bond of allegiance; the latter ever have.

1 Pet. 4. 12. We may not ξενίζεσθαι (to uſe Saint *Peters* owne phraſe) *thinke it ſtrange*; that both theſe ſorts, *Kings* have them; Yea, though they be good Kings (as was *David*) yet Pſal. 3. 1. that they have them. Heare *David* himſelfe ſpeake: *How are mine enemies increaſed! many are they that riſe againſt me*. Neither the place of a *King*, nor the vertue of a good *King*, could quit him, but he had both. He had *enemies*: *Iſhboſheth, Hanun, Hadadeſer*, the *States* of the *Philiſtins*. He had thoſe that *roſe* againſt him: *Abſalom, Achitophel, Amaſa*, heere: *Sheba, Adonia, Ioab*, afterward; he had both. And let us not ξενίζεσθαι, *thinke* this ſtrange, ſince CHRIST Himſelfe; yea, ſince Pſal. 92. 9. GOD Himſelfe hath them too. For, *lo Thine enemies ô* LORD, *lo thine enemies, and thoſe that riſe up againſt Thee* (it is the XCII. *Pſal*.) That we may ceaſe to marvell, that Kings have them; or thinke, it is, becauſe it is not as it ſhould be. Be they ne- 1 Sam. 13. 14. ver ſo, as they ſhould; be they, as *David, according to* GODS *owne heart*; nay, be they as CHRIST, as GOD Himſelfe; both theſe they ſhall have. Let not this make us ſtumble, but that we may goe forward.

Of theſe two then, if wee ſhall fit our ſelves to the preſent, wee ſhall not need to ſpeake of the one ſort, of *enemies*. The *King* hath none: No *King*, nor *State*, profeſſe themſelves for ſuch; nor never may do. The latter, it ſhall not be amiſſe to ſtay a little, and looke better on, who they be. This dayes perill was; all his perill, both in *Auguſt*, and *November*, is from them, that (like *Cain*) *riſe up againſt him*. A King by na- Pro. 30. 31. אלקום ture is *Rex Alkum*, ſaith *Salomon*, *Pro*. XXX. One, *againſt whom there is no riſing*: So Heb. 13. 17. GOD would have it. *Subjects* (ſaith the *Apoſtle*) to lye downe before them: *riſing up againſt*, is cleane contrarie to that; and ſo, contrarie to GODS will: He would have no *riſing*. The *thought* to riſe (*voluerunt inſurgere in Regem*) is ſayd, of *Bigthan* and

Thares, two of *Ahaſhuerus* chamber (marke that *voluerunt inſurgere*) was enough, to attaint them: the *riſing* but of the *will*, to bring them to the *gallowes*. Nor the *tongue* is not to *riſe*, or lift up it ſelfe: *Core* did but *gaineſay*; his tongue was but *up*, and he, and all that took his part, periſhed in their gainſaying, *the gaineſaying of Core*. But chiefly none, either (with *Iudas*) to *lift up his heele, to betray*; or (with *Cain*) to *lift up the hand*, to do violence. No *partie*, no *part* of any partie, to *riſe againſt the King*. Yet, *riſe* they will, and do: both the *thought* ſwell; and *exurgent è vobis* (ſaith the Apoſtle) *perverſè loquentes*, yea, and *perverſa facientes*; lewd *ſpeech* uſed, and worſe than ſpeech, preſumptuous *deeds* too.

Eſter 2.12.
Iude 11.
Ioh.13.18.
Gen. 3.
Acts 20.10.

Now of theſe, that thus riſe, two ſorts there be: For, either they riſe againſt the very ſtate it ſelfe of *Kings*; the very authoritie, they exerciſe (that is) would have no *Kings* at all; ſaying with them, *Quis eſt Dominus noſter, Who is Lord over us* (as much to ſay, as by their good will, none:) Or ſuch, as only riſe againſt their perſons, as he in the XX. *Chapter*, what ſayd, *We have no part in David*; and they in the *Goſpell*, that ſay, *Nolumus hunc, We will not have this man*. *Rule*, they would not have quite taken away, but *not this perſon*, to rule over them.

Pſal.12 4.
Chap.20.1.
Luke 19.14.

Of the firſt ſort of theſe *riſers*, are the *Anabaptiſts* of our age; by whom, all ſecular juriſdiction is denied. No Law-makers they, but the *Evangeliſts*: No courts, but *Preſbyteries*: no puniſhments, but *Church-Cenſures*. Theſe, *riſe* againſt the very *eſtate* of *Kings*: and that ſhould they find and feele, if they were once growen enough to make a partie.

A ſecond ſort there be, that are but buſtling themſelves to *riſe*; not yet riſen; at leaſt, not to this ſteppe: but in a forwardneſſe they be; proffer at it, that, they doe. They that ſeek to bring *paritie*, not into the common-wealth by no meanes; but onely into the *Church*. All Pariſhes alike, every one abſolute, entire of it ſelfe. No dependencie, or ſuperioritie, or ſubordination. But, this once being had, doe we not know their ſecond poſition? Have they not broached it long ſince? The *Church* is the *houſe*; the *Common-wealth*, but the *hangings*. The hangings muſt be made fit to the houſe, that is, the *Common-Wealth* faſhioned to the *Church*: not the houſe, to the hangings: No, take heed of that. And when they were taken with it, and charged with it, how ſleightly in their anſwer do they ſlip it over? Theſe, when they are got thus far may riſe one ſtep higher: and as *Aaron*, now muſt not; ſo (perhaps) neither muſt *Moſes*, then, exalt himſelfe above the Congregation, ſeeing that *All* GODS *people are holy, no leſſe than he*.

Num.16.3.

Theſe two riſe againſt their *States*. Againſt their *perſons*, two other ſorts of perſons, both diſcontented. 1 But the one was, of *ambition*: as *Abſalom* heere, that thought it was wonderfull great pitie, that all cauſes were not brought before him, conſidering how able a man he was for it, and the *King* being negligent in looking to his Subjects griefe. But, when he *ſpread a tent aloft*, and did you know what, not to be told, and that in the *ſight of all Iſraël*; Sure, he that could commit that villanous act, in the eyes of all *Iſraë* He that could charge *Huſhai*, as with a foule fault, for *forſaking his friend*, himſelfe; then being in armour againſt his owne Father, was not ſo very fit a man to *do juſtice*. No matter: ſo he tooke himſelfe; that was enough, to *riſe*. 2 The other, out of *revenge*: the caſe of *Bigthan* and *Thares* (and of our two, as is thought.) They were *angrie* at ſomewhat, it is not ſaid what, nor it skills not what, but, *voluerunt inſurgere*, riſe they would for it (that they would.) Theſe did not wiſh government quite taken away: onely the Kings perſon they heaved at; Him, for ſome purpoſe, they muſt needs have out of the way.

Chap.15.2.
Chap.16.22.
Chap.16.17.
Eſter 2.21.

By this time we know thee parties reaſonable well. Be theſe they whom GOD, *Angels*, and *Saints* hold for *execrable*? They, whom *Cuſhi* may pray againſt, and we with him? Theſe be they. It was *Core*, one of the crue, againſt whom *Moſes* prayed, they might *be viſited with a ſtrange viſitation*, and not dye *the common death of other men*. No more he did. It was *Achitophel*, another of them, againſt whom *David* penned the *Pſalme* of bitter imprecations. They of *Meroz*, whom the *Angell* giveth warrant, and charge both, to *curſe*; wherefore was it? Becauſe *they came not to helpe*

Num.16.29.

helpe the LORD, that is, *Debora*, the Lords Lievtenant, againſt the forces of *Madian*.
If to be *curſed*, becauſe they layd not their hand to *helpe* Him, much more (I
trow) if they would ſeeke to lay their hands on him, to miſchiefe and make him away.
Mar.14.21. It was *Iudas*, he was one of theſe, againſt whom CHRIST cryed *Væ per quem*.
Gen.3 14. And it was the *ſerpent*, whom GOD curſed: and why, what was his fault? What, but
that he ſought to withdraw our parents from their due ſubjection; to riſe againſt
GOD, to be GODS themſelves, and never acknowledge Him, or any, for their Superiour.
Theſe be they (certainly) againſt whom (GOD, *Angels*, and *Saints* approving
it) we may ſay *Cuſhi*-his prayer, every ſyllable of it. May? nay, ought; are even
bound to it. Yet, to give full ſatisfaction; that there be no ſtriving, but that all may
ſay *Amen* to it, it ſhall not be amiſſe, if I may, with your good favour, lay before you
ſome reaſons, and thoſe ſo enforcing, that we ſhall hold our ſelves ſo bound, as that
we cannot avoyd, but yeeld to it. I care not much, if I keep the number of *Abſaloms*
The *reaſons* of this *curſing*. *darts*: they are *three*.

1 Becauſe the *enemies* of *God*. Iud.5.31.

Firſt, I hold it for cleere, if we knew any were GODS *enemie*, we would none of
us make any queſtion, but ſay (with *Cuſhi*, we need not, it is ſet downe to our hands)
So periſh all thine enemies ô LORD. So? how? *Even as Siſera*: little difference, in effect,
betweene him and *Abſalom*. *Siſera* periſhed with *a nayle driven into his head*:
Abſalom, with a *dart* thruſt through his heart. To the *enemies of* GOD, you ſee, we
have warrant. But, they that riſe againſt the *King*, are GODS *enemies*: for, GOD
and the *King* are ſo in a league, ſuch a knot, ſo ſtraight betweene them, as one cannot
be *enemie* to the one, but he muſt be to the other. This is the knot. They are, by
Exod.4.20. GOD, of or from GOD, for or in ſtead of GOD. *Moſes rodde*, GODS; *Gideons*
Jud 7.20. *ſword*, GODS; *Davids throne*, GODS. In His place, they ſit; His Perſon, they repreſent:
1 Chro.29.23. Pſal.82.6. they are taken into the fellowſhip of the ſame name; *Ego dixi*, He hath ſaid
it, and we may be bold to ſay it, after him, They are GODS: and what, would we
more? Then, muſt their enemies be GODS *enemies*. Let their enemies know then,
they have to deale with GOD, not with them; It is His cauſe, rather than theirs:
they, but His agents. It ſtandeth Him in hand; it toucheth Him, in honour. He
can no leſſe, than maintaine them, than hold their enemies, for His owne. Saint
Rom.13.2. *Paul* is plaine, *He that reſiſteth them, reſiſteth God*: he that, the *regall power*, the *divine*
ordinance.

The enditement was rightly framed (in judgement of all Writers) though it were
1 Reg.21.13. miſ-applied, *Naboth maledixit Deo & Regi*; *Naboth* did neither, therefore it was evill
applied; But, if he had done the one, he had done the other: and ſo it was truly framed.
Even as he in the new *Teſtament* framed his confeſſion aright, *I have ſinned againſt
Luke 15.18. heaven and againſt thee*. For, no man can treſpaſſe againſt a lawfull ſuperiour,
but withall he muſt do it *againſt heaven* firſt; and ſo he muſt confeſſe, if ever he have
his pardon for it.

But, there is no more pregnant reaſon to prove, *Gods enemies* they be, theſe that
Chap.20.1. *riſe* againſt *Kings*, than this; ye ſhall obſerve ſtill they are called the ſonnes of *Belial*,
Belial Gods profeſſed *enemie*. *Sheba* is ſo called in expreſſe termes, in the next *Chapter*
ſave one, that *roſe up againſt David*. And indeed, what was the drift of the firſt tentation,
but onely to have made *Adam* and *Eve* the adopted children of *Belial*, that is,
1 Chro.12.18. to bee under *no yoke*? not GODS; much leſſe, mans; to brooke no ſuperior. They
are all his, by adoption, that carrie ſuch minds. It cannot otherwiſe be. And if it were
the *Spirit of* GOD, that fell on *Amaſa* when he ſayd, *Thine are we ô David, and on thy
ſide thou ſonne of Iſhai*: what ſpirit could it be but of *Belial*, or whoſe ſonne *Sheba* but
his, that cryed, *We have no part in David, nor any portion in the ſon of Iſhai?* If it were
1 Cor.2.15. the *finger of* GOD that touched their hearts that went after *Saul*, their lawfull Liege
Lord: whoſe *claw* muſt it be, the print whereof was in theirs, who *roſe* and went againſt
him? Whoſe but *Belials*? *Et quæ conventio* CHRISTI *& Belial?* CHRIST
and *Belial* ſo out, ſo at odds, that no hope of ever agreeing them: Now then being
the ſonnes of *Belial*; and they, and *Belial* their father, GODS *enemies*, make we any
doubt, but we may ſay after the *Holy Ghoſt, So periſh all thine enemies O Lord?*

This

2 The enemies of *Mankind.*

Gen.3.14, 15.

Rom.13.4.

Gen.10.9. Hab.1.14.

The one might bee enough. But there were *three darts* in *Abſaloms* heart; one would have ſerved the turne; ſo, this one would ſuffice, but I will caſt yet a ſecond, and third at them. If then ſecondly, we knew any that were not only *Hoſtis Dei*, but *hoſtis humani generis*, would we yet doubt to pray, he might *bee as Abſalom*? I truſt not: eſpecially, ſeeing we ſhould therein but follow GODS owne example. He curſeth the *Serpent*, even for this cauſe, that he was *enemie to the woman and all her ſeed*, and ſought the utter ruine of both. Thoſe that are ſuch, well may all men pray againſt them; for, at all mens hands, they well deſerve it. Now thus reaſoneth Saint *Paul. Rulers* not only come from GOD, but they come from Him in particular; *Tibi in bonum*, for *thy good*, whoſoever thou art. *Thy good*, thou Nobleman, thou Gentleman, thou Church-man, thou Merchant, thou Husbandman, thou Tradeſman: *Thy good*: (that is) for our good they come, and are ſent for all our good, for the generall good of us all. Vs all: nay, even of all mankind. Mankind ſhould be as a *Foreſt* (ſaith *Moſes*) the ſtrong beaſts would devoure the weake; as a *fiſh-poole* (ſaith *Abakuk*) the great fiſh devoure the ſmall, were it not for theſe. Without theſe, mankind could not continue. They then, that are enemies to them, mankinds enemies: and ſo, of the *ſerpents ſeed* certainly, to bee curſed with the ſerpents curſe, *conteratur caput eorum.*

1 Sam.15.17. 2 Sam.21.17. 5.2. Pſal.118.21.

Now then, of this great Monarchie of Mankind, of the whole world, the ſeverall Monarchies of the world are eminent parts. What the eſtate of *Kings* is, in the whole; that, is the perſon of every particular Prince, in his ſeverall ſoveraigntie: *David*, in his of *Iurie*: Ours, in His of Great *Brittaine*: the health and ſafetie of the Kingdome, faſt linked with the Kings health and ſafetie. *The Head of the Tribes* (ſo is *David* called;) *The Light of Iſraël*; *Tu paſces, The Shepheard of the flock*; The *Corner-ſtone* of the building. I will content me with theſe. If the *Head* be deadly hurt, I would faine know, what ſhall become of the *body*? If the *Light* be put out, is ought but darkeneſſe to be looked for in *Iſraël*? *Smite the Shepheard*, muſt not the *flocke* be in perill? If the *Corner-ſtone* be ſhaken, will not both the walls feele a wrack? Verily, all our weale and woe dependeth on their well-fare, or decay. Therefore bleſſe we them, and they that bleſſe them, be bleſſed; and they that ſet themſelves againſt them, accurſed, even with the capitall curſe, the *ſerpents*, all our enemie; as the firſt of all, ſo the chiefe of all, as from GODS owne mouth.

3 The Enemies of the *Church.*

Pſal.125.5.

Gal.5.12.

Eſay 49.23.

To theſe two I adde yet one more, and that by good warrant, both of the *Old* and *New Teſtament*. *Let them be confounded and turned backward* (ſaith the *Prophet*) *ſo many as have evill will at Sion*; *Vtinam abſcindantur* (ſaith the *Apoſtle*) *qui vos conturbant*. Againſt them well may we pray, that maligne the peace and proſperitie of the *Church*: in which and for which we and all the world to pray; as that, for which, all, world and all was made, and is ſtill upholden; For, were the *Church* once gathered, the world diſſolves ſtraight. GOD is too high (as for any our good, ſo) for any our evill or enmitie to come neere Him. He reckoneth of no enemies but His *Churches*. They, that perſecute her, perſecute Him; they that touch her touch the *apple* of His *eye*. Now they that are enemies to *David*, are enemies to *Sion*: ſo neere neighbourhood between *David* and *Sion*, the *King* and the *Church*, as there is between his *Palace* and the *Temple*, both ſtand upon two topps of one and the ſame *hill*. The King is *Nutritius Eccleſiæ*: If *enemies* to the *Nurſe*, then to the *Child*; it cannot otherwiſe be. Experience teacheth it daily, when the child hath a good nurſe, to take ſuch a one away, is but to expoſe the Child, to the evident danger of ſterving or pining away. I know not, men may entertaine what ſpeculations they will; but (ſure) *in praxi*, how much the *Churches* welfare hath gone by the good and bleſſed inclination of *Kings*, it is but too plaine. *Socrates* long ſince truly obſerved it, in the beginning of the fifth book of his ſtorie. Conſider me in the Common wealth of the *Iewes*, theſe foure *Kings* immediately ſucceeding each the other; *Iotham*, *Ahaz*, *Ezekia*, and *Manaſſes*: Conſider theſe foure Emperours in the Primitive Church, likewiſe in ſucceſſion; *Conſtantine*, *Conſtantius*, *Iulian*, and *Iovinian*: Conſider me here at home, the foure laſt Princes before his Maieſtie, and the waxing and waning, the alteration and alternation

tion of religion, under them; forward and backward, backward and forward againe: and tell me, whether the *King* and the *Church*, have not reference, as I ſayd; and whether the *Church* have any greater enemies than ſuch as alien the minds of Kings, and make them heavy friends to her welfare and well-doing. Of ſuch then, ſafely may we
Pſal.129.16. ſay, *Bee they confounded*; *Bee they*; *as the graſſe upon the houſe top*, which withereth before hey-time (that is) let them come to untimely ends; let them be as *Abſalom*;
Pſal.83.10. or (as another *Pſalme* wiſheth ſuch kind of People) *like them that periſhed at Endor, and became like dung upon the earth.* So then being GODS 1 enemies; 2 *mankinds*, and the 3 *Churches*; againſt the enemies of any one of theſe, the prayer were warrantable: how much more againſt them, that are enemies to all three? One nayle ſerved *Siſera*, in his *head*: ſo would one ſpeare *Abſalom*, in his *heart*; but he had *three*: not without a meaning. A morall alluſion they make of it: Three were the faults hee made: three the parties he highly offended, 1 GOD, 2 the *State*, 3 the *Church*. *Enemie* to all three: for every one, a *dart*. Each, deadly alone; but he had them all, to ſhew, he deſerved them all: and ſo they doe, that ſinne *Abſaloms* ſinne. The prayer (ſure) is good: *Cuſhi* prayed well: all are bound to ſay *Amen* to it.

II.
Of the Text,
as a *prophecie*.

But beſides that it is a prayer, *Let them be*; it is a prophecie too, *They ſhall bee.* The tenor of the prayer we have heard: Let us ſee the ſucceſſe of the *Prophecie*, what became of it; whether *Cuſhi* were a true Prophet, or no. So true, as, *from Moſes* to *Malachi*, never any of the *Prophets* more true, in his foretelling, than he in this. *All* the *enemies*, *all* that *roſe againſt him*, *erant ſicut*, were even ſo indeed.

Pitie it is, but that a *good prayer ſhould be heard*, and (as we ſayd) turne into the nature of a *prophecie*. They were three good prayers, we heard: there is none of all the three, but hath a *prophecie* (that ſo it ſhould be) anſwering to the *prayer*, that ſo it might be. Againſt GODS *enemies*: The prayer, *So periſh*, *&c.* The *Prophecie*, For
Iudg.5.31. *Lo Thine enemies ô* LORD, *Lo Thine enemies ſhall periſh*; as if he ſaw it with his eyes,
Pſal.92.9. called others to ſee it with him; pointed at it with his finger, *Lo*; twice, once and againe; (one *Lo*, not ſerve;) ſo ſure he is, that ſo it ſhall be. 2 Againſt the *enemies* of
Gen.3.14. mankind: The *wiſh*, *Curſed be thou above every beaſt of the earth*, the *prophecie* follow-
15. eth in the neck of it, *Ipſe conteret Caput*, One there is, ſhall *bruiſe his head* all to peeces.
Pſal.129.5. 3 Againſt the maligners of *Sion*: *Let them be confounded*, *&c.* That is the *prayer*: The Kingdome or nation, *that ſhall maligne Sion ſhall periſh, and utterly bee deſtroyed*; there is the *prophecie*. Now, that that is propheticall, in each of thoſe, is no leſſe verified in the *Kings enemies*, in whom they all meet.

Doe but, after this prophecie, enquire what became of them: aske but the queſtion. The King doth (here;) in the forepart of the verſe: Is *Abſalom* ſafe, how doth
Chap.20.22. he? He doth, as he deſerveth to doe. Aske, how the reſt, that after roſe againſt him:
1 King.1.3. within a *chapter after*, *Sheba* riſeth; how did he? Before the end of the *Chapter*, his *head* came *over the wall*. After him, *Adonia* was up and ſpake even broadly, *Regnabo.* What became of him? His end in bloud. And (that which is ſtrange) with him roſe
2.25. *Ioab*: he that tooke off *Shebas* head; he that *threw theſe darts*; and he that was the true man here, How ſped he? He was even *drawen* from the *altar* (that, is no *Sanctuarie*
1 King.2.34. for *traitors*) and executed by *Benaia*. Could not take heed by *Abſaloms* example, but
Pſal.62.3. came to *Abſaloms* end. They all that ſought, that roſe to pluck him downe, whom GOD *had exalted*, they were ſlaine, *all the ſort of them*; were all, as a *tottering wall*; or as a *broken hedge*, which every man runnes over.

But this judgement of GOD, was in none more conſpicuous, than *Abſalom*. A ſtreight charge was given by the King himſelfe, to have him ſaved: It would not ſerve; hee was ſlaine for all that. And *ſlaine* by *Ioab*: one, before, that had highly favoured him, and beene a ſpeciall meanes to reſtore him to grace; even, by him, was he ſlaine notwithſtanding the Kings charge; and then ſlaine, when he made full
Chap.18.9. account of the victorie. For, elſe he would have beene better horſed. He was on *his Mule*, how hee never doubted the event, and yet was ſlaine. Sure, GODS hand was in it, to ridde the world of a *traytor*.

Neither was this a peculiar prophecie to *King David* alone. The *prayer* is ſaid, and the *prophecie* taketh hold of other, as well before, as ſince. Aske of *Core*, he roſe againſt *Moſes*: How ſped he? He went to *hell quicke for it*. Aske of *Baana* and *Rechab*, that roſe againſt their Lord: Looke over the poole of *Hebron*; there, ſtand their quarters on poles. Aske of *Bigthan* and *Thares*; what of them? Fairely *hanged* at the *Court-gate*. Time will not ſerve, to enquire of all. The ſhort is: all that were *as Abſalom*, came to his end. Some *hanged*, and their *heart opened* being yet alive (So was *Abſalom*:) and their *bowels pluckt out*, to make them like *Iudas*. Some their *heads* ſtrucken off, ſo was *Sheba*. Some *quartered*, and their hands, feet and head ſet up on *poles*, that the Ravens might plucke out their eyes, as *Baana* and *Rechab*; that, upon them might come, all the puniſhments due to them, that *riſe* with *Abſalom*. For, all the puniſhments of *traytours*, as now they are in uſe with us, may ſeeme to have beene collected and drawne together, from thoſe ſeverall examples, that ſtand in the booke of GOD.

III.
The prophecie *perpetuall*.
Numb. 16. 23.
2 Sam. 4. 12.
Eſter 2 23.
Act. 1. 18.
2 Sam. 20.
2 Sam 4. 12.

All to ſhew, that a *King* is *Alkum*, no *riſing againſt* him: Or, if any riſe, he had better ſit ſtill. For, no ſooner riſe they up, but our *Prophet* ſtraight crieth: *Riſe up, riſe up, and put on ſtrength, thou arme of the* LORD, *riſe up as in old time, in the generations of the world*. Art not thou the ſame that didſt ſmite *Abſalom* by *Ioab*; and art not thou the ſame that didſt ſmite *Ioab* by *Benaia*? That ſetteſt thy ſelfe ſtill to bring them downe, that riſe up againſt *Alkum*, againſt whom there is no riſing?

Prov. 30. 31.
אלקום
Eſay 51. 9.

For, Kings being *from God* (ſaith *Gamaliel*) we cannot *ſet our ſelves againſt them*, but we muſt be found (even) θεομαχεῖν to *fight againſt* GOD. Being *ordained of* GOD (ſaith *Gamaliel* his Scholler, Saint *Paul*) to *reſiſt them*, is *to reſiſt the ordinance of* GOD; and as good put our ſelves in the face of all the Ordnance in the *Tower* of *London*, as withſtand GODS *ordinance*. None might better ſay it, than he: it was told him from Heaven, when he was about ſuch another buſineſſe; *perſecuting* CHRIST in His *Church* (and CHRIST is perſecuted in His chiefe members, as well as His inferiour) he was told plainly, in ſo doing, he did but *kicke againſt the pricke*. His heeles might ake and runne of bloud; the pricke not remove, but ſtand where it did ſtill. Therefore, as here *Cuſhi*, in the Old, ſo Saint *Paul*, in the New, falleth to propheſie; *they that reſiſt ſhall receive to themſelves damnation*, is Saint *Paul's* prophecie. And, a true prophecie, even as was *Moſes's* of *Core*: That they ſhould not *dye the death of other men*, but be *viſited with ſome ſtrange extraordinary viſitation*; but have their end in bloud. All, as *Cuſhi* prayed they might, and propheſied they ſhould. And his prayer was heard, his prophecie came to paſſe, not a word of either fell to the ground.

Act. 5. 39.
Rom. 13. 2.
Act. 9. 5.
Rom. 13. 2.
Numb. 16. 29.

Having now dealt with it as a *prayer* firſt; and then, as a *prophecie*; let us now ſee how it ſuiteth with the buſineſſe in hand, and whether the force and vigour of theſe have reached to us and our times.

And reacheth to *our times*.

It is with GOD no new thing (this) to reward ſuch as *riſe up* againſt *Kings*. Of that which is with Him no new, but old (as old, as *David*; nay, as *Moſes*) He giveth us new examples, every other while, to ſhew, His eare is ſtill open to his prayer; and that His arme is ſtretched out to reach them ſtill. Yea, I dare be bold to ſay, there is no one of His promiſes hath ſo many *Seales* hanging at it, by way of confirmation of it, as this hath: No one, ſo many *judgements*, upon record, as it. In every ſtory of every land, there is ſtill ſtanding ſome Gibbet or other, and their quarters hanging on it there ſtill, to put us in minde of the truth of *Cuſhi's* prophecie.

This very day yeeldeth us one of freſh memory (but ſeven yeares ſince) wherein, in our *Soveraigne*, GOD hath given a memorable example, of the hearing *Cuſhie's* prayer, and the accompliſhing his *prediction*, not in one, but in a couple of *Abſaloms*. A couple of *Abſaloms*, I may well terme them; In many other points like him, but namely in theſe two: 1 Like, in their *riſing*: and 2 like in their *fall*. For, that *Abſalom* was a *ſonne*, and theſe but *ſubjects*, it altereth not the caſe much: Sonnes and ſubjects

The Application to the Day.

Deut.27 15.
Prov.30.17.
1 King.15.1.
אבים
Iudg.5.7.
Gen.9 25.
2 King.5 27.

are both under one commandement, as *Pater* and *Rex*, both in one name [*Abimelech*] the name of the firſt *Kings* of *Canaan*. If under one, then under one curſe: If they doe but *ſpeake evill*, under *Moſes*'s curſe, in *mount Ebal*; if but looke upon them with a *ſcornefull eye*, under *Salomons* curſe, that the *Ravens picke thoſe eyes out*. The ſame, againſt a *father*, to reach much more to *Abiam, Pater populi*. (So did *Salomon* name his nephew;) *Abiam*, a *father* of *Iuda*; even as *Debora*, was a *mother in Iſrael*. In a word: what *Noah* might wiſh to a bad *ſonne* (*Cham*;) and *Eliſa* wiſh to a bad *ſervant* (*Gebezi*;) no cauſe in the world, but *Cuſhi* might wiſh the ſame to a bad *ſubject*. All is one caſe. This then breeds no unlikelineſſe; and in all the reſt, exceeding like.

1 *As that young man* (to keepe the words of the Text.) For, thoſe were *young men*, too. Their yeares, not many. Not many: nay ſo few, ſo greene, as it may well ſeeme ſtrange, that there could ſuch inveterate malice and miſchiefe be hatched, in ſo young yeares. *As he*, in that (firſt.)

2 2 Sam.13.28. As in yeares, ſo in malice; bloudy-minded both. Said not *Abſalom*, to his *Aſſaſſines*, *When I give you a ſigne, ſee you ſmite, kill him, feare not, have not I commanded you?* Said not they the ſame to him, whom to that end, they had armed, and placed to doe that wicked act? In that like, ſecond.

3 As in this malicious bloudy minde; ſo in raking it up, and keeping it cloſe, divers yeares together. Not only (as *Abſalom* in this) to ſay *neither good nor bad*: but in this too; to entreat the *King*, and all his company to their houſe; to entertaine and feaſt him, and beſides promiſe, and pretend, I know not what, and all to cover and conceale their devilliſh intent. In this like, thirdly: this *young man*, and theſe.

4 2 Sam.15.8. And not in this kinde onely of outward diſſembling; but in a worſe kinde of religious hypocriſie. *He made* a religious *vow*; it lay on his conſcience, he could not be quiet, till he had got leave to goe pay it; and then, even then, went he about all his villany. And was it not ſo here? He, ſo holy, as to a *Sermon* he muſt needs; to GODS word; no remedy, he might not be from it in any wiſe: and that, when he truſted, the deadly blow ſhould have beene given. In this, like.

5 And yet fifthly, the ſame man, like *Abſalom*, when he was in *Geſſur*. *Abſalom* in *Geſſur*, and this in *Italy*, as devout at his *Maſſes* then, as he was here zealous for his exerciſe of the *Word*. Alike at both, as they ſerved his turne. Like in this, too.

6 Chap.15.10. And, laſt of all, in this too: that for all this goodly *maske of religion*, when he ſaw his treachery was diſcovered, as *Abſalom blew his trumpet*, ſo he was content to uncaſe himſelfe, and to ruſh forth and appeare for ſuch as he was. In which act, hee periſhed, as *Abſalom*: got in his heart, that *Abſalom* got in his: onely that was a *dart*, and this was a *dagger*.

7 For (ſure) being thus like in their conditions, and in ſo many circumſtances beſides, pitie but they ſhould be like in their ends too: And they were. And, that ſo they were, is the matter of the publike gratulation of this day, of the day of the weeke all the yeare long; of this, the day it ſelfe, ſpecially above all: that the *prayer* and *prophecie* of *Cuſhi* tooke place; his *prayer* heard, his *prophecie* fulfilled, no leſſe in theſe *young men*, than in that; no leſſe in the *enemies* of our *King Iames*, than in his Lord *King David*.

Eſay 63.3.

In the treaſons, little difference or none: in the Delivery, ſome difference; but, all for the better. For firſt, in farre greater perill was His *Majeſtie*, farre greater than ever was *David*. 1. *David* was but *purſued*: but he was even *caught*, and within (I know not how many) lockes and doores. 2. *David* was all the while without the reach of any blow: how neere the blow was to his breſt, it is able to make any man chill, but to thinke. 3. *David* had his *Worthies* ſtill about him: The *King* was *in torculari ſolus*, in the very *preſſe* alone, *& vir de gentibus*, and not one of his people to ſtand by or aſſiſt him. 4. That *David* was delivered, it muſt be aſcribed to the providence of GOD; but, in that it was a fought field, his armie muſt take part of the praiſe. It was another manner of providence, that was ſhewed here; of a more neere regard, of a more ſtrange operation. I dare confidently affirme it (I may well, I am ſure:) GODs hand was much more eminent in this, than in that: praiſed be His Name for it. 5. And laſt of all, *David* (here) heard of his delivery by *Cuſhi.* Ours ſaw it himſelfe: and yet (I cannot tell well, what to ſay) the danger was ſo great, and the feare muſt needs be accordingly, whether it had not beene to be wiſhed, that ſome *Cuſhi* had rather brought tidings of it, than he ſeene it himſelfe. But ſince it pleaſed GOD, ſo from *Heaven* to ſhew Himſelfe in it (if ever He did, in any) and though with ſuch feare, yet without any harme, *dulcis laborum præteritorum memoria.*

David heard his; *Segnius irritant:* Ours ſaw his, *oculis ſubjecta fidelibus*; the impreſſion of joy was the greater, and did worke both the ſtronger and the longer. The ſtronger, in a votive thankſgiving then undertaken: The longer, in the continuall renewing it, not onely from yeare to yeare, but from weeke to weeke all the yeare long.

And what ſhall we ſay then? What but as *Ahimaaz* before, at the 28. *Ver. Bleſſed be the* LORD *his* GOD *that hath this day given ſentence for him, upon thoſe, that roſe up againſt him.* And then ſecondly, with *Cuſhi, So be it* to all the reſt, as it was with theſe. Though it be to goe into mount *Ebal,* let us not feare, GOD goeth before us, and ſaith it before us; let us not make danger, to goe after, and to ſay after Him. 1 They be *His enemies,* ſo proved: ſay we boldly, *So periſh all thine enemies, O* LORD. 2 They be *enemies of mankinde,* in being enemies to them, by whom order and peace is kept in mankind, and without whom there would in mankind be nought but confuſion: The *Serpents* curſe be upon them, and let *their heads* be *trod* to peeces. 3 They be *Sions* malignant enemies: let them be as *graſſe* upon the *houſe-top, as thoſe that periſhed at Endor, and became dung for the earth.* Let them be as *ſtubble ſcattered,* as *wax melted,* as *ſmoke driven,* no man can tell whither. Let them periſh; periſh, as *Siſera,* and *Oreb,* as *Abſalom. Iaels hammer,* on their *heads*; *Gideons axe,* on their neckes; *Ioabs dart* in their *hearts.* One, nay three: one, for the *enemies* of GOD: another, for the *enemies* of *mankinde*; a third, for the *enemies* of *Sion.* Let *Cuſhi* be both *Prieſt* and *Prophet*; this his *prayer* never returne emptie, this his *Propheſie* never want ſucceſſe. And *Let the King ever rejoyce in thy ſtrength (O* LORD*) Let Him be exceeding glad of thy Salvation.* Ever *thruſt Thou backe his enemies,* and *tread them downe that riſe up againſt him.* Let their *ſwords goe thorow their owne hearts,* and their miſchiefe light upon their *owne heads. Let His eare ſtill heare His deſire upon His enemies, and His eye ſtill ſee the fall of the wicked that riſe up againſt Him.* Be hee as *David*; wee, as *Cuſhi*: they, as *Abſalom.*

Pſal.12.1.

GOD, by whom this *prayer* was allowed, receive and
grant it: GOD, by whom this *prophecie* was inſpired,
make it good, and fulfill it, as this day,
ſo for ever: Even for ever and ever,
for His CHRISTS ſake.

⁂

A
SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT HOLDENBIE, on the V. of *Auguſt*, *A. D.* MDCVIII.

I SAM. CHAP. XXVI. VER. VIII, IX.

Dixitque ABISHAI ad DAVID, &c.

Then ſaid ABISHAI *to* DAVID: GOD *hath cloſed thine enemie into thine hand this day: now therefore, I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him againe.*

And DAVID *ſaid to* ABISHAI, *Deſtroy him not: For who can lay his hand on the* LORDS *Anointed, and be guiltleſſe?*

The Summe.

THere is ſome-body here, in this Text, in danger to be *deſtroyed*; and the partie is the LORDS *Anointed, King Saul*. The matter is come to hard hold: *Deſtroy him*, and *deſtroy him not*. *Abiſhai* would have it done: *David* at no hand; hee cries *Ne perdas*. But the end was, *Saul* was ſaved. Thus lyeth the caſe here in the Text.

And, was not the very ſame, the caſe of this day? There was ſome-body in as great danger to bee *deſtroyed*, this day. It was CHRISTVS DOMINI, GODS *Anointed* here before us. The caſe was come to the very ſame plunge: *Perdas, ne perdas*; a *King*, or *no King*. Some were of *Abiſhai's* minde: GOD was faine to ſupply *Davids*; there was none elſe. But bleſſed be GOD, all ended in *Ne perdas*. And againe bleſſed be GOD, who then alſo verified the latter part of the verſe, that *None ſhall ſeeke to lay hands on* *on the* LORDS *Anointed*; but they ſhall be found, and handled, as *guiltie perſons*. For, ſo they were; and their *bloud was upon their owne heads*. Both caſes ſuiting ſo well, this Text might well ſerve for this day.

The Diviſion. I. There is, in the former verſe, a motion made by *Abiſhai* for a *blow* at *Saul*, thus: *See*, &c. There be three perillous motives in it: 1 *Inimicum*, He is your *enemie*; 2 *Concluſit*; here is an *opportunitie*; 3 *Sine me*, the act ſhall not be yours, *let me alone*, I will take it upon me.

II. There is in the latter, *Davids* utter diſlike of the motion, thus: *Deſtroy not*, &c. Wherein, firſt there is a double charge to the contrary: 1 One *ad oculum*; *Deſtroy him not*. 2 The other riſing out of the reaſon, yet plaine enough. He had ſaid, *Deſtroy him not*: Not that; *Quis enim miſit manum?* for, a leſſe matter than that, you may not doe, not *lay your hands*, not ſo much: which is (as it were) a ſurcharge to the former; or (if I may ſo ſay) a ſecond *edition* of *Ne perdas*. No talke of *deſtroying*: ſo farre from that, as no *ſtirring* the *hand* toward it.

1. Then upon this double charge, followeth a double reaſon; two *retentives* (as it were) againſt the firſt motion. 1 *He is the Lords Anointed*: that, may ſtay you, if you be a good ſubject.

2. Be you good ſubject or no, if that will not, this muſt; *You ſhall not be guiltleſſe*. If *not guiltleſſe*, then *guiltie*: and what becomes of them that be guiltie, we all know. That is, doe it not; if you doe, it ſhall bring you to *guiltie or not guiltie*: if you *lay your hand*, you ſhall *hold up your hand* for it: it is as much as your life is worth.

3. Thirdly, it is not indeed, *Non eris inſons*. For, if it had beene ſo, it might have beene thought to have reached to *Abiſhai*, to this particular, and no further. But he choſe rather, to utter it by *Quis?* For, by asking *Quis?* Who ſhall? He plainly implieth *Ne quis unquam*, that none ever may: Not he, not *Abiſhai*; nay, not any. So, there is a double charge: 1 *Deſtroy not*, 2 *lay not your hand*. A double retentive: 1 *He is Gods Anointed*; 2 *You ſhall not be guiltleſſe*: 3 and a *Quis* upon all, to binde all, and to ſhew, the charge is generall without exception.

1. In all which, there is a *protection* for *Saul* the firſt *King*, and all after him, not onely from *perditio*, deſtroying, giving of the *blow*; but from *miſsio manus*, *ſtirring* of the *hand*.

2. There is a neck-verſe for *Abiſhai*, and all undertakers in that kinde; they are all *caſt*, they are all found *guiltie*, yer they come to the barre; they are attainted, every one.

3. There is an *Euge* for *David*: who ſheweth himſelfe through all. 1 In his charge (*deſtroy not*) a good ſubject: 2 In his reaſon (*He is* GODS *Anointed*) a good *Divine*: 3 In his ſentence (*Non eris inſons*) a good *Iudge*: 4 In his *challenge* (*Quis mittet?*) a ſtout *champion*, to any that ſhall maintaine the contrary.

4. But for that, beſides this reaſon in the Text (of *inimicum tuum*,) there have beene other reaſons framed in our dayes, to the ſame end; and all of them in *Saul*, the partie in the Text: we will take them in too, to rule this caſe once for all. For, *Saul's* caſe will be found to have in it, all that can be alleaged, why any King ſhould be, if any King might be *touched*. All (I ſay) will be found in him: But he, for all them, may not be *touched*: therefore none may.

5. And this done, we will come (as the duty of the day requireth) to lay theſe caſes, caſe to caſe; ours of the day, to this in the Text. Where we ſhall ſee, that we have as great cauſe: nay, of the twaine, the greater cauſe of *gratulation*, for the happie *Ne perdas* of this day.

I. *Abiſhai's* Motion.

THis is *Abiſhai's* motion. There be three motives in it: 1 The partie is your *enemie*. 2 GOD hath ſent you *opportunitie*. 3 I will take it upon me. *Enmitie* makes us willing to take revenge; *opportunitie*, able; and if *another* will doe the *act*, the rather for that; for, then we ſhall beare no blame: Three ſhrewd motives, where they meet: and here they meet all in one. Let us weigh them: which I doe the more willingly, becauſe all three meet alſo in this day's attempt. 1 *Enmitie*, that was the colour, an old wrong; ſo, there were in both, the ſame pretence. 2 And the ſame *advantage* in both. For, the *King* was ſhut up indeed, and that literally. 3 And he that was at Church, he ſhould not have done it, not he: *Abiſhai* ſhould have done it, he in the chamber. Of theſe motives then.

1 The firſt motive: *Inimicum tuum.*
1 A *deadly* enemie.
Chap.18.15.
Chap.18.11.
19.20.
Chap.19.1.
19.15.

He is an *enemie*. But not every enemie is to be *deſtroyed*, but they that would *deſtroy* us. All enmitie is not deadly fewd: *Sauls* was; nothing would ſerve him but *Davids* life; and many wayes he ſought it indirectly. 1 By matching him with his owne *daughter*, and laying on him, for a *dowry*, ſo many *fore-skins of the Philiſtims*, ſo he might fall by their hands. 2 That would not doe: he went to it directly: 1 at three ſeverall times caſt his *javelin* at him, to have *nailed him to the wall*. 2 When he eſcaped him ſo: then gave he expreſſe charge openly to all men, to kill him, where ever they met him. 3 When that would not be, ſent to his houſe for him; when word came, he was *ſicke* in his *bed*, bade bring him bed and all, that he might ſee him ſlaine in his owne preſence. Was there ever the like? who would not have beene quit of ſuch an *enemie*?

2 An enemie *without cauſe.*
Pſal.7.3.
Chap.16.23.
Chap.17.49.
Chap.19.5.

It may be, there was cauſe why: and then it holds not. Nay, no cauſe. To GOD he proteſts, *Saul, without any cauſe*, was his enemie. For, no cauſe he gave him to be his enemie; He never hurt him: But great cauſe to have beene his good Lord, he had many wayes done him good ſervice. Not to ſpeake of his *Harpe* (wherewith he had rid him of many a *furious fit* of melancholy, or a worſe matter:) with his *ſling*, it cannot be denied, he did him, and the whole Realme good ſervice, in the overthrow of *Golias*, and tooke away the *rebuke from Iſrael*. Yea many times after, put *his ſoule in his hands* (as *Ionathan* pleaded for him) that is, ventured his life to doe him ſervice in his warres, and ever with good ſucceſſe; and yet for all this, ſought his life. And who would ſave the life of ſuch an *enemie*?

3 An *enemie* not to be *won* as out of *envie*.
Chap.18.6.
Prov.27.4.
Chap.24.18.
20.

Yes, there may be hope to winne an enemie, and in that caſe he would not be *deſtroyed*. Nay, no hope of ever winning *Saul*. He was an enemie out of *envie*, and they will never be wonne more. From the time, the fond *women* made that fooliſh rime of a *thouſand* and *ten thouſand* he could never abide to looke right on him. *Envie* was the matter; that, is the dangerous enmitie, that never will be pacified. Well ſaith *Salomon*, *Anger is fierce, and hatred is cruell, but who ſhall ſtand before envie?* As who ſhould ſay, there be meanes, to ſatisfie both thoſe: But the enemie from *envie*, no appeaſing him, no hope ever to doe it. If ought would, when he ſaved his life at the *cave*, and ſhewed by cutting a *ſhred* from his *mantle*, he might have gone further if he would; *Saul* himſelfe confeſt, it was a great favour: yet that would not winne him; he ſought his life ſtill: And even after this here, yet he ſought it ſtill. There was no hope to appeaſe him. And who then would not make ſure of ſuch an *enemie*? Verily if any *enmitie* might have ſerved, here it was.

4 An *enemie* to his *riſing*.
Chap.16.20.
Math.21.38.

But there is yet a worſe enmitie than all theſe. *Saul* was not onely an enemie to *David*; but *Saul's life*, an enemie to *David's riſing*. *David* was, in reverſion (wee know:) So, *Saul* ſtood in his way. There was not only the ſting of *revenge*; but the edge of *ambition*, to helpe this motion forward. It was but *occidamus eum*; here he is, *kill him and the inheritance is ours*, all is ours. Any other enemies ſpare, and ſpare not; but, theſe that ſtand in our light, away with them. It made *Abimelech* not to ſpare *his owne brethren*; nor *Abſalom*, his *Father*; nor *Athalia*, her *children*. Sure, he that weighs it well, that at one blow he might have rid himſelfe of ſuch an *enemie*, and withall have gained the *crowne*, will wonder, he let not the *blow* proceed. Now, lay them together: 1 An *enemie*, ſuch an one, ſo *deadly*; 2 ſo *without cauſe*; 3 ſo without all hope of *appeaſing*; 4 ſuch a ſtop to his *fortunes*: who would have ſtayed *Abiſhai's* hand.

Iud 9.5.
1 Sam.15.
2 King.11.1.

2
The II. Motive,
Concluſit Deus.

This is enough to give his appetite an edge: but, we lacke *opportunitie* to doe it; and want of opportunitie ſaves many an *enemies* life. Men muſt deale wiſely, and forbeare, till they find him handſomely, at ſome good advantage. Nay, it is now growne to be good *Divinitie*, *rebus ſic ſtantibus*, to be as gentle as *David*; and *Ne perdas* is good doctrine. But, as ſoone as time ſerves and ſtrength, if we get him once within *locks*, penned up, and in our power, then do as we ſee cauſe, *deſtroy* him and ſpare not. So that, upon *concluſit eum* ever ſtayeth our concluſion. Why here now, *concluſit eum*. It was *night*: *Saul* lay all wearie *aſleepe*, in a dead ſleepe, he and all about him. *David* and *Abiſhai* came and went; ſaid what they would; tooke what they would; none waked or knew of it. It might have beene done ſafely, there was none to reſiſt them: and beene carried cloſely, none to diſcrie them. An opportunitie it was, and a faire one.

1 It was *night a faire opportunitie.*

And (as it might ſeeme) of GODS owne *ſending*. It was perillouſly put in (that) of *Abiſhai*, *Concluſit Deus*; that is was GODS *doing*, ſure: it was the ſleepe of GOD was fallen on them: none awake; all aſleepe; watch and all. They might ſtay all the daies of their life, and GOD never ſend the like againe. What now?

2 *Of Gods ſending* (as it might ſeeme.)

3
The III. *Motive.*
Sine me.

Though *David* wanted no courage to be revenged on an enemie, nor wiſedome to diſcerne this opportunitie; yet, for his reputation, he muſt not ſoile his hands: but poſſibly, if ſome other would take it upon him, he would not be much againſt it. Why, it was undertaken by *Abiſhai*, that too: he ſhall goe his way, and doe nothing to it: *Sine me*, you ſhall beare no blame, let that be upon me; you ſhall goe to *Church* and ſing *Pſalmes*, and heare the *Sermon*, and never appeare in it. What now? I know not what can be required more. Thus you ſee the *motives*: Now, what ſaith *David*?

II.
Davids diſlike.

Nay firſt, what ſaith *Saul*? Can we have a better Iudge than him in this caſe? *Et inimici noſtri ſint judices*, an enemie to be Iudge in his owne cauſe? If you will know, what he ſaith; He it is, that (in the XXIV *Chapter*, XX.) ſaith thus. *Who ſhall finde his enemie at ſuch an advantage, and let him goe free*: As much to ſay, Not any; Sure, not he. But if he, or many another had found *David*, as *David* did him, in the *Cave*, he would have cut his *skirts* ſo cloſe, as he would have made him have bled in the reines of his backe; or, if he had taken him (as he did *Saul* here) *aſleepe*, he would have ſet him out of that ſleepe into another, a perpetuall ſleepe, and made him ſure enough for ever waking more. This is *Sauls* doome, from his owne mouth. And indeed, *hæc eſt Via hominis*, with fleſh and bloud theſe *motives* would have wrought. They did not with *David*: what ſaith he? theſe motives move him not.

1
The firſt charge:
Ne perdas.

For all this, all this notwithſtanding, *Ne perdas*, ſaith he. And firſt, marke; he denieth none of his three motives, 1 that *Saul* was his *enemie*; 2 or that the *time* ſerved fitly; 3 or that the colour was good: but, granting all theſe, for all our *enmitie*, for all this *opportunitie*, for all your *colourable offer* to ſave mine honeſtie; for all this, *Deſtroy him not*.

Secondly, marke, it is not *negando*, a bare deniall, *Non eſt faciendum*: but, with an *imperative*, with authoritie, *Ne feceris*; ſtraightly charging and commanding him, not to be ſo hardie, as to doe it. *Et eſt efficacior vetandi ratio quam negandi*; by *Ne*, then by *Non*: The *imperative* negative is moſt effectuall.

And thirdly, that this is not the firſt time: once before, he had done the like: and *Iteratio praſupponit deliberationem*. And indeed, there is a *myſterie* in this ſame [*Sine me*] of *Abiſhai*. They had had him once before at like advantage, in the *Cave*; (and will you but obſerve, how it went then; it is well worthy your obſerving.) Then they were at *David*, to have done it himſelfe, *Deſtroy him you*: What was his anſwer? Who I? GOD *forbid*, never move it, I will never doe it. Now then, here at this, *Abiſhai*, knowing by the former, it was in vaine to move him to doe it, he offers to be the doer: It ſhall be none of your act; *Sine me*: What anſwer now? No, nor you; *See you doe it not*. *Perdas* (ſaith *Abiſhai*) before: *Non perdam* ſaith *David*. *Perdam* (ſaith *Abiſhai*) now: *Ne perdas*, ſaith *David*. So, he will neither *doe it* himſelfe, nor *ſuffer it* to be done. The ſhort is: Neither *waking*, as at firſt; nor *ſleeping*, as now: neither by day, as in that; nor by night, as in this: neither by himſelfe, nor by other, will *David* endure to doe it, or to have it done. But, in the one and the other, firſt and laſt, ſtill and ever, *Ne perdas* (ſaith *David*:) *Saul* muſt not be *deſtroyed*.

4. Yea, ſo far was he after this, from forethinking this ſpeech, or wiſhing it unſaid, that he pleaſed himſelfe in this *Ne perdas* ſo, that not content to have ſaid it, he made *a Pſalme* of it, to ſing himſelfe, and all *Iſrael* with him; and by ſinging it, to ſing their dutie in this point, into all their mindes and memories. A ſigne, the words were good, he would beſtow a dittie and tune upon them, as if he gloried in them. Yea, to make them the more memorable, that they might never be loſt, he hath framed divers other *Pſalmes* to the ſame tune. You may turne to the LVIII. LIX. LXXV. You ſhall finde all their *titles*, to the tune of *Ne perdas*; that ſo, all that then were, and all that were to come might know, how good a ſpeech, he tooke it to be; how meet to be ſaid, and ſung, of all ages.

5. And what would ye more? Not theſe two only, *ſaid*, and *ſung*; but in the verſe following, takes his oath, and ſweares to it: *As the* LORD *liveth* (ſaith he) GODS *hand may*, but *mine ſhall never be upon him*: and his *day may come*; but, not a day ſooner for me. So that, he ſaid no more in this, than he meant to ſweare to.

2
The Reaſon, or II. *charge*, *Ne manum mittas*.

But now to come to looke into the *reaſon*: we ſhall finde, he goeth further than ſo, than *Not deſtroying*. For being to give a reaſon of *Ne perdas*, keeping the rule, he ſhould now have gone on with it, as he begunne, and ſaid, *Quis enim perdidit?* For who ever *deſtroyed* a *King*? He doth not ſo: That (as it ſeemeth) would not ſerve his turne: he changeth his verbe now, and ſaith, *Quis enim manum miſit*; Who hath but *put forth his hand*? As if he had given too much ſcope, in ſaying no more, but *deſtroy not*. Indeed, it was well ſpied; it muſt be ſtopped, before it come to *deſtroying*. If it come to the *deed* once, we are all undone: *Ne perdas* is not enough. Much miſchiefe may be; at leaſt much feare, and *fright* (as this day there was) and yet, no *deſtruction*.

To make ſure worke then, ſo farre is he from *perdas*, as he will not allow *manum mittas*. By which denying the latter, the former is put paſt all doubt. If the *hand* be ſtayed, no *blow* can be given: if order be taken for one, the other will follow of it ſelfe. You may not *deſtroy*; for, you may not *ſtirre your hand*, is a good conſequent.

And ſure, GODS care, in this point, is worthy all obſervation; it deſcendeth to ſuch minutes: here in this place we have two *reſtraints* together, [1] *Deſtroy not*;
Pſal.105.15. [2] and (which is more) *lay no hand*. In another place, he goeth yet further, *Touch not mine Anointed*; there needs no *hand* to that, the *finger* will ſerve. And yet
Prov.30.31. further in another place, *Ne Surgas*, *Riſe not out of your place*; or (as the *Pſalme*
Pſal.41.9. expreſſeth it) *lift not up your heele*: (that is) ſtirre not *hand* nor *foot*, to any ſuch end. Men may ſtirre their *foot* and not *riſe*, and *riſe*, and not *touch*; and *touch*, but

lay no hands; and *lay the hands on,* and not *deſtroy*. But, GODS meaning is from the firſt to the laſt, to reſtraine all: To have all ſo farre from *deſtroying*, as not to *lay your hand*; nay, not *touch* with your *finger*; nay, not ſo much as *riſe*, or *ſtirre the foot*: but keepe every joynt quiet, from any the leaſt quetching in this matter of *Ne perdas*. To goe about to doe it, is as much as to doe it.

1 The firſt *Retentive*: *Chriſtum Domini*.

We heare his charge: but all this while we ſee not the *Retentive*, that holds him ſo, that all *Abiſhais* motives could not move him. He tells us now, what it was: CHRISTVS DOMINI. In which word, is the ſolution of *Abiſhais* argument, thus. That his militarie Maxime (*deſtroying an enemie*) which he and many one elſe in the world take to be univerſall, is not ſo. It admits exceptions divers; but among the reſt, and above the reſt, this; if the party be CHRISTVS DOMINI, it holds not. There is more *retentive force* in CHRISTVS DOMINI, to keepe him alive; than there is motive in *Inimicus tuus*, to *deſtroy* him. This is his anſwer. And it is under one, both a ſolution of *Abiſhais* argument; and a new one propounded by *David*, to conclude his part, thus. The *Lords Annointed is not to be touched* (GODS owne expreſſe words, *Touch not mine Annointed*:) But *Saul*, what termes ſoever he ſtand in of *amitie* or *enmitie*, GODS *Annointed* he is: Therefore, *no touching* him. And I obſerve this, that he maketh choice of CHRISTVS DOMINI, for his *medius terminus*, rather than *Dominus Rex*, or any other; rather of GODS *Annointed*, than of his *Liege-Lord* the *King*. (Yet there is force in them too; but nothing ſuch, as in this.) To the *Sanctuarie* he goeth, as to the ſureſt place, and from thence fetcheth this terme of the *Lords Annointed*, and ſo make the matter ſurer, as he thinketh. For, when all is done, from that place it commeth, that maketh both their Callings, and Perſons *ſacred*, and *holy*: therefore, not without ſacriledge to be violated; nay, not to be *touched*. For, ſuch is the nature of *holy things*, not to be *touched*; I ſay, not by any *enemie*; no, not in *warre*. For, ſo we ſee, *David* is diſpleaſed with the *Philiſtims*, for ſo dealing with *Saul*, as if he had not beene *annointed* with *oile*; as who ſay, it was their duties to have ſpared him, even in that reſpect. Arg 2.13. 2 Sam.1.21.

And ſure, a high terme it is, and not ſlightly to be paſſed over. In another place he calleth them GODS; here, CHRISTOS DOMINI: So, they participate with the name of GOD, and with the name of CHRIST, *Annointed*; and if they be *annointed*, it is with the HOLY GHOST *and power from above*. Which all ſhew a neere alliance betweene GOD and them, CHRIST and them, the *Holy Ghoſt* and them, ſo as, they are not to be harmed, the leaſt way, if GOD, or CHRIST, or the *Holy Ghoſt* can keepe them from it. Pſal.82.6. Acts 10.38.

2 The II *Retentive*: *Non eris inſons*.

And this *Retentive* is ſtrong enough, where there is any ſenſe of *Religion*. But, it is to be doubted, *Abiſhai*, and ſome beſides him, have no great feeling that way, and ſo not capable of this. What care they for *Samuel* or his *horne* of *oile*. It muſt not come out of the *Sanctuarie*, it muſt come from the *Barre* and the *Bench*, that muſt prevaile with them. Tell them of *Non eris inſons*, *Guiltie or not Guiltie*, and then you ſay ſomething. We ſaid before, there is no more effectuall way to *denie*, than to *forbid*; and, it is true, *Nec efficacior vetandi ratio, quàm pœnâ propoſitâ,* No way of more force to forbid, than ſet a *penaltie* on it: ſpecially, the great penaltie of all, *death*. And yet, *death* a *Souldier* careth not ſo much for neither, except it be *mors ſontica*, a malefactors death, and the chiefe malefactors, the *traitors* death, to be *drawen* and *dragged* from his place, as [a] *Ioab*; *hanged*, as [b] *Bigthan*; His bowells pulled out (to ſuite him to [c] *Iudas*, whoſe *guſhed out* of themſelves;) To have his *heart opened*, yet being alive, as [d] *Abſalom*; His *head chopped off*, as [e] *Sheba*; and it and his quarters *hanged up*, as [f] *Baana* and *Rechabs* were: To have [g] their *lands* and *lively-hoods ſeazed on*, and given to *ſtrangers*; [h] Their *iſſue miſerable* for their ſakes: [i] To be *damnatæ memoriæ*, their name, and memorie as a curſe: (which three are ſet downe in the hundreth and ninth *Pſalme*, the *Pſalme* againſt *treacherie*.) Tell *Abiſhai* of this, and this may perhaps ſtay him.

And

[a] 1 Reg. 2.28.
[b] Eſter 2.22.
[c] Acts 1.18.
[d] 2 Sam. 18.14.
[e] 2 Sam. 20.22.
[f] 2 Sam. 4.11.12.
[g] Pſal. 109.11.
[h] 10.
[i] 13.

And to ſay truth, this was no more than needfull; without it, all that was ſaid, might have beene thought to have had but *rationem conſilii & non præcepti*; to have beene ſpoken by way of good honeſt *adviſe*, but to have beene no *penall* or *capitall law*. Gently ſaid of *David, Ne perdas*; And well done of *Abiſhai*, to forbeare; but, no neceſſitie in it. Therefore he tells them, Theſe words [*Ne perdas*] are a binding *precept*: and that ſo, as if they be tranſgreſſed, they will beare an action; yea, an enditement; that who ſo breaketh them, *Non erit inſons*. And *Non erit inſons* are judiciall words, and this they import: That, not onely they may be *arraigned*; but, that no *Queſt* can *acquit* them, or finde them *not guiltie*: that by no Booke, they can; that by this *Booke*, they cannot be *ſaved*. But, if they *ſtretch forth* their *hands* againſt the *Lords Anointed*, their *necks* muſt *ſtretch* for it; and being found *guiltie*, they muſt be dealt with as thoſe that are ſo found; and upon them muſt come all that is written in this Booke, which yer-while we recounted.

[a] *Pſal.* 144.6.
[b] Num. 16. 32.
[c] 2 Sam. 18. 14.
[d] 9.
[e] 2 Sam. 17. 23.
[f] 1 Kin 16. 18.
2 Sam. 1. 14.

And yet, *Non erit inſons* goeth further. For, ſuppoſe ſome of them ſhould happen not to be brought to the barre, it ſhall not ſerve; for all that, *Non erit inſons*, ſtill. GOD will not hold them *guiltleſſe*; He will not ſo leave them; but (rather than there ſhould not be holden) hold an *Aſſiſe* himſelfe, and bring them to the end of guiltie perſons, all the ſort of them. *Heaven* ſhall doe it by *lightning* [a] (as *Pſal.* 144.) or the *earth* doe it by *ſwallowing up* (as [b] *Core*;) or their owne *friend* ſhall doe it (as [c] *Ioab*;) or their owne beaſt (as [d] *Abſalom*;) or their owne ſelves *hang themſelves* (as [e] *Achitophel*;) or *burne themſelves* (as [f] *Zimri*.) If they will not ſay *Ne perdas* to *Chriſtus Domini*, *Chriſtus Domini* ſhall ſay *perdas* to them, and ſend them all to *their owne place*, the pit of perdition, ſo many as will not ſay *Ne perdas*, to the *Lords Anointed*. It was not for nought, that *David* ſaid to him (II *Sam.* 1.) *How waſt thou not afraid to doe it?* There is (ſure) matter of *feare* in it, every way, to ſtay them: *feare* of GOD, in *Chriſtus Domini*, to move *David*, *feare* of the *Gallowes*, in *Non eris inſons*, to move *Abiſhai*.

3 *Abiſhais* owne *confeſſion*. Verſe 9.

But upon all this, would it not doe well, if we had *Abiſhai's* owne confeſſion given in evidence againſt himſelfe? That (I ſuppoſe) would take up the matter quite. We have it, 2 *Sam.* 16. There, in a caſe onely of looſeneſſe in the tongue, where *Shemei* let goe certaine *railing* ſpeeches againſt *David*, could *Abiſhai* ſay, What ſhall this foule-mouthed curre thus be ſuffered to ſpeake againſt the *Lords Anointed?* and no remedie, he would needs have gone and fetched his tongue and *head* and all. Yea, after this returne in peace, when *King David* had, upon *Shemei's* ſubmiſſion, given him his pardon, *Abiſhai* pleaded hard, to have it called backe, and would needs have him die for it; and well worthie he was. And all was but for *miſit linguam*: and *Abiſhai* himſelfe is here *laying hands*, *violent hands*, on the *Lords anointed*; a worſe matter by farre. So that, upon the matter, *Abiſhai* is judged out of his owne mouth, and *David* juſtified by him, in his *Non eris inſons*. There are your two *Retentives*: [1] the firſt for good Subjects; [2] the latter for whomſoever.

3
The *generalitie* of the charge: *Quis erit inſons?*

Now, leſt any might conceive, this is but a caſe of inſtance; holds in this particular, but extends not to all; ſome bodie, in ſome caſe, may doe it for all this, therefore is it, he carrieth it along through all, with his *Quis?* to tell us, his meaning is, That not onely *Abiſhai*, but that *Ne quis perdat*, *Ne quis manum mittat*; that, none at all *deſtroy*, none *lay hands* at all: that his *Ne*, is generall, without exception of any.

And in this, even his manner of denying, his *figura dictionis*, the tenor of his ſpeech is ſuch, as I dare make a note of it. There be divers waies of *denying*, one more full and forcible than another: but of all, the way by *interrogative*, is holden the fulleſt, and moſt of force. To have ſaid, None did ever attempt it, which was not *guiltie*; this had beene a *deniall*, but a *calme* one. But to ſay: *Who ever went about it, but he was found guiltie?* there is more life and vigor in it, by a great deale. Indeed, of all *Negatives*, the ſtrongeſt, the moſt peremptorie, is by *Quis?* For it is not a bare *Negative*; but a *Negative* with a *challenge*: ſending a challenge to any, if he can for his life, to ſhew one, that was holden *innocent* in that caſe. They call it the *triumphant Negative*; as bearing it ſelfe confident, that none can riſe up againſt it: *Who?* (that is) ſhew, if ever any ſuch had peace, if ever any were reputed innocent; As much to ſay as, Never was there any, never. If there were, name him, bring him forth; but that you cannot: therefore *Quis fuit inſons?* maketh the caſe cleere and paſt all queſtion. So you ſee, *David* told us of *Christus Domini*, as it were in his *Ephod*, as a *Prophet*: Then went he into his *long robe*, and told us *Non erit inſons*, as a *Iudge*: And now he is in his *armor*, as a *Challenger*, with *Quis unquam?* to challenge any, that holdeth the contrarie.

And his challenge will be taken; and there be, that hold the contrarie, in our age; and that dare ſtep forth, and make a queſtion of it for all this: or rather, make no queſtion at all of it, but can tell *David*, both who may lay his hand on, to *deſtroy Gods Anointed*; and who ſhall acquit, abſolve, and make them innocent, that ſo doe.

Who ſhall? *Quis?* marrie *Quiſquis*, any whoſoever, being warranted. And who ſhall warrant him? That ſhall the *High Prieſt*, by his laſt cencure.

Theſe fellowes would not ſticke to tell *Abiſhai*, a cleane contrarie tale, to that of *David's*. *Deſtroy not*, ſaith he. Goe to, ſay *David* what he will, or what he can, we ſay, *deſtroy him*. what, if he be--? Yea, though he be the *Lords Anointed*. You *ſhall be guiltie* then certainly, ſaith *David*. What ſay they? Say they thus: You *ſhall not be guiltie*, you may doe it, we will *abſolve* you? (that were too much:) No; but you ſhall *merit* by it; you ought to doe it: we will *Saint* you for ſo doing. This is not matter of talke; we know it hath beene done.

Quis, who? A *Iacobine lay his hand*: Yea, *hand* and *knife*, and thruſt it into the body of *Gods Anointed*: Yea, *anointed* with the *oile* that came downe from heaven (as they tell us) ſent purpoſely to anoint the *French Kings* and make them *Gods Anointed* κατ' ἐξοχὴν. What, and not *guiltie?* Not guiltie: yea, and hardly ſcaped from being a *Saint*, if the *Cardinal's* faith had failed as well as the *Popes* did, and if they had not kept Saint *Peters ſucceſſor* from *erring*. Be not we fallen into ſtrange times, wherein *David* muſt be driven to recant, and *Abiſhai* prove the *Prophet?* and in which (as if there were no ſuch verſe as this, in the *Bible*) the illuſion of *errour* is growne ſo ſtrong with ſome, as they will rather themſelves be *deſtroyed*, than ſay, the *Lords Anointed* is not to be *deſtroyed*.

Sauls caſe a ruling caſe for *Ne perdas*.

I wil do them no wrong: They will ſay, This text is enough, to condemne this daies attempt, it commeth full home to that caſe. It was upon *Inimicum tuum*: in which caſe of private revenge, themſelves hold it cleere, *quòd non*, as well as we. But, when they diſpence with *Ne perdas*, it is upon other grounds: upon miſgovernment, or (to ſpeake as they doe) *tyrannie*; upon uſurping power in matters eccleſiaſticall: upon bloudy perſecution, and that of *Gods Prieſts*; and theſe are not in the Text. Yes they are in him in the Text, concerning whom this *Ne perdas* was given, every one: and yet *Ne perdas* ſtands, for all that. And this I ſay, howſoever *Abiſhai* did looke upon *Saul*, but with a Souldiers eye, and ſaw nothing in him but an *enemie*, to move him, to deſtroy him; if ſome of theſe quicke and ſharpe-ſighted *Abiſhai's* had had the looking into him, they would have ſpied in him other manner of matter, to have reſolved him meet to be made away: they would have found him, not *Davids* enemie onely, but an enemie to *God*, and all goodneſſe; and returne him culpable of all thoſe faults, which they uſe to inſiſt on, when they write their bookes to that end.

And I verily thinke, *God*, in this firſt example, of his firſt *King* over his owne people, hath purpoſely ſuffered them all to fall out, and to be found in him; even all that ſhould fall out in any King after him, to inforce their poſition: that ſo we might finde them anſwered to our hands.

Notwithſtanding his *Miſgovernment* and *Tyrannie*.

To touch them in order. They would eaſily have quarrelled at *Sauls* miſgovernment. Not at the firſt: he then, was a milde, and a gratious *Prince*. Never came

there

Chap. 11.5. Chap. 20.33. Chap. 13.2. Pſal. 54.3. 57.1.

there from any Princes mouth, a more princely ſpeech, than the firſt ſpeech, he is recorded to have ſpoken, *Quid populo quòd flet? What ayles the people to complaine?* A ſpeech worthy everlaſting memory, ſo they complaine not without cauſe. But within a while, he grew ſo ſterne and fierce, as no man might ſpeake to him. Vpon every light occaſion, nay upon no occaſion at all, his *javelin* went ſtraight to naile men to the wall: Not *David* onely, but *Ionathan* his Sonne and Heire apparent, and no cauſe why. In the XIII. *Chapter* it is ſaid, *Saul* had then beene King a yeare, and raigned *two yeares* in *Iſrael*: yet it is well knowne, his raigne was *forty yeares*: Their own Writers reſolve it, thus: how long ſoever he raigned, he was a *King* but two yeares. All the time after, he was ſomewhat elſe, or ſomewhat more than a *King*. And they let not to tell what; applying to *Saul* that of the *Pſalme*, *Tyrants that have not God before their eyes ſeeke after my ſoule*. And that: *Vnder thy wings ſhall be my refuge, till this tyrannie be overpaſt*. Yet for all this *tyrannie*, *Ne perdas*, ſaith *David*.

2 *Vſurping* the *Prieſts office*. Chap. 15.17. Chap. 13.19.

Yet for all this he fell not into the ſinne of all ſinnes, which they ſtand ſo much on, *Vſurping power in things ſpirituall*. Yes: and that would they have found too. Why? did he call himſelfe *Head of the Church*? Indeed no: *Samuel* did that for him; He it was, that ſaid: *When thou wert little in thine owne eyes, the Lord made thee Head of the Tribes of Iſrael* (of which, the *Tribe* of *Levi* was one:) for that, *Samuel* muſt anſwer. But *Saul* went further a great deale; yea, further than *Oza*: For he tooke upon him to *ſacrifice* in perſon himſelfe; to offer burnt offerings, upon the very Altar, the higheſt part of all the *Prieſts* Office: that is, uſurped further than ever did any. And all this *David* knew, yet it kept him not from ſaying, *Ne perdas*.

3 *Shedding the Prieſts bloud.* Chap. 22.18.

They never had done with perſecuting and ſhedding *Prieſts bloud*: was *Sauls* finger in that too? In that, he paſſed: He put the *High Prieſt* himſelfe and LXXXIV. more, all in one day, *to the ſword*: and all but upon the ſingle accuſation, but of *Doeg*; all proteſting their innocencie, in the fact; and all, loyalty to him: and all but for a *dozen of bread* given to *David*. This could not but grieve *David* exceedingly: it was for his ſake; yet he ſaith, *Ne perdas* though, for all that.

4 Being *poſſeſſed* with an *evill ſpirit*. Chap. 16.14.

And one caſe more I give in for advantage. It is well knowne, he was a *Dæmoniack*, one actually *poſſeſſed* with an *evill ſpirit*; which is a caſe beyond all other caſes: Yet *deſtroy him not Abiſhai*, though. So that, if *Abiſhai*, in ſtead of *inimicum tuum*, had ſaid, GOD *hath ſhut up* 1 this *Tyrant*, 2 this *Vſurper*, 3 this *Perſecutor*, 4 this *Poſſeſſed partie*, this what you will; *David* would have ſaid no other than he did, *Ne perdas*, ſtill. I would faine know, which of all their *deſtructive caſes* is here wanting: They be all here; all, in *Saul*; all in him, at the time of this *motion*: yet, all alter not the caſe: *David* ſaith ſtill, as he ſaid. If then all be in *Saul*, all incident, all eminent in him; nay if his caſe be beyond all; ſaid it muſt be, that *David* here ſaith. Though he be any of theſe, though he be all theſe, *deſtroy him not*; or *deſtroy him and be deſtroyed, deſtroy* him and be the child of *perdition*.

5 There was an High Prieſt Abiathar. Chap. 22. laſt. Chap. 23.6.

I would be loth to deceive you: There may ſeeme yet to want one thing. Here was no *High prieſt* to excommunicate him, or give warrant to doe it: yes, that there was too. For *Abiathar* ſcaped that great maſſacre of Prieſts by *Saul*: and now, he was lawfull *High Prieſt*. Now he fled to *David* thence, and brought the *Ephod* with him. So as by good hap, the *High Prieſt* was with *David* now in the Campe, and the *Ephod* too. There wanted no juſt cauſe (you ſee) to proceed againſt *Saul*. There wanted no lawfull authoritie; the *High Prieſt* we have. There wanted no good will in *Abiathar*, ye may be ſure, his father and brethren having beene murthered by *Saul*. So here was all, or might have beene, for a word ſpeaking. All would not ſerve; *David* is ſtill where he was; ſaith ſtill, *Ne perdas*; knew no ſuch power, in the *High Prieſts* cenſure, was not willing to abuſe it: cannot ſee *Quis*, any perſon to doe it; nor any cauſe, for which it is to be done. Enough, to make a ruled caſe of it for ever. That *Abiſhai* may not doe it, nor *Abiathar* give warrant to it. His *charge* is honeſt, *Ne perdas*: His *reaſon* good, *Chriſtus Domini*: His *ſentence* juſt, *Non erit inſons*: His *challenge* un-anſwerable, *Quis mittet manum?*

And

The *Text* and *Day* compared.

And, this being cleered, come we now to the principall cauſe of our comming. Which is, in this publike manner, to render our yearely ſolemne thankes to *Chriſtus Dominus*, for the deliverance of our *Chriſtus Domini*, this day (a deliverance like this in the Text;) even for His *Ne perdas*, at *Perth*. For it, and for both points in it. 1 That *His Anointed* was not *deſtroyed*. 2 That they, that *put forth* their *hand* to doe it, carried it not away, but found the reward due to *guiltie* perſons. The two caſes, 1 this in the *Text*: 2 and that of this *day*: are both like in the *maine*: if in *circumſtances*, diſlike; this of ours hath the advantage. The *fact* more foule, the *deliverance* more *famous*.

To ſpeake then of *malitia diei hujus*, the malitious practice of this day. Had the King beene an *enemie*; yea, ſuch an enemie as *Saul*, it had beene no warrant. But, he was no *enemie*: No, but many wayes, a gracious *Prince* to them both. I know, pretence there was, of a wrong. Say it had beene one; what was done, was done by others, in the *Kings* minoritie. And though done by others, yet juſtly done: and no wrong was it at all, but wrongfully ſo called.

Secondly, the *King* was *ſhut up*, it is true; but not as in the Text, *by* GOD; but by wicked men, who found him not caſually (as *Saul* was) but trained him guilefully to the place, and there *ſhut him up* treacherouſly. It was not ſudden, it was a long plot: the malice, the more; the fact, the fouler. And there he was *concluſus & derelictus* both; *ſhut up* by *Abiſhai*, *forſaken* of *David*.

Thirdly, and it was not *night*, nor the *King* *aſleepe*, that he might have paſſed away without any fright or terrour. No: it was *Dæmon meridianus* this, a *noone-day devill*: He was broad awake, and the feare of death (worſe than death it ſelfe) I know not how oft and many times, before his eyes. Pſal.91.6.

Fourthly: And as beyond it in theſe; ſo, in the *Principall* beyond it too. Both of them *lift up*: *Abiſhai*, his *ſpeare*; this, his *dagger*, to have given the fatall *blow*. *Abiſhai*, but *once*. This, *twice*. And certainly, neerer it came the *King*, than *David* would ſuffer it come to *Saul*: So, the danger neerer, and the delivery greater. And yet, there was a *Ne perdas* in this too; and that a ſtrange one: Not by *David*, no: Iudge, if it may not ſeeme a miracle, that GOD then ſhewed. When there was none to ſay *deſtroy not*, elſe; GOD opened, his mouth that was there ſet, himſelfe to be the *deſtroyer*, to ſay once and againe, *ô deſtroy him not, deſtroy not the King*. The *voyce* was *Davids*; the *hands*, *Abiſhai's*. It cals to my minde, what long ſince I read in *Herodotus*: that at the taking of *Sardi*, when one ranne at *Cræſus* the *King*, to have ſlaine him, that a little boy borne dumbe, that had never ſpoken word in all his life, with the fright and horrour of the ſight, his *tongue* looſed, and hee broke forth and cried ὦ ἄνθρωπε, &c. *O man deſtroy not the King*, and ſo ſaved his life. So writeth he, as of a wonder: and ſee, if this were not like it. But ſo we ſee, if there were no body elſe to ſay it, they that are borne dumbe ſhall ſay it; yea, the *deſtroyer* himſelfe ſhall ſay it, rather than *Ne perdas* ſhall not be ſaid. This would not ſerve (though it did to *Abiſhai*;) but they were worſe than *Abiſhai*, that were here. That GOD therefore might have the honour of the day, he paſſed over to the latter part of the verſe; and when there was none elſe to doe it, he tooke the matter into his owne hands; himſelfe held the aſſiſe, found him *guiltie*, gave order for his execution, ſent up one to doe it; and one, that formerly had beene his ſpeciall friend, and (if I be not deceived) ſworne brother, as *Ioab*, to bring *Abſalom* to his end; that *deſtroyed* him, for not hearing *deſtroy not*.

And yet the goodneſſe of GOD ſtayed not here, neither; but, where in the Text, in *Saul's caſe*, there was but one blow, one danger, one delivery: In this, there were no leſſe than *three*, one after another. Firſt came *Abiſhai*; hee and his *armed man*: GOD delivered him. Then came the other, the *Maſter* of the miſchiefe, then bewrayed, and (as one bewrayed) deſperately ſet: GOD againe delivered him. Then laſt of all (and that was worſt of all) came the popular tumult, whoſe rage knowes no reaſon, who, as they *Num.* XVI. called *Core and Dathan, the people of the Lord:* ſo theſe (little better:) and even then alſo did GOD by his mightie providence turne away the *deſtruction*. This in the Text was ſoone done; a few words, and away: This of the day, it was long firſt, and much adoe, yet it was done: the longer, and the more, the more is GOD to be magnified for it.

And when all was done there, he that was ſaved was but *Saul*: but here (envie flatters not, but) if envie it ſelfe ſhould ſpeake, it would ſay, *Major Saule hic*, a *greater* than *Saul* any: (For, the territory of the leaſt of your kingdomes was greater than that of his:) And *melior Saule hic*, a better than *Saul* was here ſaved; better, without all compariſon. So, the beginning was (as they made account) *Concluſit Deus inimicum noſtrum:* The end was, as it proved, *Concluſit Deus inimicos Domini Regis*, GOD, made a concluſion of their wicked premiſſes and their wretched perſons all at once. So, the concluſion was *Ne perdas* to the King, and *Non inſons* to the *children of perdition*.

Now, to that GOD, that when You were *ſhut up*, forſooke You not, but delivered You *à malitiâ diei hujus & à Dæmone meridiano*; that in the depth of Your all danger, when there was no tongue on earth could ſay *Ne perdas*, ſaid it from heaven, and ſaid it thrice over: for that his three-fold delivery, render we three-fold thankes and praiſe; thrice bleſſed bee His holy Name for it. And He grant, that this leſſon of *Davids*, may take deepe root in all our hearts, that there may never be a *Quis in Iſrael* to *lift* up his *hand*, to the like action; all may be quit, none found *guiltie* ever of ſo foule a crime. None, on *Abiſhai's* ſide, to make any ſuch motion; all of *Davids* minde, to miſlike it, to ſay *Ne perdas: Ne perdas*, though it be *Saul*. But, for *David*, *Ne perdas* is not enough. To Him, and ſuch as He is, let us with one voyce crie *Hoſanna*; not onely, *not deſtroy*, but *Hoſanna*, LORD *ſave*, LORD *proſper*, LORD adde dayes to his dayes, that his yeares may be as many ages. And as this day thou didſt, ſo ſtill and ſtill prepare thy loving mercy and truth, that they may preſerve Him, even for ever and ever.

⁂

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT HOLDENBIE, on the V. of *Auguſt*, *A. D.* MDCX.

I CHRON. CHAP. XVI. VER. XXII.

Nolite tangere Chriſtos meos.

Touch not mine Anointed.

HERE is a ſpeech: but wee know not *Whoſe*, nor to *Whom*, nor yet (well) *concerning whom*: onely concerning certaine Perſons, whom the Speaker (whoſoever He is) calleth *His Anointed*. It behoveth us, to know theſe three, who they be.

1 The perſon, *whoſe* the ſpeech is, *Perſona loquens*, He that ſaith *Meos*, *Him* we finde at the foureteenth verſe. *Ipſe eſt Dominus Deus noſter*, *He is the Lord our* GOD: GOD it is, that ſpeaketh here; *He*, that challengeth them for *His*, by calling them, *Mine*.

2 The perſons *to whom*: in the verſe before, *Non reliquit hominem*, *He leaveth not a man*. So, it is, *to all* in generall: but ſpecially *to ſome*, more quicke of *touch* than the reſt, whoſe fingers are never well, till ſome way or other, they be *touching*, whom GOD would not have *touched*.

3 The perſons, *concerning whom* (whom, He ſtileth, *His Anointed*) will fall out to prove, the Princes of the earth. We muſt not ſay it, but prove it (ſay it now, prove it anon.)

Now, as if ſome body were about to offer them ſome wrong; here commeth a voice from heaven, ſtaying their hands, and ſaying, *See you touch them not*. *Quos Deus unxit, homo ne tangat*. Whom GOD hath *anointed*, let no man preſume to *touch*.

Of which, it may well be ſaid, as the *Pſalmiſt* ſaith to us, every day, *Hodiè ſi vocem*:

To day, if ye will heare His voice, harden not your hearts, and ye may: For, as this day (now ten yeares) from the ſame Perſon, and the ſame place, a like voice there came, concerning *His Anointed,* in whoſe preſence we ſtand. That GOD would not have *His Anointed touched,* this *Text* is a witneſſe, and this *Day* is a witneſſe: The Text, *dixit*; the Day, *factum eſt.*

Referred unto the *Text next before,* 1 Sam. 26.9.

Touching the ſame point, when time was, in this place you heard, *Ne perdas*: you ſhall heare it againe now, but, from an *higher perſon,* under a *ſtraighter charge,* and with *a larger compaſſe.*

1 The *perſon higher*: for, that was *David*: *Sed ecce major Davide hic,* but behold, a greater than *David* is here. This, is no voice on earth (neither of *Prophet* nor *Apoſtle*) we now heare: *Audivi vocem de cœlo,* Wee heare a voice from heaven: And thence, neither of *Saint* nor *Angel,* but of GOD Himſelfe. To ſhew His care of them *(His Anointed)* He would have none give the charge about them, but Himſelfe; Himſelfe in perſon, *Non alienæ vocis organo, ſed oraculo ſuæ*; from none other, but from His owne mouth.

2 The *charge ſtricter*: for, there it was, *deſtroy not,* the worſt that could be: Here it it, *Touch not,* the leaſt that may be; and ſo, even that way, amended much.

3 The *compaſſe larger*: That, was to *Abiſhai,* but one man; and it was, concerning *Saul,* one *King* onely; and therefore it was in the ſingular, *Ne perdas*: This is, *Nolite,* and *Chriſtos*: the number altered, of a larger extent farre, even to *All men,* concerning *All His Anointed.* *Nolite,* in the *plurall,* that is, None of you: *Chriſtos* in the *plurall,* that is, None of them. *Them, not touched,* not *Any of them*; *You, not touch,* not *Any of you.* *Non reliquit hominem*: He leaveth not a man, but forbiddeth *All.* Now, out of this *plurall,* you may deduce any ſingular; Out of *Chriſtos,* any King: Out of *Nolite,* any party: Out of *Tangere,* any hurt: and ſo, not *any man,* to doe *any hurt,* to *any His Anointed.*

This Text, *the firſt and great Commandement* concerning this point.

A Commandement it is, and I may ſafely ſay, *Primum & magnum mandatum,* The firſt and great Commandement, touching the ſafegard of *Princes.*

The *firſt*: For (as the *verſes* before ſhew) it was the firſt given, in this kinde, and that before all other; in the Patriarchs time, long before *Moſes,* under the Law of Nature.

The *greateſt,* not onely becauſe it is of the *greateſt* in heaven, and concerning the *greateſt* in earth: but for that it is the originall maine precept, touching Princes and their ſafety, or (as the phraſe is) the *fundamentall Law,* upon the which all the reſt are grounded, unto the which all the reſt reduced, and from the which all the reſt derived. *Davids deſtroy not,* is but an abſtract of this *Touch not.* Aske him what Text he had for his *Ne perdas*: hither he muſt come, this muſt be it, and none other. This *Nolite tangere* is the maine *wing* of protection: *Ne perdas,* or any other particular, is but a *feather* of it.

The Diviſion.

To ſee the parts of it. A *Precept* it is, and *negative*; and the negative precept is of the nature of a *fence,* and the *fence* leadeth us to the thing *fenced.* Firſt of all then, we take it in ſunder, in the midſt: *meos,* whoſe the fence is; and then *Nolite tangere,* as it were a circle or *fence* round about them.

I. *Chriſtos meos* hath in it, two things: Not onely *the parties,* whom they ſhould not: but *the reaſon* why they ſhould not *touch them.* Not *touch*? Whom *not touch*? *His Anointed.* And why *not touch*? Even becauſe, *His Anointed.*

In *Chriſtos meos* taken together, are the parties *non tangendæ*: Againe, in *Chriſtos meos* taken in ſunder and weighed apart, are two reaſons couched, *de non tangendo.*

Why *not touched*? firſt, they be *His*: And ſecondly, *what* of *His*? *His Anointed.* Theſe two, be two ſeverall: *His Anointed,* is more than *His*: for, all that be *His* be not *Anointed.*

1 *His* alone, were enough; that they be *His*, they pertaine to *Him*, and ſo, *Hee* to ſee them ſafe.

2 But then beſides, they be the very choice and chieſe of *His*, *His Anointed*, and ſo, a more ſpeciall care of them, than the reſt.

3 And then (from the nature of the word) not onely *His Anointed*, *Vncti ejus*: but *Chriſti Ejus*, *His Chriſts*, which is the Higheſt degree of *His Anointed*: for higher than that, ye cannot goe.

And laſt, what that is, that maketh them thus, *His Anointed*: to know whether they may be ſtripped of it, or no.

Then come we to the Circle or *Fence*, and that we may divide too: for, *Nolite* II.
tangere, is a double *fence*; [1] from the *act*, [2] and from the *will*. *Touch not* (ſo we reade) 1
where the *touch*, the *act*, is forbidden. *Nolite tangere* (ſo reade the *Fathers*) where 2
the *will* to *touch* is forbidden likewiſe. *Nolite*, that is, Have yee not the *will*, not ſo much as an inclination to doe it. So, both the *act* and *will* of *touching* is reſtrained: the *act*, in *tangere*; the *will*, in *Nolite*.

In the former, we are to take the extent, of *Tangere*, and *Chriſtos*: 1. To what matters *Tangere* will reach: 2. In how many points, to *Chriſtos*. And in the latter, to what perſons, in *Nolite*.

And ſo, ſee we the ſumme of the Text, which is ſufficient enough to keepe Kings from *touching*, if it ſelfe might be kept untouched: but as the times are, the Text it ſelfe is touched, there needs a ſecond *Nolite tangere* for it. To that end then, to ſee the Text ſafe and well kept, the three perſons in it, all to joyne together: *Kings*, touching whom; and *Subjects*, to whom; and GOD Himſelfe, by whom it is given in charge. And if the two former doe their parts, GOD will not faile in His.

Let me adde one thing more. That this Text, beſides that it is a *Commandement*, it is alſo a *Thankſgiving*; But both have but one errand, the *Kings ſafety*.

A *Commandement* it is *from* GOD: the very ſtile, the moode (*Nolite*) giveth it for no leſſe.

And a *Thankſgiving* it is *to* GOD; for it is a verſe of a Pſalme, of a *Halleluja*-Pſalme, of the firſt *Halleluja*-Pſalme: (there be twenty of them in all, this is the firſt of them all.)

A *Commandement* it is; for it is proclaimed with ſound of Trumpet, and that by *Banaiah* and his company: And a *Thankſgiving* it is; for it is ſung with ſolemne muſike by *Aſaph*, and the *Queere*, at the ſixth and ſeventh *verſes* before. It is both, and both wayes we to have uſe of it.

Firſt, as of a *Commandement* from GOD, to teach us this dutie towards GODS *Anointed*. I truſt, we will performe better duties to them than this: but, whatſoever we doe beſides, what good we doe them, *Ne noceat*, not to *touch* them, to doe them no hurt.

And, never ſo much need of this *doctrine*, as now, when by a late heavie accident, we ſee, wretches there are, dare attempt it: And other (and they the more wretches of the twaine) that did dare to avow it: Did dare (I ſay;) for, now they would ſeeme to diſavow it; but ſo poorely, and faintly, as all they ſay, may hold, and yet another like act be done to morrow.

And then ſecondly, as a *Thankſgiving* to GOD, who hath ſet the print of this commandement, upon this day; in cutting ſhort this day two wicked Imps, that went about to breake it, by *touching*, and more than *touching*, the LORDS *Anointed*.

And never were we ſo much bound to doe it, as this yeare: For that, this yeare,
upon this freſh occaſion, truly we may ſay, He hath dealt thus with us, *Non taliter fe-* Pſal.147.20.
cit omni Nationi, He hath not ſo dealt with all Nations, nor hath every King found Him ſo gracious. Others, have not in theirs; I ſpeake it with compaſſion: we have in ours; I ſpeake it to our comfort, and to the praiſe of GOD. Both theſe wayes.

Chriſtos meos.

Chriſtos meos, who they be.

AN honourable Title to begin with: and begin with it we muſt: the very Grammar-Rules lead us to it. *Anointed,* is but an *Adjective,* we are to ſeeke the *Subſtantive* for it. But beſides, we are to finde *who* they be, whom we are *not to touch,* leſt we *touch* them unawares. And as well, that we may know the right, and doe them their right; as, that we may diſcerne them from the wrong: for, wrong there be, that call themſelves *Chriſtos Domini,* whom the HOLY GHOST never chriſtned by that name.

Marke 13.21.

As, of CHRIST Himſelfe, many come and ſay, *Ecce, hîc eſt* CHRISTVS, *ecce illic: Here is* CHRIST, *and there is* CHRIST, and *deceive many:* So, of theſe *Chriſts* here likewiſe; See, here is *Chriſtus Domini,* and there he is, and no ſuch matter. Our firſt point then is to know, *who* they be.

Patriarchs, *Chriſti Domini.*

Theſe in the Text here, were the *Patriarchs,* it cannot be denied. They be ſet downe by their names, *Abraham, Iſaac, Iacob,* touching whom, *primâ intentione,* this charge is given, that they be *not touched.*

Gen.23.6.

Gen.26.16.

Verſ.28.

Gen.48.22.

And let not this ſeeme ſtrange: For in the firſt world, the *Patriarchs* were principall perſons, and (as I may ſafely ſay) *Princes in their generations,* and for ſuch, holden and reputed by thoſe, with whom they lived. I may ſafely ſay it: for of *Abraham* it is in expreſſe termes ſaid by the *Hethites, Audi Domine, Princeps Dei es inter nos, Thou art a Prince of God* (that is, a *mightie Prince*) *here among us:* As indeed, a *Prince* he ſhewed himſelfe, when he *gave battell and overthrow to foure Kings* at once. Of *Iſaac* no leſſe may be ſaid, who grew ſo mightie, as the King of *Paleſtine* was glad to intreat him to *remove further off,* and not dwell ſo neere him: and then, to goe after him in perſon, and ſue to him, there might be a *league* of amity betweene them. And the like of *Iacob,* who by his *ſword* and *bow,* conquered from the *Amorite* (the mightieſt of all the nations in *Canaan*) that countrey, which by will hee gave to *Ioſeph* for his poſſeſſion. It was neere to *Sichar,* well knowne; you have mention of it, *Iohn* 4.5.

In Pſal. 140.

Great men they were certainly, greater than moſt conceive: but be their greatneſſe what it will, this is ſure, they were all the Rulers the people of GOD then had, and beſides them, Rulers had they none. And that is it we ſeeke; *Pater* was in them, and ἀρχὴ too, *father-hood* and *government:* and theſe two made them *Patriarchs, & Vnctos ante unctionem* (ſaith Saint *Auguſtine*) *Anointed* before there was any materiall *Anointing* at all.

Princes, *Chriſti Domini.*

In them then this terme began, and in them it held ſo long, as they had the government in them. But, *Patriarchs* were not alwayes to governe GODS people; but *Kings,* in ages following, were to ſucceed in their places. And ſo did ſucceed them; ſucceed them in the word *Pater,* and in the word ἀρχὴ both, both in the right of their *father-hood,* and the rule of their *government,* as *Fathers* of their Countries, and *Governours* of their Common-wealths. Where the *Patriarchall* rule expired, the *Regall* was to take place, being both one in effect. For, *Abraham* the *Patriarch* is termed a *Prince,* (*Gen.*XXIII. *6.*) and to make even, *David* the Prince is termed a *Patriarch; Let me ſpeake boldly unto you of the Patriarch David,* ſaith Saint *Peter* (*Act.*II.29.) So that two things we gaine here: 1. That *jus Regium* commeth out of *jus Patrium,* the *King's* right from the *Father's,* and both hold by one Commandement. Then 2. That this Text bindeth, as a *Law* of *Nature,* being given for ſuch, to the old world, long before the *Law* came in any *Tables.*

Now, that as in other things, ſo in this terme of *Chriſti Domini, Kings* do ſucceed the *Patriarchs*, we have (firſt) our warrant from the *Holy Ghoſt*, applying this terme here, after, to [a] *Saul*, to [b] *David*, to [c] *Salomon*, to [d] *Ezekias*, to [e] *Ioſias*, to [f] *Cyrus*: *Kings* all. Secondly, from the *Councells*. The third generall Councell of *Epheſus*; the great Councell of *Toledo* the fourth; the great Weſterne Councell of *Francford*. Thirdly, from the conſent of *Fathers*. To diſpatch them at once, ſo ſaith the Councell of *Francford*, *B. Hieronymus & cæteri S. Scripturæ tractatores, &c.* S. *Hierom* and the reſt of the Writers on Scripture (all) underſtand it not of others, but of *Kings*: Yea, laſtly from their owne Writters, *Cajetan*, and *Genebrard*, who themſelves ſo apply it, upon this very place.

[a] 1 Sam. 12. 3. 4.
[b] 2 Sam. 19. 21.
[c] 2 Chro. 6. 42.
[d] Abac. 3. 13.
[e] Lam. 4. 20.
[f] Eſay 45. 1.
Append. ad Tom. 4. pag. 1097. can. 74. pag. 49. Editio Venet.

Nay, *Kings*, they will grant (they can neither will nor chooſe:) But then, they would hemme in others likewiſe, to enter-common in the Title; as the *Pope*, as the *Cardinalls*, and as any elſe, ſave them that be indeed. But that they muſt doe then without booke: For, in this booke warrant have they none. For, this terme [*Chriſti Domini*] here, originally aſcribed to the *Patriarchs*, is ever afterward, without variation, continually appropriate to *Kings*, and to *Kings* onely, all the Bible through. The queſtion is, whether we will ſpeake, as the *Holy Ghoſt* doth, or no? If we will, then upon a juſt ſurvey taken of all the places, where the word *Chriſtus Domini* is to be found in *Scripture*, three and thirty they be in number. Of which one onely is in the *New*, and that is of our Saviour Himſelfe: the reſt, all in the *Old*. Foure times by *God*, *Mine Anointed*; Six times to *God*, *Thine Anointed*: Ten times of *God*, *His Anointed*: Twelve times in termes terminant, *Gods Anointed*: Of which, twice it is ſaid of the *Patriarchs*; Here, and in the cv. Pſalme (which two places are indeed but one.) All the reſt are ſaid either of Christ, or of *Kings*, all: and never applied to any other, but to them onely. And here we joyne iſſue: if to any other, the *Scripture* apply *Chriſtos Domini*, we yeeld: if to none but them, we carry it. For, what reaſon have we, if the *Scripture* appropriate it to them, and none but them; to take it from them, and give it to others, to whom the Holy Ghost never gave it.

Princes onely in *Scripture* have the title of *Chriſti Domini*.

Luc. 2. 26.

Ver. 15.

Yet have I no meaning to deny, but that others, not onely *perſons*, but (if they will) even *things* too, were *annointed* under the Law. *Perſons*, as *Prieſts* and *Prophets*: *Things*, as the *Tabernacle*, and all the *Veſſells* of it, even to the very *fire-forkes*, *aſhpans* and *ſnuffers*. But though they were ſo, yet none of the *things*, nay, nor any of the *perſons*, have ever the name given them, of *Chriſtus Domini*. No *Prophet*, of all the fellowſhip of the *Prophets*; no *Prieſt*, no not the *high Prieſt* himſelfe, ever ſo called. It may be, *Anointed*; but not the *Lords anointed*: It may be *Vncti*, not *Chriſti*: or, in a corner of one chapter of the *Maccabees* [*Chriſti*] once, but not with his full Chriſtendome, not *Chriſti Domini*. Still they fall ſhort: and *Chriſtus Domini* followes the *King*, and him onely.

Though other perſons *anointed*, yet none called the *Lords Anointed*.

Yea, this yee ſhall obſerve in their owne old Tranſlator: that the ſame word in Hebrew and Greeke, when he ſpeaketh of the *Prieſt*, he ever turneth it *Vnctus*; when of the *King*, *Chriſtus* ever: as if of purpoſe he meant by this word, to make a partition betweene them. Any will thinke, there was ſurely meant them ſome ſpeciall prerogative more than the reſt: that from the reſt it is given them, and ever to them, and to none of the reſt.

We may well conclude this point then, with the Apoſtle: *They are made ſo much the more excellent than the reſt, by how much they have obtained a more excellent name than the reſt. For unto which of all the reſt at any time ſaid he, Thou art mine Anointed?* Enough to ſettle this terme upon *Kings*. The *Holy Ghoſt* attributes it to them, and none but them. We to underſtand it of them, and none but them. It is, and ſo let it be, their owne due ſtile, their proper denomination. *Touch not mine Anointed*: Who be they? If we goe by the booke, *Princes*: why then, *Touch not Princes*.

Heb. 1. 4. 5.

Meos, the claime whoſe they be.

Chriſtos meos, who they be, we ſee. But in theſe words (we ſaid) there are not onely the *parties,* whom they ſhould not: but the *reaſon,* why they ſhould not *touch* them. And not one reaſon, but two at the leaſt. Now then, let us take the words in ſunder, and weigh either by it ſelfe, ſeeing either word is a *reaſon, de non tangendo.* Firſt, *whoſe* they be: *His meos.* Then *what* of *His: His anointed.* And *His Anointed,* is *Chriſti ejus:* Which (it may be) will amount to two *reaſons* more. *Meos* is His *claime: Chriſtos,* His *character,* or ſpeciall marke.

Lay no title to them.

Meos, His *claime:* which word is not ſlightly to be paſſed by. It is to the purpoſe. To *claime,* is to *touch.* He that ſaith *Meos,* He that *claimes* them, *toucheth* them: *toucheth* their free-hold (as we ſay.) He that ſaith, *touch* them not; ſaith, *claime* them not. Some queſtion there is growen, *whoſe* they be. Two *claimes* there are put in, and layd to them, beſides. *Meos,* ſaith the *Pope;* and *Meos,* ſay ſome for the *People;* but neither ſay true: GOD, He ſaith *Chriſtos meos,* and He onely hath the right ſo to ſay.

1 *Meos,* the *Popes* claime.

Meos, ſaith the *Pope.* For he, or ſome by his commiſſion, uſed to *anoint* the *Emperours,* and becauſe he was maſter of the *ceremony,* he would be maſter of the *ſubſtance* too: and *his* they were. The *Pope,* he was *Gods;* and they were *his anointed,* and of him had their *dependance,* and he to *depoſe* them and to *diſpoſe* of them, and to doe with his owne what he liſt. And this *claime,* is not yet given over. For, he that ſhall marke the *Popes* faintneſſe, when ſome *Kings* are ſought to be *touched;* nay, are *touched* indeed, out of his *Meos;* will eaſily thinke, he is well enough content they be *touched,* though they be GODS *Anointed,* if they be not his too: *Touch not his:* Not *his,* as for others, it skilleth not, *touch* them, who will.

But this *claime* by the *ceremony* is cleane marred, by this Text: for when theſe words (here) were ſpoken, there was no ſuch *ceremony* inſtituted, it was *Non ens,* no ſuch thing *in rerum naturâ.* That came not up, till *Moſes:* Now theſe here in the Text, were in their graves long before *Moſes* was borne. No *Meos* then; no *claime* by the *ceremonie.*

2 Eſay 45.1.

And after it came up, no *Prieſt* went out of *Iury* to *Perſia* to carry the *ceremony* to *Cyrus:* yet of him, ſaith *Eſay, Hæc dicit Dominus, Cyro Chriſto meo, Thus ſaith the Lord, to Cyrus mine Anointed,* and yet never came there any *oyle* upon his head. So that even after it was taken up, yet the *ceremony* and the *claime* by it, would not hold. The truth is, the *ceremony* doth not any thing; onely declareth, what is done. The *party* was before, as much as he is after it: onely by it, is declared to be, that he was before and that which he ſhould have beene ſtill, though he had never ſo beene declared. The truth may and doth ſubſiſt, as with the *ceremony,* ſo without it. It may be retained, as with ſome it is, and with us it is: and it may be ſpared, as it is with others: Spared, or retained, all is one; no *claime* groweth that way.

3

But laſt of all, where it was uſed, as by *Samuel* to *Saul,* by *Sadoc* to *Salomon:* yet they *claimed* nothing in the *parties* they anointed, but called them ſtill GODS, and never *their owne anointed.* They knew no *claime* lay by it: Nay, if it had beene a *Sacrament,* as it was but a *ceremony:* he that miniſtreth the *Sacrament,* hath no intereſt in the *party* by it, but GOD alone; and then much leſſe he, that performeth but a *ceremony,* is to plead any *Meos.* So that every way, this *claime* vaniſheth, of *Chriſti Pontificis.*

Meos, the *Peoples* claime. *Bellarmine.*

Now then, a ſecond *claime,* another *Meos,* hath of late begunne to be buzzed of, as if they were *Chriſti populi,* and held of them. And whatſoever the matter is, the *Cardinall* himſelfe waxeth very earneſt for it; (I thinke, becauſe he ſeeth the *Popes* arme groweth ſhort, and loth he is, but that there ſhould be ſtill ſome hands to *touch them;*) he will not ſo much, as give *God* leave to appoint *Saul* or *David* of Himſelfe, but he taketh upon him, to *ſuſpend* them both, untill the *people* with their ſuffrage come in, and ratifie GODS doing.

But this *claime* likewiſe falleth to the ground, even by this verſe: then muſt we goe mend our Text here. For if ſo: GOD was properly to have ſaid, *Nolite tangere Chriſtos veſtros, Touch not your Anointed*; for to the *people*, Hee ſpeaketh. Of all others, *Meos* cannot be theirs, unleſſe we will gloſſe it thus, *Meos (id eſt) non meos*; *Mine* (that is) *none of mine*, but *your owne*. And then ſure, He ſhould have done them ſome wrong, to have forbid them to *touch* that, which was *their owne*. The *Pope* ſaith, He can make CHRISTVM DOMINVM, CHRIST *the* LORD *Himſelfe*: if he could ſo doe indeed, it were not altogether unlike, he might make *Chriſtum Domini*. But GOD helpe, if the *people* fall to make *Gods*, or make *Chriſts*, if they ſhall take GODS verſe from Him, and ſay *Nos diximus, Dii eſtis, We have ſaid, ye are Gods*: yea, and *Chriſts too*, and change it, *Thou ſhouldeſt have no power unleſſe it were, Data deſuper, Given from above*, ſaith He; They, unleſſe it were *data de ſubter*, unleſſe it *were given you hence from beneath*: then, muſt we goe change all our Texts that ſound that way. Enough to let you ſee, they both *claime* that is none of *theirs*, but GODS.

Pſal.82.6.
Iohn 19.11.

3
Meos, Gods claime.

To give in evidence now, for GODS right; That His *Meos* is the only true *claime*, that *His* onely they be. Three times over, it is told us by *Daniel* in one Chapter, that the *Kingdomes* be GODS, and that *He giveth them, to whom He will*, as having the ſole *property* of them. And it is ſaid there, that this is *Sententia Vigilum, & Sermo Sanctorum*. And, if it be *Sententia Vigilum*, they are ſcarce well awake, that think otherwiſe; And if it be *Sermo Sanctorum*, they talke prophanely, that ſpeake otherwiſe. And this verily was the divinity of the *Primitive Church* concerning *Kings*, which of all, had leaſt cauſe to favour them. *Cujus juſſu naſcuntur homines, ejus juſſu conſtituuntur Principes*; *By whoſe appointment they be borne men* (and that is, neither by *people's*, nor by *Pope's*) *by His appointment, and no other, are they made Princes*, ſaith old *Iræneus*. *Inde illis poteſtas, unde ſpiritus*; *Thence have they their power, whence they have their breath*, ſaith *Tertullian*: And that is from neither (I am ſure) but from GOD alone.

Chap.4.14.
Verſe 22.
Verſe 29.
Verſe 14.
Lib.5.
Apolog. p.6.

His they be: for, *His* their *Crowne*, *Diadema Regis in manu Dei*, Eſay LXII. And as if he ſaw a hand come from heaven with a *Crowne* in it, ſo ſpeaketh he in the XXI. Pſal. *Tu poſuiſti, thou haſt ſet a crowne of pure gold upon His head*. *His*, their *ſcepter*, or rod: *Virga Dei in manibus Ejus*, GODS *rod in his hand*, Exod. XVII. of *Moſes*. *His* their *throne*: *Sedebat Salomon in throno Dei, Salomon ſate upon* GODS *Throne*, I Chro. XXIX. Nay, long before, in the Law of Nature, ſaith *Iob*, *Reges in ſolio collocat in perpetuum*: He takes them by the hand, and *placeth them* in the *Throne*, and that *in perpetuum*, there to ſit, in themſelves, and their ſucceſſion for ever. *His*, their *Anointing*: *Oleo ſancto Meo*, with *Mine* holy oyle: The *Anointing* His, therefore the *Anointed*. And if all theſe, their *Crowne*, their *Scepter*, their *Throne*, their *Anointing* His; then *His* they be, *Chriſti Domini*. And of *Chriſti Domini*, we ſhall ſhew *twelve* faire evidences in expreſſe termes, GODS *Anointed*. And *ten* more, wee ſhall bring forth, with an *Ejus*, a plaine reference to *Him, His Anointed*. *Chriſti Pontificis*, *Samuel's* or *Sadoc's Anointed*: *Chriſti populi*, *Iuda's* or *Iſrael's Anointed*, *non legitur*, wee ſhall not finde. *His* they be then.

Verſe 3.
Verſe 4.
Verſe 9.
Verſe 21.
Iob 36.7.
Pſal.89.21.

Now inferre. *His*: therefore hand off, what have you to doe with that, is none of yours? what to claime or to *touch*, that is *His*? *Nolite tangere meos*. This onely, and no more but this, in very equitie were enough, *Touch not Mine*. This, for *Meos*: Now to *Vnctos*.

Anointed, *Vncti*.

His then: but not as All are, by a generall tenure; but *His*, as *His Anointed*, by a more ſpeciall and peculiar kinde of intereſt. *His Anointed*, is more than *His*, for all *His* are not *anointed*: for if all were *anointed*, there ſhould be none left to *touch* them: we might ſtrike out this verſe, the charge were in vaine, there were none to receive it. If all be *Vncti*, where ſhould be *Tangentes*? We muſt then needs leave a difference betweene *Chriſtiani* and *Chriſti*. For, holding all that are Chriſtians, all GODS people *anointed* and holy alike; it will follow, why ſhould *Moſes* then, or any take upon him to be their Superiour? And ſo wee fall into the old *contradiction* of *Core*: which is all one with the new *paritie* and *confuſion* of the *Anabaptiſts*, or thoſe that pricke faſt towards them.

Num.16.3.
Iude 11.

But the very Ceremonie it ſelfe ſerveth to ſhew, ſomewhat is added to them, by which they be *His*, after a more peculiar manner than the reſt, to whom that is not added. *Oyle* it ſelfe deſigneth *Soveraigntie* : powre together water, wine, vineger, what liquor you will, *oyle* will be uppermoſt : And that is added by their *anointing*. Beſides then, this generall claime *Mine*, here is His ſpeciall ſignature, *Anointed*, whereby they are ſevered from the reſt. His hand hath *touched* them with His *Anointing*, that no other hand might *touch* them. Things *anointed* of our ſelves we forbeare to *touch* : but ſpecially, if the *anointing* have the nature of a *marke*, that we wrong it not : And this hath ſo, theſe are ſo marked, that we might forbeare them. And yet more ſpecially, if we have a Caveat, not to doe it, as here we have. *Nolite tangere unctos*, Touch not them that I have *anointed*.

Anointed, yet not *Vncti*, but *Chriſti*, which is more.

This were all, if it were but, *Anointed* : but, there is yet a further matter than all this. For it is not *Vnctos*, but *Chriſtos meos* : We reade it, *Mine Anointed*, In the *Hebrew*, *Greeke* and *Latine*, it is more full. In Hebrew, *my Meſſiah's*; in Greeke and Latine, *Chriſtos meos*, that is, *my Chriſts*, which is farre more forcible. Somewhat (we may be ſure) was in it, that all the old Writers uniformely forbore to turne it *Vnctos*, which is enough for *Anointed*, and all have agreed to turne it *Chriſtos*, that is, *Chriſts*, which is a great deale more. It ſeemes, they meant not to take a graine from this charge, but to give it his full weight. And it cannot but weigh much with all that ſhall weigh this one point well, that *Princes* are taken into the ſocietie of GODS Name, in the *Pſalme* before; and here now, into the ſocietie of CHRISTS Name, in this : and ſo made *Synonymi*, both with GOD, and with CHRIST : Specially ſince GOD Himſelfe it is, that *ſo ſtileth* them; for He *flatters* not (we are ſure.) GOD Himſelfe is a King, King of all the earth, and CHRIST is His *Heire of all*, as appeareth by His many *Crownes on His head, Apoc.* XIX. XXII. Thoſe whom GOD and CHRIST vouchſafe to take into the charge of any their Kingdomes, them they vouchſafe their owne names of GOD and of CHRIST. They two, the firſt Kings, to theſe other the after-Kings ruling under them, and in their names.

Pſal.82.6.

Pſal.47.8.

Anointed, not with *every ointment*, but with *holy*, and ſo, *Sacri*.
* Pſal.89.21.

A third graduall reaſon then there riſeth here. All *anointed* are not *Chriſti* : for all *anointing* is not *Chriſme*. *Chriſme* is not every common, but an *holy anointing*, a ſacred ſignature. * *Oleo ſancto meo*, with mine *holy oyle* have I *anointed* them. *Meo*, to make them *His* : *Sancto*, to make them *ſacred*, He might have taken this *oyle* out of the Apothecaries ſhop, or the Merchants ware-houſe : He did not, but from the Sanctuarie it ſelfe, to ſhew their calling is ſacred, ſacred as any, even the beſt of them all. From whence the Prieſts have theirs, thence, and from no other place the King hath his; from the Sanctuary, both. The *anointing* is one and the ſame. All, to ſhew, that *ſacred* is the *Office* whereunto they deſigned, *ſacred* the *Power* wherewith they endued, *ſacred* the *perſons* whereto it applyed. And for ſuch were they held, all the Primitive Church thorow. Their *Writ*, *Sacri apices* : Their *Word*, *Divalis juſſio* : Their *Preſence*, *Sacra veſtigia* : (the uſuall ſtile of the *Councels*, when they ſpake of them.) And when they ceaſed to know themſelves for *His* (that here ſaith *meos*) and to hold of *Him*, then loſt they their holineſſe : Hee that tooke from them the one, tooke to Himſelfe the other. Now then, will ye inferre? *Holy* they be, their *Anointing* hallowed : therefore *Nolite tangere ſacros*, Touch not mine *holy ones*. No more *touch Moſes*, than the holy *Mount*, which neither *man nor beaſt might touch* upon paine of death : No more touch *David*, than the *holy Arke*. It is not good touching of *holy* things. In the XIII. Chapter before, *Vzza* ſo found it.

Exod.19.12.
Heb.12.20.
Verſ.10.

Anointed, not with *every holy oile*, but with a *ſpeciall* above the reſt, and ſo *Chriſti*.
Pſal.45.8.

And yet ſtill me thinks we fall ſhort : for it is not *Sanctos* neither, it is more than *Sanctos*, it is *Chriſtos* : In which word, there is more than in *Commune Sanctorum*. *Omnes Sancti non ſunt Chriſti, at Reges Chriſti*. Wee cannot ſay of all Saints they be *Chriſts*, of *Kings* we may. Verily, every degree of *holineſſe*, will not make a Synonymie with CHRIST. He was *Anointed*, ſaith the *Pſalme*, *Oleo exultationis ſupra ſocios*, with an *holy oyle*, or *chriſme above His fellowes*. To hold this name then of *Chriſtos Domini*, it is not every ordinary holineſſe will ſerve, but a ſpeciall and extraordinary degree of it above the reſt, which they are to participate, and ſo doe, from *Chriſt* whoſe Name they beare, eminent above others, that carry not that Name; as if they did in ſome kinde of meaſure partake *Chriſma* CHRISTI, even ſuch a *chriſme* as wherewith CHRIST is *Anointed*. And the inference of this point, and the meaning of this ſtile of *dii* and *Chriſti* is, as if He would have us, with a kinde of analogie, as carefull in a manner to forbeare *touching* them, as we would be to *touch God*, or the Sonne of *God*, CHRIST Himſelfe. It is not then *Meos*, nor *unctos Meos*, nor *Sanctos meos* onely; but it is *Chriſtos meos*, *Mine*, and that *Anointed*, *Anointed* with *holy Oyle*: So *Anointed*, and with *Oile ſo holy*, as it raiſeth them to the honor of the denomination of the *Holy of Holies*, CHRIST Himſelfe. Theſe foure degrees, and from them theſe foure ſeverall reaſons, are in *Chriſtos meos*.

What this *Anointing is*.

One thing more of *Chriſtos meos*: For I ſhould doe you wrong certainely, if I ſhould ſlip by it, and not tell you what this *Anointing* is, and leave a point looſe, that needeth moſt of all to be touched. Vpon miſconceiving of this point, ſome have fallen into a phanſie, *His Anointed*, may forfeit their tenure, and ſo ceaſe to be *His*, and their *anointing* drie up, or be wiped off, and ſo Kings be *un-Chriſted*, ceaſe to be *Chriſti Domini*, and then, who that will, may *touch* them.

They that have beene ſcribling about Kings matters of late, and *touching* them with their pens, have beene fouly miſtaken in this point. Becauſe, *anointing*, in Scripture, doth otherwhile betoken ſome *Spirituall grace*; they pitch upon that, upon that taking of the word: and then, *anointing* it muſt needs be ſome *grace*; ſome *gratia gratum faciens*, making them religious and good Catholikes; or ſome *gratia gratis data*, making them able or apt for to governe. So that, if he will not heare a Maſſe, no Catholike, no *Anointed*. If after he is *anointed*, he grow defective (to ſpeake their owne language) prove a Tyrant, fall to favour Heretikes; his *anointing* may be wiped off, or ſcraped off; and then, you may write a booke *De juſtâ abdicatione*, make a holy league, *touch* him, or *blow him up* as ye liſt. This hath coſt Chriſtendome deare: It is a dangerous ſore, a *Noli me tangere*; take heed of it, *touch* it not.

It is no *Spirituall grace*.

Before I tell you what it is, I may ſafely tell you, that this it is not. It is not Religion, nor vertue, nor any Spirituall grace, this Royall *anointing*. *Chriſtos Domini* is ſaid not onely of *Ioſias*, a King truely Religious, by *Ieremie*; but of *Cyrus* a meere Heathen, by *Eſay*: not onely of *David* a good King, but of *Saul* a Tyrant, even then when he was at the worſt. *Religion* then is not it, for then *Cyrus* had not beene; nor *Vertue* is not it (eſpecially the vertue of clemency) for then *Saul* had not beene GODS *Anointed*. If it were *Religion*, if that made Kings; then had there beene of old no Kings, but thoſe of *Iuda*: and now, no Kings but thoſe that be *Chriſten*. But by *Cyrus*'s caſe we ſee, one may be *Chriſtus Domini*, and yet no *Chriſtian*.

Lam. 4. 20.
Eſay 45. 1.
2 Sam. 19. 21.
1 Sam. 26. 9.

Among *Chriſten*, if the Orthodox truth were it: *Conſtantius*, *Valens*, *Valentinian* the younger, *Anaſtaſius*, *Iuſtinian*, *Heraclius*, I know not how many, had beene no Emperours: yet alſo acknowledged, by the Chriſtians of their times.

Then, if *Religion* make them not, *Hereſie* will not unmake them. What ſpeake I of Hereſie? Harder is the caſe of *Apoſtacie*, yea hardeſt of all: yet, when *Iulian* from a Chriſtian fell away to be a flat Pagan, his *anointing* held, no Chriſtian ever ſought, no Biſhop ever taught to *touch* him. And it was not *quia deerant vires*, that their hand was too ſhort, it is well knowne, farre the greater part of his Army were *Chriſtians*, and could have done it, as appeared inſtantly upon his death, by their acclamations to *Iovian* his Succeſſor, *Chriſtiani ſumus*.

Will yee ſee it in the *Patriarchs*? Theſe in the *Pſalme* here, were holy and good men. But, twelve *Patriarchs* there were preſently after, of whom, *Simeon* and *Levi*, were two very Tyrants; *Reuben*, ſcarce honeſt; nor *Iuda*, no better than he ſhould; *Iſſachar*, by his bleſſing, ſhould ſeeme none of the *wiſeſt* (as it might be *Roboam*:) yet were they numbred with the twelve, and were *Patriarchs* ſtill, no leſſe than the other.

Gen. 49. 5, 6, 7.
and 35. 22.
and 38. 16.
and 49. 14.

And after the *Patriarchs*, *Saul* the firſt *King* (that there might be no miſtaking) with his *anointing*, there came no *grace* to him. The *Spirit* of GOD *came* indeed *upon him*, but he was *anointed*, and gone from *Samuel* firſt: And the ſame *Spirit* as it came, ſo it went, and left him afterward: and GODS *Anointed* he was, before it

1 Sam. 10. 9, 10.
1 Sam. 16. 14.

came, and ***Gods Anointed*** he remained after it was gone againe, and that no leſſe than before, and is ſo termed by ***David*** ten times at the leaſt.

It is *Ius regnandi.*

Gen. 10.9.

Iob 36.7.

Vnxit in Regem, Royall unction gives no grace, but a juſt title onely, ***in Regem,*** to be King: that is all, and no more. It is the ***adminiſtration*** to governe, not the *gift* to governe well: the right of ruling, not the ruling right. It includes nothing but a due title, it excludes nothing but uſurpation. Who is ***Anointed?*** On whom the right reſts. Who is ***inunctus?*** He that hath it not. Suppoſe ***Nimrod,*** who cared for no ***anointing,*** thruſt himſelfe in, and by violence uſurped the Throne: came in rather like one ***ſteeped*** in ***vinegar,*** than ***anointed*** with ***oile***; rather as a ***Ranger*** over a ***Forreſt,*** than a ***Father*** over a ***Familie.*** He was no ***anointed,*** nor any that ſo commeth in. But on the other ſide, ***David,*** or he that firſt beginneth a Royall race, is as the Head; on him is that right of ruling firſt ſhed; from him it runs downe to the next, and ſo ſtill, even to the loweſt borders of his lawfull iſſue. Remember ***Iob, Regis in ſolio collocat in perpetuum.*** It is for ever. GODS claime never forfeits: His character never to be wiped out, or ſcraped out, nor ***Kings*** loſe their right, no more than ***Patriarchs*** did their father-hood.

Cant. 1.4.

Not, but that it were to be wiſhed, both ***Anointings*** might goe together, and that there might goe, as there doth, a fragrant odor from the precious oyntment which is ſhed upon them, at their Crowning: ſo a like ſent from their Vertues, and they no leſſe venerable for their qualities, than for their callings; and happy the people, ***qui currunt in odore unguentorum Principis ſui,*** that can trace their Prince by ſuch a ſavour. This we are to wiſh for, and pray for daily, and uſe all good meanes it may be. But, if it be not, ever hold this, Allegiance is not due to him, becauſe he is ***vertuous, religious,*** or ***wiſe***; but, becauſe he is CHRISTUS DOMINI. Let this be ſtill in your minde; GOD ſaith not, ***Touch him not,*** He is a good ***Catholike***; or, endued with this vertue, or that: ***Touch him not,*** He deſerveth well, or at leaſt doth no harme. No, theſe would faile, He ſaw; or be ſaid to faile, though they failed not: We ſhould never then have done, never have beene quiet. But, this He ſaith, ***He is mine Anointed.*** Marke that well, ***God*** giveth no other reaſon here, nor ***David*** after, in as evill a Prince as might be. That is the true reaſon then, and we to reſt in it, and let other phanſies goe.

Tangere, the act forbidden.

Now, by whoſe appointment they be ſet, by His Commandement they be fenced: Fenced from ***touching,*** and that is the lighteſt and leaſt; conſequently, from whatſoever is greater or worſe. What talke you of ***Non occides,*** or ***Ne perdas?*** I tell you, ***Ne tangas, Touch them not.***

Iob 1.11. and 2.5.

Yet, are we not ſo ſillily to underſtand it, as if one might not ***touch*** them at all, not for their good: For how can they be ***Anointed,*** but they muſt be ***touched?*** No, the ***verſe*** before telleth us, it is for their ***hurt,*** this ***touch*** is forbidden. ***Non permiſit nocere,*** He ſuffered no man to doe them hurt; to that end ſaying, ***Touch them not.*** Yea, the very word it ſelfe, without any gloſſe, giveth as much, which is נגע properly ***plaga,*** and that is ***tactus noxius,*** a hurtfull ***touch,*** that leaveth a marke behinde it, ***Qui tangit, & angit,*** as the verſe is. For, it is good yee underſtand, this phraſe is taken from the Divell: and good reaſon: for whoſe-ſoever the fingers be, his the ***touch*** is, when ***Gods Anointed*** are ***touched.*** He calleth it but ***touching Iob***; but ***touching,*** when he did him all the miſchiefe he could deviſe. And his nature, and the nature of hurtfull things, is well ſet out by it. Few things are ſo good, ***ut in tranſitu proſint,*** as they only ***touch,*** and doe good: Evill is farre more operative, if it but ***touch*** and away, if it but blow, or breathe upon any, it is found to doe miſchiefe enough.

The extent of *Tangere*: how many waies *touch.*

To ſpeake then of this ***touching,*** and the extent of it. Where the Scripture diſtinguiſheth not, neither doe we: but let the word have his full latitude. ***Nolite tangere*** is generall, no kinde is limited; then, not to ***touch*** any manner of way.

1

There is none ſo ſimple, as to imagine there is no ***touch,*** but that with the fingers end, ***immediate.*** The ***mediate,*** with a ***knife,*** or with a ***Piſtoll,*** that is a ***touch:*** if we ***touch*** that, whereby they are ***touched,*** it is all one.

Againe, be the *touch* ſo as we feele it, or be it by meanes unſenſible, as of *poyſon*, or *ſorcery*, it is a *touch* ſtill, and theſe no leſſe guiltie: No leſſe? nay a great deale more, as the more dangerous of the twaine. One ſhall be *touched* and know not *how, when*, or by *whom*. *Curſed be he that ſmiteth his neighbour ſeceretly*, ſaith the Law. His *neighbour?* much more his *Prince*, betweene which two there is as great a diſtance, as betweene *Non occides*, and *Non tanges*. In a word, as it is the *lighteſt*, ſo it is the *largeſt* terme Hee could chooſe. For, *non eſt actio niſi per contactum* (ſaith the Philoſopher) Nothing can be done, but a *touch* there is, ſome *touch*, ſuperficiall or virtuall, immediate or mediate, *cominus* or *eminus*, open or privie, and all come under *tangere*. For it is no *Nolite* ſic *tangere*, touch not *this way* or *that*: but, *Nolite tangere*, touch not *any way* at all; let nothing be done at all, to doe them hurt. Deut. 27. 24.

2 And is there no *touch*, but that of the *violent hand?* The *virulent tongue*, doth not that *touch* too? and the *peſtilent penne* as ill as both? *Venite percutiamus eum linguâ*, ſay they in *Ieremie*, *Come let us ſmite him with the tongue*. Ier. 18. 18. If *ſmite* him, then *touch* him (I am ſure.) There is (ſaith *Salomon*) that *ſpeaketh* (and is not there alſo, that *writeth?*) *words, like the pricking of a ſword*. Pro. 12. 18. *Et qui, quos Deus ungit, eos pungit*, commeth not he within the compaſſe of this charge? Yes, they be Sathans weapons, both *tongues* and *pennes*; have their points and their edges: their points, and prick like a *ſword*; their edges, and cut like a *razor*; both *touch*, and with the worſt *touch* that is, *tactus dolore cordis*; therfore the worſt becauſe of the beſt part. Theſe, it is GODS meaning to reſtraine: you may ſee it by the verſe before: *Non dimiſit hominem calumniari*, ſaying, *Nolite tangere*. So that even *calumnia* is a *touch*. You may ſee it exemplarily, in the *Patriarchs*: One of GODS *Nolite tangere's* was touching *Laban* to *Iacob*, and this it was: Gen. 31. 24. *Vide nequid loquare durius*: See you give him no *ill language*, no foule words, for they *touch* too: *Touch* him not ſo. As well to *Shemeis tongue*, as to *Iacobs hand*, is this *Nolite tangere* ſpoken.

3 Is this all? What ſay you to the *touch* with the *foot?* the foot of pride upon the necks or Crownes of *Emperours* (though no cricke or bodily paine enſued?) Will not *Nolite tangere*, reach to *Nolite calcare?* Yes certainely; This *Nolite tangere*, was a ſtronger Text againſt it, than *Super Aſpidem & Baſiliſcum*, was a Text for it.

4 Yea, I goe further: by an undecent and over-familiar *touch*, voyd of the reverence that is due to them, *læditur pietas*, duty taketh hurt, and wrong is offred to His *Annointed*. *Marie Magdalen* was not about to have done our Saviour any harme, when after His reſurrection ſhee offered to *touch* Him; only becauſe ſhe did it as to one *mortall* (where the caſe was altered now,) and not with the high reverence pertaining to His glorified eſtate, ſhe heard, and heard juſtly, *Noli me tangere*. The *touch* which any way impeacheth the high honour of their *Annointing*, *Nolite tangere* takes hold of that too.

1 The extent of *Chriſtos*, how many wayes they *touched*.

Touch them not; not *them*. And when we ſay, *Not them*, meane we their *perſons* onely, and not their *States?* Are not they *touched*, when thoſe are wronged? They that *touch* their *Crowne* and *dignity*, their *Regalia*, ſhall we ſay they touch them not? Yes, no leſſe; nay rather, more. For then the *Annointed* are properly *touched*, when their *Annointing* is, and that is their *State* and *Crowne*, as deare every way, and as precious to them, as their life. Indeed *touch* one, and *touch* both. If there *State* hold not holy, no more will their *perſons*. It hath ever been found, if their *Crowne* once go, their *life* tarrieth not long after. And even in this point alſo, it may ſafely be ſaid, that the looſe and licentious *touching* their *State*, with *Marie Magdalens touch*, without the regard due to it, as if it were a light matter, that might be lifted with every finger, falleth within the reach of this *Nolite*. I liſt not dilate it, it would be looked to. Theſe light and looſe *touchings*, are but the beginnings of greater evills.

Againe, *Not them*. Sathans motion was twofold: 1 One, that he might *touch* that was *Iobs*: 2 The other, that *touch* himſelfe: and in either of theſe, he reckoned that he ſhould *touch* him home. They are *touched*, when that is *touched*, that is *theirs*. It was ſo here directly. *Pharaoh*, one of them, to whom originally, nay the very firſt of all, to whom this *Nolite* was ſpoken, *touched* not *Abraham* himſelfe; it was *Sara* was wronged: In *Sara* was *Abraham touched*. So GOD eſteemed it, and gave his firſt *Nolite tangere* in that point. So, even unto *her* wrong, doth this *touch* extend, take in *her* too, as being the one halfe, yea, one and the ſame perſon with the LORDS *Annointed*.

3 *Not them*. One more yet: For two kinds of *Annointed*, I find in Scripture: *Sauls* and *Davids*: the one in *eſſe*, the other in *fore*: one *in being*, the other *to be*. If *David* had been *touched* (*Saul* yet living) though but *Annointed* to ſucceed, I make no doubt this Commandement had been broken: For we are bound by it, to preſerve the *annointing*, not onely upon the *head*, but even in the *ſtreames* running downe from it: that with the King himſelfe, the whole race Royall is folded up in this word, every one of them in their order, that not one of them is to be *touched* neither.

Nolite: The *will* forbidden.

This bar then, is ſet to the *touch* every way, and to the *touch* of *them*, and every of *theirs*, every way. But there is a further matter yet. For (if we marke it well) it is not, *Ne tangite*, but *Nolite tangere*: *Nolite*, (that is) have not ſo much as the *will*, once to goe about it: So that, not only *tactus*, the *touch* is forbidden, but *voluntas tangendi*, the very *will* to doe it: For that *will* is *tactus animæ*, the *ſoules touch*, the *ſoule* can *touch* no way but that. And GODS meaning is abſolute: neither body nor ſoule ſhould *touch*; neither the *body* by *deed*, nor the *ſoule* by *will*.

And *Nolite* ſtandeth firſt, beginneth the Text: for indeed, with that, is the right beginning. The Divell *toucheth* the *will*, before the *hand* ever *touch* GODS *Annointed*: He doth *mittere in cor*, put a *will* in the *heart*, before any doe *mittere manum*, put forth their *hand* to doe it. Therefore, even *velle tangere* was to be made a *crime*, and Verſe 21. that a *capitall crime*. And ſo it is: for, in the attainder of the two *Eunuchs* (Eſth. II.) there was no more in the Inditement, but *voluerunt*, they *would* have done it, they *would* have *touched Ahaſhuerus*: that being proved, was enough; they died, and died juſtly for the *will*, though no *touch* followed. Pity it ſhould be otherwiſe. He *toucheth* not alwaies, that hath a *will* to *touch*; hath a will to *touch* the *throat*, *toucheth* but a *tooth*. What though? To breake *Nolite*, *voluit* is enough; and *voluit*, he would have *touched*, at another place.

They that laid the *Powder* ready, and lighted the match, it was but *voluerunt*, (as *God* would) it *touched* not any: But righteous and juſt was their execution. To teach them, or others by them, *Ne tangite* is not it: *Nolite tangere* is the charge: and, if you breake *Nolite* onely, it is enough, though *Tangere* and it, never hap to meet.

The extent of *Nolite*, to *whom it* reacheth.

Of which *Nolite*, I hold it very pertinent to touch the *extent* alſo (as I did even now of *tangere*, the *touch* it ſelfe) and of the *perſons*, to whom it may reach; that we may ſee it, it is true in the verſe before, *Non reliquit hominem*, he leaves not out a man, he exempts not any from it. I will not once ſpeake of *Subjects*, no queſtion of them: 1 over whom they are *Annointed*, them it toucheth neereſt, and bindeth them faſt. But 2 this, I ſay, that even *forrenners*, borne out of their Allegiance, are within it. The 2 Sam. 1. 9. 13. *Amalckite* was a *ſtranger*, none of *Sauls lieges*, borne out of his dominions; yet died for ſaying, he had *touched Saul*: And that ſheweth, that even *Aliens* here *ſortiuntur forum ratione delicti*, and that they are intended, within this *Nolite*.

3 Yea, even ſuch *Aliens* as are in open hoſtilitie, even at that time, they are in *Campe* and in *Armes* againſt a *King*, they are barred by this *Nolite*, and are to ſpare 2 Sam. 1. 21. him. So ſaith *David* in his mourning-ſong for *Sauls* death: He blames there the *Philiſtims*, as if they had done more than they might, in ſo *touching Saul*, conſidering hee was a *King* with holy oyle *annointed*, as if they ought, even in that reſpect, to have ſpared him. So that this *Nolite* is a Law of *Nations*, making their *perſons* ſo ſacred, as even in the battell, they are to be forborne, and their lives ſaved.

Yea, if we looke to the words next before, it is given even to *Kings*, this *Touch not*. The parties were *Pharaoh King* of Ægypt, and the two *Abimelechs Kings* of *Gerar*, and *even* they in particular charged, Not *to touch* (for *Pharaoh* did *touch*:) not *to will to touch* (for *Abimelech* went no further.) *Kings* not *to touch* them, none but *God to* *touch* them: As if it were another Law of *Nations*, not one King *to touch* another; but by vertue of this *Nolite*, each to ſpare, and to ſave the others life.

5 And the difference in Religion maketh here no let: for, theſe being *Ægyptians* and *Philiſtims*, to whom it was given; there can be no greater difference, than between them and the *Patriarchs* in the worſhip of GOD: for all that, not *to touch* them though. Which is *ad erubeſcentiam noſtram*, to our ſhame, that *Heathen* men, and *Idolaters*, were kept from it by this charge, and now (I will not ſay) *Chriſtians*, but holy *Religious* men, *Friers*, and *Prieſts*, yea and *Martyrs* forſooth, will not be held in by it, but they will be *touching*. 1 Cor.6.4.

6 And laſt of all, this reſtraint of *will* and *deed*, it is not in the *ſingular*, *Noli*, to this or that private man; it is in the *plurall*, *Nolite*, and ſo reacheth to whole multitudes. *Nolite*, will ſerve even people and Countries, to reſtraine them alſo. I wonder at it; It is *Gods* manner, to give His precepts in the *ſingular*: Witneſſe the whole *Law*, and all the *ten Commandements* in it. How happeneth it, the *number* is here changed? Some what there is in that. He ſaw, *multitudes* might aſſay it, as well as ſingle men, & take liberty to themſelves, thinking to be priviledged by their *number*. To make ſure, he putteth it in a *number* that encloſeth them too. For, be they many, or be they few, *Nolite*, will take them in, all. So, neither *Subject*, nor *Alien*, nor *Enemy*, nor *King*, nor *People*; nor one *Religion*, nor other; nor *one*, nor *many*; *Non reliquit hominem*, None left, none exempt, not *any* to *touch* them, not *any* to *will* to *touch* them. For, with *Nolite*, *God* toucheth the heart: and ſo many as *God* toucheth their hearts, will have *idem velle, & nolle*, make *His will*, their *will*, & will obey it. This is the ſumme of the *Charge*; Here is the *Double Fence* I ſpoke of. *Touch not*, By which He raiſeth (as it were) an high wall about them, that none may reach over to them. And then, with *Nolite*, diggeth deep even *in profundum cordis*, the very depth of the heart; caſteth a trench there: & ſo they be double fenced. Or you may (if you will) call them the *Cherubim's two wings* ſpred over *His Annointed*, to protect them: *Touch not*, one wing; *Nolite*, the other, reaching, as the *Cherubim's wings* did, from one wall to the other, covering them from all, that none may come any way to do them hurt. And by this we ſee the full of this Text. We ſee it, but we are to feele it alſo; and ſee whether the Text be whole, whether it be well kept, and have taken no hurt.

How this Text is obſerved.

The Charge is ſhort, yee ſee; an *Hemiſtichion*, but halfe a verſe; *Touch not mine Annointed*: foure words only, and but ſix ſyllables: One would thinke, it might well be carried away, and well be kept. But, as ſhort as it is, we ſee it is not though; For, the verie *Text* is *touched* and broken. And, I ſpeake not of inferior *touchings*, that every *tongue* is walking, and every *pen* buſy, to *touch* them and their rights, which they are to have, and their duties which they are to doe; And if they doe not, then I know not what, nor themſelves neither. This is too much, but I would it were but this.

Hands have been buſie of late, and that in another more dangerous manner. Two fearefull examples we have, in two great *Kings*. One, no very long time ſince; the other, very lately made away: not ſo farre from us, but that they may, and (I truſt) doe *touch* us. What ſhall I ſay? I would this were the worſt.

Yea, I would this were the worſt: for, this hath happened in former times too. This *Pſalme*, he that indited and ſet it (*David*) he living, *Iſhboſheth* his neighbour *King* was ſlaine upon his bed. The like hath happened then: broken it hath beene, in former ages. But then, upon *revenge*, or *ambition*, or hope of *reward*, or ſome other siniſter reſpect: never, upon *conſcience*, and *religion*, till now. *Nolite tangere*, was ſtill good *Divinitie*, till now. The *Text* it ſelfe never *touched*, never taken by the throat before, and the contradictory of it given in charge, [*Touched they may be, Touch them notwithſtanding*:] Never bookes written, to make men willing to GODS *Nolite*, before. *Baanah*, he upon hope of *reward*, ſlew *Iſhboſheth*: *Bigthan*, upon *revenge*, would have done the like to his Liege-Lord. *Zimri*, upon ambition, ſlew his *Maſter*. But Religion came never forth with the knife in her hand, till now: a Kings life was never a Sacrifice to expiate ſinne, before.

The Text it ſelfe *touched*, and a *Nolite* given to it.

1 And will ye but conſider the great odds betwixt thoſe *Touchers*, and theſe of late ?
They, ever, yer they went about it, caſt how to eſcape; and when they had done it, fled
and hid themſelves, as guilty to themſelves of evill they had done : theſe ſtirre not an
2 inch, as if they had done that, they might well ſtand to. Thoſe formerly grew ever
contrite, at their end deteſting the act, and crying GOD mercie : theſe now rejoyce in
3 it, as if by it they had done GOD a peece of good ſervice. Then yet it was ever a
1 crime, and a grievous crime, and they that did it, were generally upon the firſt report,
Mariana. ever condemned by all men, none to defend them : Now it is, *multis laudantibus* (you
Pag. 54. know the Booke) it findeth many to juſtifie, nay to praiſe it, *& immortalitate dignum*
2 *judicantibus*, and thinke them worthy immortalitie, for their worthy act. Yea, write
Pag. 60. they not further ? *Præclarè cum rebus humanis ageretur, ſi multi*; It were a merrie
3 world, if there would *many* ſo exerciſe their fingers, to keepe them in ure. And to
Pag. 61. *Kings* themſelves (GODS *Annointed*) dare they not to ſay ? this is *ſalutaris cogitatio*, an
wholſome meditation for them next their heart, to thinke *ſe eâ conditione vivere*, they
live in that caſe or condition, *ut non ſolùm jure*, that they may not onely be ſlaine lawfully,
ſed cum laude, & gloriâ perimi poſſunt; but to the praiſe and glory of them that
ſhall doe it. How now ! What is become of our *Text*? Of *Nolite tangere* with theſe ?
Are we not fallen into ſtrange times, that men dare thus print and publiſh, yea, even
prædicare peccatum ſuum, preach and proclaime their ſinnes, even theſe ſinnefull, and
ſhamefull poſitions, to the eyes and eares of the whole world ? Whereby, GODS
Annointed are endangered, mens *ſoules* are poiſoned, *Chriſtian Religion* is blaſphemed,
as a murtherer of her owne *Kings*, GOD in His *Charge* is openly contradicted,
and men made beleeve, they ſhall goe to heaven, for breaking GODS *Commandements*.

The Cenſure upon *Mariana* idle.

But now, we have all great cauſe to rejoice: The Booke is condemned, if we may beleeve it. Whether condemned or no, that we know not : this is too ſure, eleven yeares agoe, ſet out it was, and that authorized, and ſo went eight whole yeares, by their owne confeſſion, and even the whole eleven, for ought that wee know. How went it forth ſo allowed at the firſt ? How went it ſo long uncontroled; without an *Index expurgatorius* at leaſt ?

But now lately wee have newes, that ſome few yeares ſince, it was cenſured in a privie Provinciall Councell. But, that was as ſtrange a Cenſure, as ever was heard of, a Cenſure *ſub ſilentio*, kept cloſe, and none knew of it but themſelves : faſt or looſe; Cenſure, or no Cenſure, as they pleaſed. If any ſuch cenſure were, why made they it not as publike as their Approbation ? The Approbation the world ſeeth: their Cenſure we but heare of, and peradventure it is but a tale, neither. Why came it never to light, till the deed was done, and it was too late ? Why heard we not *Iacobs* voice, till wee had felt *Eſau*'s hands ? But this is all they have to ſay for themſelves : after ſo great a loſſe, this we muſt be faine to take for payment.

But, I aske, is it condemned ? Indeed no, but the matter ſo faintly carried, as all they ſay ſtanding for good, hee that will give the like attempt againe, may. For, what ſay they ? An *Vſurper* may be *depoſed*, ſo they all agree. And is it not in the power of *Rome*, to make an *Vſurper* when it will ? If hee have no right, he is an *Vſurper* : If he be lawfully *depoſed*, his right is gone: If he but favour Hereticks; nay, though hee favour them not, the Pope may *depoſe* him, *Non hoc tempore, ſed cùm judicabit expedire* : and that done, he hath no right, then is he an *Vſurper*; and ye may *touch* him, or doe with him what ye will.

What ſay they then further ? *A private man may not doe it, by his owne authority.* Not by his owne, but may he by ſome other ? Belike, ſome other then there is, whereby he may. Authority then there is, and it may be given, and when it is given him, he may doe it. And ſo we are where we were before. And this is their condemning: indeed the condemnation of the world, if they *love darkeneſſe* ſo well, as to be deluded by it.

Firſt, they will doe it : will doe it ? Have done it, *touched, touched* in the higheſt degree, againſt *Tangere*. It may bee againſt their wills ; nay *voluntarie*, have done it *wittingly*, and *willingly*, againſt *Nolite*. But, it may be, repent themſelves : Nor that : For, they give a charge againſt this charge, willing men, and making men willing, to doe flat againſt it, to *touch*, even the *Text*, and breake it, and ſpare not: by holding, They may be *touched* for all it.

The *Text* it ſelfe to be preſerved and kept *untouched*.

What is then to bee done of us ? The more buſy they, to ſuggeſt the Devills motion, *Mitte manum, & tange* ; the more earneſt wee, to call on GOD S charge here, *Nolite tangere Chriſtos Ejus*. The more reſolute they, to be *touching* ; the more carefull we, to looke to their fingers. The more they endeavour to breake down this double fence ; the more we to labour to ſtrengthen it. How will that be ? Our ſelves not to *touch* them ? I will not ſpeake of that, for ſhame. I truſt, GOD hath ſo *touched* all our hearts, as we deteſt the leaſt thought that way. Never was any, truly partaker of the inward *Annointing* of a Chriſtian man, but he was ever faſt and firme to the royall *Annointing*. That wee will doe : and that is not all ; (I truſt) wee will doe more than ſo, even provide a *Nolite tangere* for the *Text* too, keepe that from *touching*, and that will keepe GOD S *Annointed* untouched : Keepe one, keepe both.

By the three *perſons* in the *Text*.

Three perſons there be in the Text : 1. GOD S *Annointed* themſelves, touching whom it is given. 2. *We all, Non reliquit hominem*, not leaving a man of us out, to whom it is given. 3. And He that ſaith *Meos*, GOD that giveth it. The two firſt, to doe their parts toward it, we to looke to ours ; and *God* will come in at His turne, and not faile with His part, we may be ſure.

1
Gods Annointed.

Let me beginne with *Chriſtos Domini*, whom it toucheth : that they would bee *touched* with it, and not lay themſelves open to this *touch*, nor careleſly goe where they may bee within the reach, or fall into ſuch fingers, as tickle to be *touching* them : Not to put it upon, *what ſhalbe, ſhalbe. Non eſt bonæ, & ſolidæ fidei, ſic omnia ad voluntatem Dei referre, & ita adulari, ad unumquemque dicendo, Nihil fieri ſine juſſione Ejus, ut non intelligamus aliquid eſſe in nobis ipſis*. It is *Tertullian* : and moſt true it is, that it is neither good nor ſound Divinity, in theſe caſes, to put all upon the will of GOD, and every one to flatter himſelfe or others ſaying ; Nothing can be done without GOD will, but to conceive aright, that withall there is ſomewhat that belongs to our part. Therefore ſubordinately to ſerve GOD S providence, with our owne circumſpect foreſight and care, knowing, that His providence doth not alwaies worke by miracle. This day it did : every day it will not doe ſo. That Hee *gives His Angels charge over them that tempt him not*, that doe not *mittere ſe deorſum*, caſt themſelves wilfully into danger. That *Baltazars daies were numbred*, when he forgat his duty, not before. That He hath indeed promiſed to ſave His *Annoynted* : but He promiſed *Saint Paul* alſo *his life, and all theirs with him in the ſhip*, and that by *an Angell* : for all that, *Paul* would not let the *Mariners goe away with the boat*, but *cut the rope*, and ſayd, *If theſe tarry not in the ſhip, we cannot be ſaved*, for all the *Angels* promiſe. Let His *Annointed* ſay, and doe the like : keepe your Mariners about you in the name of *God*, keepe your ſelves with that ſtate and guard, that is meete for the *Majeſtie of Princes* : and thinke *God* ſaith to you, *Chriſti mei, nolite tangi*, be you willing to keepe your ſelves from being *touched*, and I for my part, will not be behinde.

Pſal. 91.11.
Matt. 4.6.
Dan. 5.26.
Pſal. 20.6.
Act. 27.30, 31.

This way onely is now left them. Another way there was, that *Gods Annointed* might not bee *touched* ; to ſet *liſts* about them, as about the *holy Mount*, that is, *Lawes* ; whereby (that deſperate wretches might not *touch Gods Annointed*) *Gods Annointed* might *touch* them firſt. I finde *Abimelech* made a Law to ſtrengthen this Law of *God*, made a liſt about this very *Nolite*, a Law upon paine of *Morte morietur*. And this was wont to keepe them from approaching. But, if that which ſhould give ſtrength to the Law, and make it a Law to the conſcience, *Divinitie*, if that be corrupted, if it be a matter of the *will*, as appeareth by *Nolite*, and the *will* be made wilfull (an horible ſinne, being now become an heroicall and holy act :) theſe liſts will not hold them, the *Law* commeth too late. For, if men grow wilfull,

Exod. 19.12.
Gen. 26.11.

it is well knowen, *Vitæ alienæ Dominus eſt, quiſquis contemptor eſt ſuæ.* And who would not be *Contemptor ſuæ*, if he may be ſure to be *Comprehenſor æternæ?* Then do but once perſwade them, that for their *touching* they ſhall ſtraight goe to heaven, and no *Annointed* ſhall ever ſtand before them. *Nolite* is gone then: take order for *Tangere* how we can.

2 The *Subject.* Our part then is (and to us it is ſpoken, and to us properly doth *Nolite* belong.) Every man in his place to do his beſt. They that are His *Prieſts*, by bowing their knees daily, and lifting up their hands to *God*: They that in the place of *Counſell*, by all the waies of wiſedome: They that in the Seat of *Iuſtice*, by juſt and due execution: All, by all the meanes they can, *--hanc talem terris avertere poſtem*, to deviſe and procure (if it may be) *ne velint*, that evill diſpoſed hands *would not*: but howſoever, *ne poſſint*, that they may not be able (if they would) *to touch His Annointed.* It muſt be in part, by carrying a continuall eye, and keeping a continuall watch over them; or a ſhorter way, by removing them far enough off, that are in any likely-hood to doe it: and thoſe be ſuch, as hold, *Gods Annointed* be *tangibiles*, and may be; nay in ſome caſe, be *tangendi*, and ought to be *touched*.

Num. 16.21. 24. GOD Himſelfe in *Core's* caſe and *Dathan's* (who went about to *touch Moſes* and *Aaron*, not in their perſons, but eſtates onely) ſheweth us the beſt way: He gave order, that a generall *Nolite tangere* went out againſt them and theirs, that no man ſhould *come neere* them, but all ſhunne them and their company, as having them in a generall deteſtation. *Gods* courſe would be followed; that ſeeing their *conſciences* are *ſeared*, and they feare not *Gods* voice here from heaven, they might feele the full diſcoverie, of His vengeance upon earth, and might aſſure themſelves, upon the leaſt meaſure of but a *will* to *touch*, but a *will* to doe that execrable Act, to incurre an univerſall deteſtation, to have all riſe againſt them, to have all the hatred of earth powred upon them and theirs, to be the out-caſts of the Common-wealth, and the *Maranatha's* of the Church; yea, they and their names for ever to be an abhorring to all fleſh. Nothing in this kinde is too much: this way, if no way elſe, to keepe them from it: which is leſſe than they ſhould ſuffer, but all that we can doe.

3 GOD Himſelfe will joyne with them. The beſt is, if we faile not in our duty; though neither we, nor the *Annointed*, can take perfect order againſt them, the *Annointer* can; can, and will, as this day He did. And the rather He will doe it, in the time to come, if we turne to Him, to thanke Him for that is paſt. To Him then let us turne, that He may take the matter into His owne hand. If His *Nolite tangere* will not prevaile, His *Nolo tangi*, will: and if He ſay, *Nolo tangi*, have they never ſo bent a *will*, doe what they can, they ſhall not (for their lives) be able to doe them hurt.

Two points there be in this *Charge*, both expreſſed in the verſe next before, *Non permiſit*, He ſuffered none to attempt it; *Sed corripuit*, but them that did, He put them to rebuke. *Put to rebuke*, we turne *Corripuit*; it is properly to take up ſhort, and that is, by a *touch*, or rather by a *twitch*. And ſo He hath ever done, and ſo He will ever doe: *Tangentes tangentur*, or rather *tangentes corripientur*, if they *touch*, they ſhall bee *twitched*, bee taken ſhort, and cut ſhort for it (all the ſort of them.) Have beene (I am ſure.)

By *Corripuit.* I begin with *Corripuit*: for that never faileth: for ſure, *God* will not ſuffer *His Annointed*; nor *Chriſt*, *His Synonymo's*, thoſe of His name, to be *touched* for nought: if not His *name* it ſelfe to bee *taken*, neither thoſe that bare it to bee *touched* in vaine. And there is nothing more kindly, than for them that will be *touching*, to be *touched* themſelves, and to be *touched* home, in the ſame kinde, themſelves thought to have *touched* others. You may ſee it in the firſt, in *Pharaoh*, the very firſt, that *touched* the *Patriarch Abraham*. It is ſaid, GOD *touched* him for it (and it is the very ſame word which *God* uſeth here in willing not to *touch*:) *God touched* him and *touched* him, *tactibus maximis*, with many a grievous *touch*: we read, *plagued* him with *many plagues*. And indeed He *toucheth* them ſo, that He *plagueth* them that have been buſie in this kinde. Gen. 12.17. Greevous are the *touches* they are *touched* with here on earth; of pincers red-hot, and boiling Lead: but, who knoweth the *touches* of the place, whether (being unrepentant) they muſt needs goe: which, beſides that they are *maximi* (in another manner of degree than theſe here) are *æterni* withall, and not ended in an howre or two, as theſe are. *Tactibus maximis tangentur*, they ſhall bee *touched* indeed throughly, as the firſt was.

2 Sam.4.12.
1 Reg.2.46.
Eſter 2.23.

And looke, as He began in the Patriarchs, ſo hath He ever held on in *His Annointed*, the Kings that enſued. The firſt that ever touched his Kings, *Baana* and *Rechab*, were *touched* for it: and cut ſhorter, both by the *hands*, wherewith they *touched*, and the feet, wherewith they went about it. Aske the reſt, if it were good *touching*. *Shemei touched*, but with the *tongue*; his neck was *touched* with the ſword. *Bigthan* and *Tharez* ſaid nothing, did nothing, but only with their *will*: their neckes were *touched* with the halter, *tactibus maximis*, the greateſt *touch* or twitch that is heere. And ſo (to make ſhort) were all the reſt, even to thoſe two that were this day put to a foule *rebuke*, and *cut ſhort* in their going about it. Beſides the Cherubims *wings* then, to protect Kings, here you have, in *Corripuit*, the blade of a *ſword* ſhaken, to keepe the way to them.

By *Non permiſit*.

But what comfort is it, if *Corripuit* come to the malefactor, if he be cut ſhort, and if the King miſcarrie withall? *Baana* and *Rechab*, they that killed *Iſhboſheth*, were *cut ſhort*, ſhorter by the *heads*; but *Iſhboſheth*, he died for it. I confeſſe, there is ſmall comfort in *Corripuit*, unleſſe *Non permiſit nocere*, goe withall; in ſhortning them, without ſaving *His Annointed*. And that is our comfort, the comfort of this day, which we meet to give thankes for, that both theſe went together, *Non permiſit nocere*, and *Corripuit*, both.

The thankſgiving.

You know, at the beginning I told you, beſides that it is a *Commandement*, it is alſo a *Thankſgiving*. It is ſo, in that it is a verſe of a *Pſalme* of *Halleluja*, the firſt *Pſalme* of *Halleluja*, of all the twenty.

1 Pſal.119.54.

Now in that He hath placed this duty, and ſet it in a *Pſalme*, His will is, men ſhould come to it with pleaſure, cheerefully, and as it were *ſinging*. When we ſpeake of it, we doe it *ſpeculatively*; when we ſing it, that would be *with affection*.

2 1 Tim.2.1.

In that it is in the firſt *Halleluja* of all, it ſheweth (as I thinke) that GODS *Annointed* are *the perſons*, which (ſaith the *Apoſtle*) *Ante omnia*, before all, *we are to pray for*: which (ſaith the *Prophet* here) before all, *we are to praiſe* GOD *for*; for them, and their keeping out of evill hands. Their ſafety we are to put in our firſt *Halleluja*.

3 Verſe 1.

This *Halleluja* is a *Pſalme* purpoſely for the bringing home of the *Arke*. And that ſheweth, *His Arke*, and *His Annointed* are allied, and that no ſooner is the *Arke* well come home, but this *Commandement* goeth forth ſtraight from it, firſt of all, before all other: That all may know, what account they were to make of this duty, how high regard to have *His Annointed* in, in that the *Arkes* welfare and theirs, are ſo inſeparably knit together. And indeed, experience hath taught it; The well ſetting of the *Arke*, dependeth much upon the ſafetie of the Prince.

4 Verſe 5.42.

Now this *Pſalme*, as it was ſung with all the muſicke could be invented, of *wind*, of *hand*, and of *voice*, to ſhew, the preſervation of *Kings* is a benefit extraordinarie, that requireth ſo ſolemne a thankſgiving:

5 Verſe 37.

So beſides, it is ordered every day after, to be ſung *jugiter coram Arcâ* (that is) to be the ordinarie *Antheme* of their daily ſervice: to ſhew, it is a dutie perpetuall, that needs ſo daily a remembrance, to wit, the care of their preſervation.

6

For laſt of all, that all the praiſe and thankes here in the *Pſalme*, are for this *Nolite*, that all the *Pſalme* was ſet to come to this verſe; it is plaine. There be ninetie two verſes more in the *Pſalme* it ſelfe (it is the hundreth and fift *Pſalme*.) But aſſoone as ever they once come to this *verſe*, all the reſt, all the verſes following, are cut off; they go no further in the *Pſalme*, than till they come to it; and then breake off all thoſe behind, and ſtraight goe to another *Pſalme*: (for, this is all of the hundreth and fift, and the next verſe is the firſt of the ninetie ſixt *Pſalme*.) So that, this verſe plainely was the *end* and *up-ſhot* of all the *Pſalme* beſides.

Of this Verſe then, of His *Nolite tangere*, and of *His Noli tangi*, beſides of a famous *Non permiſit nocere* in this kinde, this Day is a memoriall to us, and to all our poſterity, even to the children yet unborne: In GODS *Annointed*, not *touched* I cannot ſay, for *touched* he was, and more than *touched:* But, in the *touch*, there is no great matter (we ſaid) but for the *hurt*; ſo that in the end, *not hurt*, is as good, as *not touched*. As good, nay better, for a *Halleluja*. For to be *touched*, as he was, and to take no *hurt*, is a greater delivery farre, than at all not to be *touched*. To goe through the Red ſea, and not *wet* a thread: To have beene in the fornace, and no *ſent* of the *fire*; that, is the miracle. So, to have been *touched*, and taken by the throat (that the marke was to be ſeen, many daies after;) To be *thruſt at*, and *throwen downe*, as He was, and yet no harme (*Hîc eſt potentia*) Here was the power, and here was the mercy of GOD; Here it was certainely, and that ſo ſenſibly, yee might even *touch* it.

1 And here *Halleluja* firſt: and we to praiſe Him, that when *Nolite tangere*, would not ſerve in word, made *Non permiſit nocere*, to ſerve indeed: Came forth, firſt, with *Non permiſit nocere*, as with His *ſhield*, and ſo ſhielded him, that He ſuffered him not to take any hurt at all; *Annointed* the ſhield, made it ſlippery, their hands ſlid off, their *touch* did him no harme. *Non permiſit*, was as His ſhield, that He brought forth to ſave him. 2 But beſides it, He brought forth His *ſword* too, and cut them ſhort: *Corripuit eos*, was His ſword, *touched* them with it, and twitched them for *touching His Annointed*, *touched* them with *Pharaoh's tactus maximi*, that the markes of it will be ſeene upon them and theirs, for ever.

3 For either of theſe ſeverally, a ſeverall *Halleluja:* but eſpecially, for not ſevering them, but letting them meet and goe together; *Eripuit*, and *Corripuit*, both joyntly arme in arme. Not either alone, this or that. Not *permiſit nocere, ſed corripuit*, ſuffered them to doe hurt, but rebuked them: No, but *Non permiſit, & corripuit* both, ſuffered them not to doe any hurt; and rebuked them, and cut them ſhort too beſides.

And this happy conjunction of theſe both, is it, which maketh the ſpeciall increaſe of our thanks this yeare, more than the laſt, or any before. For that, ſince, and very lately, GOD, that ſuffered not *Him*, hath ſuffered ſome other King, to be *touched*, as farre as his life. True: Hee that did that execrable act, *Corripuit eum*, GOD *touched* him, touched him as he did the Mountaines, *Tange montes, & fumigabunt*, touched him, till he *ſmoked* againe. Pſal.144.5. What of that? In the meane time a *great Prince is fallen*. But *permiſit nocere*, Hee ſuffered the King to take hurt: And as for *non permiſit nocere*, GOD did not Him that favour.

1 Not him, but *Ours* He did: And did it, for the manner, not without miracle, if we compare the caſes. For, He was then ſitting in the midſt of divers his Nobles. No likely-hood, that any would come neere Him, to offer but *to touch* Him: If he did, there was odds, there would have been many a *non permiſit*, he ſhould never have been ſuffered to doe it. One man, for all that, one, and no more, did it; Divers were neere him; None of them, All of them kept Him not from his harme. But *Ours*, was all alone, ſhut up, and ſo left as one forſaken; not many, nay not any, no help at all, neere him. And not one alone, and no more, but three there were to *touch* him: yet even then, even in that caſe, GOD *non permiſit nocere*, ſuffered not, not any of them, not all of them, to *touch* him, ſo as they did him any *hurt*.

And even in the manner of the *Non permiſit*, GOD ſhewed himſelfe more than marvellous: for, it was not, GOD only ſuffered him not to be hurt; but miraculouſly he made, that of them, that came to breake His *Nolite*, even of them, one, that was ſet, that was ready armed to have *touched*, and to have *hurt* him, he, even that partie, *Non permiſit*, would not, did not ſuffer the other to doe him any *hurt*; *ſed corripuit*, but rebuked him, gave the *Noli tangere* to the other, ſpake this very Text, and ſtayed his hand, that would have done it. This was a *Non permiſit* indeed, worth a *Halleluja*, and after it, came there at the leaſt three other *Non permiſit's* more. But I have preſumed too much already: I will not enter into them, but end.

The more they were, the more are we bound to magnifie God, and to bleſſe His holy name; yearely, yea weekely, yea daily to ſing our *Halleluja* of praiſe, and thanks to Him for this daies *Non permiſit*, and for this daies *Corripuit*, for them both. That, what He ſpeakes in this Text, He made good upon this day: Shewed, He would not have His *Annointed touched*: Shewed, He was diſpleaſed with them, that did *touch* him: kept Him without *hurt*, and *cut* them *ſhort*: ſhortned their armes, they could do Him no *harme*, ſhortned their lives for attempting to do it: *ſcattered them* firſt, *in the imaginations of their hearts*; and then after, made them periſh in that their wicked Enterpriſe: And hath made this *Nolite*, this Precept, to us, *Præceptum cantabile*, Pſal.119.54. a Precept *Pſalme*-wiſe, that we may ſing it to Him. There is another, in another place, of another dittie and tune, wherein, he takes up a dolefull complaint, thus: *But* Pſal.89.38. 44, 45. *thou haſt caſt off thine Annointed, and art diſpleaſed with him. The daies of his life haſt thou ſhortned, and caſt his Crowne downe to the ground.* With them indeed it is, *Præceptum flebile*, but with us, *Cantabile*. Praiſe we Him for it.

And withall, pray we alſo, that as this day He did not, nor hitherto He hath not; ſo henceforth *Malignus ne tangat eum*, the malignant wicked one may never *touch* Him: 1 Ioh.5.18. never may any have the *will*; or if have the *will*, never have the *power* to do Him *hurt*: Suffer Him not *to be touched*, or, if ſuffer him *to be touched*, ſuffer not their *touch* to doe him any *harme*, no more than this day it did: Make all *Nolentes*, with his *Nolite*; if not, come with His *Non permiſit*, that he may ever be ſafe; and ſtraight after, with His *Corripuit*, that they may ever be taken ſhort, that offer it. This day He ſuffered them not: nor let Him ever ſuffer any. This day He cut thoſe ſhort; ſo may He ever doe them all: And ever make this Statute, our Song, all the daies of our Pilgrimage. This is now the *tenth* yeare, and ſo theſe the *Decennalia* of it: That as this day it is, ſo it may ſtill be celebrated, from ten yeares to ten yeares, many ten yeares more. Which God grant, &c.

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A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT *Burleigh* neere *Okeham*, On the V. of *Auguſt*, *AN. DOM.* MDCXIV.

(⁂)

PSAL. LXXXIX.

VER. 20. *I have found* DAVID *My ſervant : with My holy oile have I annointed him.*

21. *My hand ſhall hold him faſt* (or ſtabliſh him:) *and Mine arme ſhall ſtrengthen him.*

22. *The enemie ſhall not bee able to doe him violence : the ſon of wickedneſſe ſhall not hurt him.*

23. *But, I will ſmite downe his foes before his face : and plague them that hate him.*

WE have found here a Text, wherein (we ſee) *God found David :* and wherein, *David found God. God,* found *David* His ſervant : and *David* found *God*, his good and gratious *Lord :* firſt, to *annoint* him, then to *deliver* him : So to *deliver* him, as *his enemies did him no hurt :* Nay ſo, that the *hurt* came to *themſelves*; And they (as wee read) were *ſmitten downe* before him.

And doe not this text and this day ſomewhat reſemble one another? To my thinking they do. For, who is there that hearing in the *Pſalme* this, that *violence* was offered to *David* by a *ſonne of wickedneſſe*; but withall, he ſhall thinke of the wicked attempt of this Day. Who, that (for all that) they did *David* no harme: but Your *Majeſties* like deliverie, will come into his minde? Who, that *Davids enemies* were *ſmitten downe*: but it will lead him ſtraight to the very ſame end of Yours. And who can doubt, that it was the ſame *hand* and *arme*, and of the ſame GOD in both? And that Hee, that did the one, did the other?

King *David*, He is in Scriptures, not *perſona Regis* onely, the perſon of a *King*; but *perſona Regum*, a perſon repreſenting all *Kings* to come after him; ſuch ſpecially, as with *David*, *ſerve and worſhip* GOD *in truth*. We doe ſafely therfore, what is ſaid to him, applie to them all, ſince he is the *type* of them all.

But moſt ſafely, to ſuch a King (if any ſuch be) where, there is a correſpondence of like events betweene *David* and him: that, what was Covenanted to the one, is performed to the other. For there GOD Himſelfe is our warrant, and even points us ſo to applie it.

As here now; I finde a prophecie, or a promiſe. A prophecie of *Ethan* (his is the *Pſalme*) or a promiſe of GOD. And I finde this prophecie fulfilled: and this promiſe made good to Your *Majeſtie*. What promiſed to *David*, made good to You; and made good this Day: What is ſaid in the Text, done on the Day. What doubt wee then to applie it to the preſent? And, ſince it fell on this day, what better day than this, for me to treat, or You to heare, or for us all to thanke GOD for it.

The Summe. The Text hath the name, from the firſt word of it, *I have found*. A *finding* it is.

Two waies, may a thing be *found*: One, when a thing is *found* at firſt, and never was before: Another, when it is afterward *loſt*, and *found* againe: Both here; *David* is twice *found*.

Found firſt, and *annointed* at the I. *verſe*. *Found* againe, and *delivered*, at the III. *Pſal. 78. 71.* GOD *found* him firſt *among his ewes*, *tooke him thence*, *anointed him*, and of a *Shepheard* made him a *King*. And being a King, *found* him after among his enemies, in danger to loſe both crowne and life: and ſo, being as good as loſt, *found* him again. It is hard to ſay, whether of theſe, is the greater: We will not ſtrive, both are in the Text. And either hath his day (I ſought but for one day, but I found two) and both for our turne.

According to which (ſomewhat ſtrangely, but for our purpoſe, fitly) I may divide it into the XXIX, or XXV. *of Iuly*, the day of Your firſt *finding* for Your Annointing or Coronation; And the V. *of Auguſt*, the day of Your later *finding*, for Your deliverance or preſervation.

The Verſes are foure: The points in them, eight (two in each) Of which eight, ſome be paſt, ſome to come in the text: (All paſt with You.) Paſt two, [1] *Inveni*, [2] *Vnxi*, the *finding*, the *annointing*. To come, all the other ſix; all in the future, *ſhall* or *will*. Two *ſhall's*, [1] *My hand ſhall*, [2] *My arme ſhall*. Two *ſhall not's*, [1] *The enemie ſhall not*, [2] *The ſonne of wickedneſſe ſhall not*. Two *will's*, [1] *I will ſmite*, [2] *I will plague*. And, all ſixe compriſed in a *League* or *Covenant*, which GOD is pleaſed to make with *David*, upon his *annointing*: and are as ſo many clauſes or articles of it.

Which *league* is made, *pro & contra*. *Pro*, with and for *David*, in the ſecond: And *Contra*, againſt his enemies, in the two laſt. And that, both *defenſive*, in the third: And *offenſive*, in the fourth. So, a perfect *League*.

The Diviſion. Wee ſhall purſue it thus. 1. Of his *finding*, firſt. 2. Then of his *annointing*. 3. Thirdly, of GODS *covenant*-making with him. 4. And to this of the *covenant*-making, we will adde a fourth of the *covenant*-keeping. Which, is indeed out of the text, but not out of the day though. And, we preach on the day, as well as on the text. Which keeping of the *covenant*, I hold to be a part full as neceſſarie, though it bee without, as the making of it, though it bee within the text. That then, bee our fourth, and this our order.

THe firſt word, is I, that is, GOD. He, is the *ſpeaker* and *beſpeaker* : the *finder* and the *anointer* : the *faſt-holder* and the *ſtrengthener* : the *reſcuer* and the *revenger* of *David*, and in him (as the *type*) of all *Kings*. Not one of theſe, but is within the very letter of the *Text*. For, this firſt perſon [I,] goeth cleane through to the end, and (as it were) engroſſeth them all to Himſelfe. Of the *finding* firſt. I. I (that is) GOD.

The points in it are foure: 1. The *Perſon* firſt, GOD it is that *found*. 2. Then the *manner*, *Inveni*; *found* by *ſeeking*. 3. Thirdly, the *cauſe* why He *found David*; for He *found him Servum Meum*. All theſe three are *inventio*. 4. And, having *found* Him laſtly, He proclaimes it here, cryes εὕρηκα, *I have found* (that is) *Inventi prædicatio*.

All *Kings*, are *found* by GOD: But in *David*, there is ſomewhat ſingular. Hee was not a King onely, but a King (as we may ſay) of the *firſt head*. For, before he was *found*, hee was a private man: GOD *found him*, and *anointed him* (that is) of a private perſon, made him a King. His ſeed alſo, were to ſucceed him, by vertue of the entaile, *Verſe* 4. But, he was the firſt King of his race: as in every race of Kings, there was ſuch an one, that at firſt was *found* out. In him, in ſuch a one, *finding* is moſt needfull: In them that ſucceed, there ſhall need no ſuch ſeeking, they are *found* to His hand; Onely *anoint* them, and no more adoe. GOD *found* David.

This then, we finde firſt; that *Kings* were of GODS *finding* at the firſt. GOD (we ſee) takes it to Himſelfe, *I have found*. They are then, no humane invention, deviſed or taken up by man; but *found* by GOD. They came not out of mans braine; but *ex cerebro Iovis, Inventum Dei*, of GODS *finding forth*. I

As of his *finding*, in this *verſe*: So of his *exalting*, in the very next before. *I have exalted one, one choſen out of the people*. Looke you, there comes two at once; *exalted* and *choſen*. Neither *choſen*, nor *exalted* by the *people*; but by GOD, *out of the people*. Not they, out of themſelves: but GOD, out of them. Marke that point well.

As, for his *finding* in this, and *exalting* in that: ſo (within a verſe or two following) of his *adopting* too. There, GOD ſaith; *He* (that is) the *King ſhall call Me, Thou art My Father*. Where we ſee, whereto he was *choſen*; whither *exalted*: even, to be the *Sonne* of GOD. And not every ſonne neither: but His heire, His eldeſt. For, ſo it followeth, *I will make him my firſt borne*. So *Filius Dei* he is, *primogenitus Dei*: and what would we more? Then is not *David*, *Filius populi*, GOD forbid. Never father him upon them. No *adoptive*, no *foundling* of theirs. His *finding*, *chooſing*, *exalting*, *adopting*, GOD takes them all to Himſelfe.

Shall I let you ſee it *ad oculum*, this; that it was none, but *God*? Not the *people* (no colour for them.) Full little knew they, or any of them; Not the Elders of *Bethlehem*: Nor did ever imagine any ſuch thing in hand, when *Samuel* went about it, when *David* was firſt *found*. 1 Sam.16.4.

Nay, nor the *Saints found* him not neither, till GOD (as it is in the verſe next before) *ſpake to them in a viſion*, and told them of it. Verſe 19.

Nay, not he, of whom there is moſt likelihood, the *Prophet* himſelfe (*Samuel*:) he *found* him not, he could not *finde* him, till GOD did it for him, and ſaid to him, *This is he*. All this is, 1 *Sam*. 16. Thus, GOD, in *David*, would let us ſee at firſt, that it was He that *found Kings*, and none but He. If *Samuel* the *Prophet* had beene let alone, it had not beene *King David*, but *King Eliab*: he would have *found* him. If *Abiathar* the *High-Prieſt* had had his will, it had not beene *King Salomon*, but *King Adonijah*, it is well knowne. So then, neither *People*, nor *Saints*; nor *Prophet*, nor *Prieſt*; but GOD it was, of Himſelfe and by Himſelfe. He to have the honour of this invention. 1 Sam.16.6. 1 Reg.1.7.

And if Kings be the invention of God, then are not their inventions of God, (theſe I meane that have beene broached of late) that *finde Kings*, or *found Kings* upon any but God: that make Prophet, Prieſt or People, *King-finders*, or *King-founders*, or aſcribe this invention to any, but to him in the Text. This for the perſon, *I have found*.

2 Found him *inveni*.

How *found* (the *ſecond?*) By hap? No, it is *inveni:* in that word, is the manner of it. Every tongue hath a proper word to ſever things ſought and ſo found; from things found without ſeeking: you know --*Tu non inventa, reperta es*. *David* then, was not; Kings are not *reperti*, hit upon at adventure, or ſtumbled on by chance: they are not τῶν τυχόντων. No, they are *inventi:* firſt ſought, and ſo *found* upon ſearch. Will yee heare it, *totidem verbis? Quæſivi mihi hominem*, ſaith God of *David*, *I have ſought me out a man*, 1 *Sam*.13.14.

Not, that any is hid from Him, that He need ſeeke him; It is but in our owne phraſe to expreſſe to our capacities, how God ſtood affected to the having of *Kings*. So ſet to have them, that rather than not have them, Hee would doe as we doe, even take the paines to ſeeke them out. Now, the endeavour to ſeeke, is from no velleitie, no faint will; No, it is from a deſire that faine would finde. And that deſire, is from no meane conceit (if it come, ſo it is; if not, no great matter:) but from ſome ſpeciall good conceit, we have of that, we ſeeke for; that we hold it worth the time we ſpend, worth the labour we beſtow about it. All is, but to ſhew us the worth of this invention. For it is no meane thing (we may be ſure) that God *will ſeeke*. Seeking them, He ſhewes, He holds them for ſuch, as He would not be without them Himſelfe; He would not have His people in any wiſe, be without them. And that He would not have them thought as good loſt as *found*, but eſteemed for ſuch by us, as if we had them not, we would (by His example) ſet our ſelves to ſeeke them ſeriouſly, and never leave, till we have found them. This for the manner.

3 Found him *His ſervant*.

But then thirdly; ſeeking, why *found* He *David*, rather than any other? Wee finde the reaſon of that, in *Servum meum*, becauſe He *found him His ſervant*. For a ſervant He ſought, to whom He might commit the higheſt point of His ſervice, the care of His people. And Hee found him ſo zealous for his flocke, to keepe them from being a prey to ſtrange beaſts, as He thought him meet, to be made of *Paſtor ovium*, *Paſtor hominum*. He found him ſo devout at His ſervice, that He ſet him in ſuch a place, as if he were the *Servant of* God he might make *ten thouſand* more, beſide himſelfe.

Theſe two words then, we may not ſlip over; the claime of the Covenant (after) lyeth by them. And if the Covenant hath not beene kept with any, it hath beene for default of this, that Hee hath *found him*; *him*, but not *him*, *His Servant*.

Yea, if any King be *found* by God before he doe, or by courſe of nature can doe Him any ſervice (ſuppoſe in his cradle;) yet even to ſuch a one, is not this word, without fruit. It hath his uſe (this) not onely in making them to be *found*, but in keeping them from being *loſt*. For the ſame, that was the way to be *found* at firſt: the very ſame, is the way not to be *loſt* ever after. And it concernes *David* or any, as neerely, not to be *loſt* againe, as it doth at firſt to be *found*.

Now, if *David* looke well to theſe two words, and loſe them not, God will not loſe him (hee may be ſure) but be at hand ſtill, readie to defend him. Vnleſſe *David* loſe them, hee cannot loſe God: and unleſſe hee loſe God, he cannot be loſt. *David* ever loſt them, before his enemies could doe him any harme. All *Balaam's* curſing will doe him no hurt; nothing but his wicked counſell, to unmake him His ſervant, and ſo to loſe God, and ſo to be loſt of God; and ſo to be loſt, utterly loſt. Lay up this then; The way to *ſervari à Deo*, is to *ſervire Deo*. And lay it up well; It is the onely article of *Covenant* on *Davids* part: Vpon theſe two words depends all that followes (upon *Servum meum*.) If they be ſure, all is ſure. And this for *inventio*.

Numb.31.16.

God tels it, *I have ſound*.

But, I find here, *inventi prædicatio* beſides. To find is one thing, to cry εὕρηκα *inveni*, *I have found* another. One may *finde*, and keepe his owne counſell: (ſo men doe for the moſt part.) But God here proclaimes *His finding*; tells all, *He hath found*. And none doe ſo, but ſuch as are ſurpriſed with joy: as the partie in the *Canticles*, *Inveni quem quæſivit anima mea*; *I have found whom my ſoule ſought*, and I would the world knew it, I am not a little glad of it. Commonly, where there is care in ſeeking, as before, there is joy in finding. Ioy then: and it is not joy alone (for, one may *gaudere in ſinu*, keepe his joy to himſelfe) but *gaudium cum gloriâ*, this. For, he not onely joyes in his invention, but glories in it, and even boaſts of it, that doth *inventum Prædicare*. The word (which he uſeth) ἕυρηκα, is made famous by *Archimedes*, who in a great paſſion betweene glorying and rejoycing, firſt cried it, when he had found the ſecret of King *Hiero's* Crowne. But no leſſe famous, by Saint *Andrew*, *Ioh*.1. 41. Who, upon the finding of Christ, came running to his brother Saint *Peter*, with *Archimedes*'s crie, We have *found* him (the *Meſſias*) wee have *found* Him. *Meſſias* in *Hebrew*, is nothing elſe but *anointed*: and, wee ſhall ſee *David anointed* ſtraight. And ſure, next to the *joy* of Christ (*Chriſtus Dominus*) we may place the joy of *Chriſtus Domini*; and take up, our next ἕυρηκα, for Him. Gods word will well become us, to uſe.

Ioy to His *Saints* by it.

And to whom is this? To His *Saints*: to them, He tells it (looke the laſt verſe before:) As if they had their part in this *finding*, ſo invites He them, to the fellowſhip of the ſame joy. Tells them, that ſuch an one He had *found*; and for them, and for their good He had *found* him. They, to reape ſpeciall Benefit by it, by this *finding*; therefore, they to take ſpeciall notice of it, they ſpecially to rejoyce with him for it.

1
Ioy of the finding.
Verſ. 15.

And what ſhould I ſay, but as this *Pſalme* ſaith, a little before, *Beatus populus qui ſcit jubilationem*; *Bleſſed are the people that can skill of this joy*, that can skill of their owne good: What it is to have a King, a King *found* to their hand, but ſpecially a King, that is Gods *ſervant*. Verily, if Gods *Ioy*, bee our joy: it is to bee with us, as with God it was; this ἕυρηκα, the ἕυρηκα of joy. And truely, all this *Text*, both that which is paſt (His care in ſeeking, and His joy in finding) and that which followeth, His honour in *anointing*, His mercie in making this Covenant, His truth in keeping it: His reſcuing them, from; His revenging them, upon their Enemies: all is, but to ſhew us how much Hee doth, and (if wee will doe, as He doth) how much we are to doe, even to ſet by, even to joy, and glory with Him, in *Inveni Davidem Servum Meum*. And this for his *finding*. Now no more adoe, but proceed to his *anointing*.

Found to *anoint*.
God the *Anointer*.

To what end then, *found*? *To anoint*. Very many are found, very few ſo *found*, ſcarce one of many millions. But they, that are ſo found, are *eo ipſo* the greateſt perſons, and of the higheſt Calling upon earth. So much is there, in this word *anointing*. And this alſo, God takes to Himſelfe: *unxi*, no leſſe, than the former, *inveni*. *Findes*, and *anoints* both.

The *oyle* is Gods.

And both the *Act* His, and the *oyle* His. *Vnxi*, I did it; and *oleo meo*, *My oyle* it was I did it with. So findes Kings, and findes oyle, and findes fingers, and all. Nothing goeth to them, but it is Gods.

It ſeemeth otherwiſe. *Samuel* could not *finde* him indeed: but we finde, he did *anoint* him, though. He did ſo, but not as of himſelfe: what he did, in the *Perſon of* God he did it. And the Law is, what one doth by another, not, that other; but himſelfe is ſaid to doe it, to be the Author of the deed. For this muſt ſtand true, that God here ſaith Himſelfe, That whoſe fingers ſoever were uſed, God it was that *anointed* him. And *anointed* him with *oyle*, *holy oyle*, *His holy oyle*. 1 Sam. 16. 13.

1
With oyle.

Oyle: We can never finde Kings in *Scripture*, but ſtill wee finde this word with them. We finde them in *oyle*, and *oyle* is for continuance. The colours of the Crowne are not water-colours, to fade by and by; they be laid in *oyle*, to laſt and to hold out all weathers. So, in *oyle*, not in water.

Luke 10. 34. And in *oyle*, not in *wine*. For though the *Samaritan* have both, and there is uſe of both, in time and place: Yet here, onely with *oyle*. There is no acrimony, nothing corroſive, in it: it is gentle, ſmooth, and ſuppling. All to teach them, a prime quality of their calling, to put in *oyle* enough; to cheriſh that vertue, that the ſtreames of it may be ſeene, and the ſent of it may be felt of all. For, that will make *David* to be *David*: that is (as his Name is) truely beloved.

2 With *holy* oyle. *Oyle*, and *holy oyle*. *Holy*, not onely to make their Perſons ſacred, and ſo free from touch or violating (all agree of that:) but even their Calling ſo, alſo. For, *holy unction, holy function*.

Now, this *holy oyle* troubles the *Ieſuite* ſhrewdly, and all thoſe, that ſeeke to unhallow the Calling of Kings. For, if the *holy oyle* be upon them, why ſhould they be ſequeſtred quite, from holy things, more than the other two, that have but the ſame *oyle*? Indeed (as they ſay) if they were but to deale with common matters, common oyle would have ſerved well enough (and ſo, they would faine have it;) but this place, choakes them: This *holy oyle* here. And their Calling, by vertue of this, being holy, what ſhould let them, in their kinde to deale with thoſe, either perſons or matters, that are but as the *oyle* is, wherewith they are *anointed*? How fond is it, to imagine them to be *anointed* with *holy oyle*, to deale onely in unholy matters, and not to meddle with any thing that holy is?

3 With *His holy* oyle. *Holy oyle*, and *His holy oyle*. For, *His holy*, is more than *holy*. *His*, is another manner *oyle*, than the materiall, in the Prophets horne, or in the Prieſts viall. *His* drops immediately from the true Olive, *the* HOLY GHOST (He the true Olive, as CHRIST the true Vine.) *Samuel's*, is but a ceremonie: this, the ſubſtance of the *anointing*. It is, in this, as in Baptiſme: there, *Iohn* with water; CHRIST with the HOLY GHOST: And, that is the ſoule of Baptiſme. So here, *Samuel* ſheds on the *oyle* of the *Tabernacle*, GOD He addes His from Heaven; the ſame, and no other than CHRIST was *anointed* with: that *oyle* is it: that, the *anointing* indeed. He indeed *above His fellowes*, for Hee had the SPIRIT *above meaſure*: But Hee ſo above them, as Hee with them, and they with Him; with His, with the ſame *anointing*, both. Pſal. 45. 8. Iohn 3. 34.

2 Ioy of the *anointing*. Pſal. 45. 8. And, it is not from the purpoſe, that His *oyle*, is by the *Pſalme* called the *oyle of gladneſſe*: That, as we are glad even now, for his *finding*: ſo, may we alſo now, for his *anointing*. And by and by, glad againe, for his delivering. And ſo, glad in him, GOD make us, for them all. It is a day of Ioy: I would not omit any thing, that might tend to it. And this for the firſt verſe, *finding* and *anointing*, and (if yee will) for the *twenty ninth of Iuly*. Now to the ſecond verſe.

Verſe 21. The *League*. Having *anointed* his, the firſt thing Hee doth, is to enter a league with him. And, wee are glad of that. For, having *found him* now, wee would be glad to keepe him. And, there is no ſurer way for that, than to joyne him in a league, with the mightieſt King (by farre) of the whole world, the *King* of Kings, GOD Himſelfe.

And, GOD Himſelfe is willing with it, offers it. And ſure He hath reaſon ſo to doe. Seeing He hath found him, He will not ſee him loſt. *David* ſerves Him, He will *ſervare ſervum*. He *anointed* him, and made him holy, He will not ſee him uſed prophanely. But, the Eye that found him, ſhall watch over him: the Hand that *anointed* him, ſhall be at hand to defend him.

So hitherto, GOD found *David*. Now, *David* findes GOD, willing to undertake his quarrell: and even to covenant with him, ſo to doe. For, it is not a bare promiſe this: it is a Covenant, and ſo termed expreſly, at the III. and XXVIII. verſes. And that, a *Covenant ſolemnly ſworne*, bound with an oath, at the IV. XXXV. And here now

It is a *League* or *Covenant*.

manus mea cum eo, He *giveth him His hand upon it.* His *covenant*, His *oath*, and His *hand*, what can there be more? This Covenant is made as ſure, as can be; And as ſurely kept, we ſhall ſee anon.

The firſt and ſecond articles of the *Covenant*; *Pro*, for *David*.

The firſt Article of this Covenant, the article of *Inprimis*, is that His *hand ſhall hold him faſt*, or *eſtabliſh*: the ſecond, that His *arme ſhall ſtrengthen him*: (that is) covenants for the continuall preſence, and aſſiſtance of His power, ever to joyne with him, and ſtill to be ayding to him.

GODS *hand*.
GODS *arme*.

This power, of it ſelfe is but one, as GOD is one: but is ſet downe thus, here and elſe-where, in two words; the *hand* and the *arme*, the *mighty hand* and the *out-ſtretched arme*, to ſet forth two degrees of it. Both great, but one greater. That of the *hand*, is great; as we reade, XIII. verſe before, yet but ordinary. That of the *arme*, is greater, and commeth forth, but upon extraordinary occaſion: Every thing, we put not, to the *armes*-end.

Not, that theſe degrees of difference are in the power it ſelfe, which is entire, *quoad ſe*; but onely, to proportion it, and make it anſwerable, to our perils: which are not alwayes alike, but leſſe or more, at one time, than another: and ſo, ſeeme to us, to require a degree of power, according. For the leſſe, the *hand* ſeemes enough: but for the more, the *arme*; a greater degree of power, as our perill is greater.

No day goeth over our head, but the horſe we ride on, the ſtaires we goe up and downe by, the very meat we eat, we are in danger, leſt it goe the wrong way. For, theſe, for every dayes dangers, we cannot miſſe the *hand*; and the *hand* is enough, if it doe but *hold us faſt*.

But this day, the fifth of *Auguſt*, and ſuch another, the fifth of *November*, the caſe is altered: then, *Riſe up, riſe up thou arme of the* LORD, *riſe up* and ſtretch out thy ſelfe: another manner of jeopardie, then. So, in a word, the *hand* for all the yeare: the *arme* for the fifth of *Auguſt*. Now there is no jeopardie ſo great, but the *arme*, if it ſtretch it ſelfe out, will ſerve to preſerve us. And this *arme* is ever ſtretched out, when GOD vouchſafeth ſome ſtrange miraculous deliverance: as this day He did. For this, was *Dies brachii*: on it, the *arme of the* LORD *was revealed*.

Eſay 51.9.

Eſay 53.1.

Both theſe: And either hath his proper attribute: the *hand*, to *eſtabliſh*, and the *arme* to *ſtrengthen*.

Hand, to *ſtabliſh* him.

To *eſtabliſh*: (that is) to make ſteady, that he ſtand faſt, and be not moved. It is ἰσχὺς the paſſive power, to reſiſt: ſuch, as of the *anvile*, or of the *rocke*.

Arme to *ſtrengthen*.

To *ſtrengthen*: (that is) when we are further to encounter our perill actively, and are too weake for it; for, that giveth δύναμις, the active power, that ſtrikes them downe: as the *ſword*, or *halberd* in the hand of the mightie.

Both theſe: and both neceſſary, for the performance of this *league*: Which is, both *defenſive* in the next verſe, to keepe them, that they take no hurt: And *offenſive*, in the laſt verſe, to pay their enemies their due, and to *ſtrike them downe*.

This then, is the ſumme of the two firſt articles. The *hand* ſhall never be off him, but on him, all the yeare long, for every dayes danger. But, if further need be, if ſome very great hazard, if the fifth of *Auguſt*, then out comes the *arme*. But ſo, as both; both *hand* and *arme*, and every ſinew in them, are ready ſtill, and at hand as occaſion ſhall be, to *ſtabliſh* or *ſtrengthen* him. This, for the ſecond verſe, the *league*: And all this is for him: *Pro*.

The third and fourth articles *Contra*, againſt *Davids* foes. *Defenſive*.

Why, what needs all this? this *holding*, this *fortifying*? Is there any harme toward? I cannot tell: it was ſomewhat a ſuſpicious word (in the verſe paſt) of *holding* him, and *holding him faſt*; as if there were ſome ſhooving at him. The Greek is more full Συναντιλήψεται. For, in that word, there is λῆψις GOD *holds* him: and then ἀντίληψις, as it were, another pluckes at him: and then Συναντίληψις, GOD *holds* him harder or faſter than before. This was but ſuſpicious. But here now, it is paſt all ſuſpicion: for here, are a couple, making toward him (¹ the *enemie*, and ² the *ſonne of wickedneſſe*:) It is to be doubted, for no good. Here is now the fifth of *Auguſt*: Here comes GODS ſecond *finding* him. For in his *enemies* hand now he is, get out how he can.

The *Devils* finding or *invention*.

I told you before, that Kings were GODS *invention*: here now comes the *Devil's invention*. For, as GOD *finds* Kings, ſo the *Devill* finds Traytors. GOD *finds David*, the *Devill* finds *Abſalom*: GOD, your Majeſty; the *Devill*, thoſe of this day.

And (as evill ever is more fertill) for one King, there are two, in the Text: and there were two, on the day: and I would to GOD, two were all. But this is to be counted of, *Satan* the Arch-enemie (ſo ſignifies his name) will be ſure to finde Kings, enemies. The *father of wickedneſſe*, will finde his whelps, ready ever for ſo wicked an enterprize.

And now, theſe are they, *contra quos*, whom againſt this *league* is made: For by vertue of the *league*, GOD and *David*, they have friends and enemies in common. Enemie to one (the King;) and enemie to both (GOD and the *King*.) 1. Of the parties firſt. 2. Then of their attempt. 3. And laſt of their ſucceſſe.

1
The *Parties*.
The *enemie*.
The *ſonne of wickedneſſe*.
Son *exegeticè*.
Prov. 31.3.

The parties. Two titles they have in the Text, [1] the *enemie*, [2] the *ſonne of wickedneſſe*. *Exegeticè* ſome take them, both for one; and then, the later gloſſeth the former: and then the meaning is, that *Davids enemies* are all of them the *ſonnes of wickedneſſe*. And indeed ſuch they were, and none but ſuch. For GOD forbid, any good man ſhould be *Davids enemie*. In this ſenſe it is true. For, all of them *Qui vias dant ad perdendos Reges*, but much more, *qui vias docent*; that would have them loſt, whom GOD even now, with ſuch *joy found*; that ſeeke to deface GODS *invention*: You may boldly pronounce of them, they be the *ſonnes of wickedneſſe* all: as flat againſt GOD, as *perdere* is againſt *invenire*, *perdition* againſt *invention*; and their will, againſt His will. For His will is, *Quos Deus invênit, homo ne perdat*: and *Quos Deus invênit, homo perdat*, ſay they. And this, if both be for one.

The *enemy*, the *ſon of wickedneſſe* two diſtinct.
Verſe 22.

But if (as the words give, and the beſt Writers take them) they ſtand for a paire, for two diſtinct: then, by the *enemie*, is meant he that is ſo profeſſed: Plaine, by the LV. *Pſalme, It was not an open enemie*: where the word is the ſame, that here; (that is) ſuch a one as *Golias* was. But by the *ſonne of wickedneſſe*, is meant, the cloſe hollow Traytour, ſuch as was his wicked ſonne.

They be the *ſonnes of wickedneſſe*.

And it is good, they know their pedigree theſe fellowes, of what linage they are. That is, *wickedneſſes* owne *ſonnes*: as if the other, the enemie, were but allyed to it, in ſome degree; but theſe, the true off-ſpring, the lively image of the *Devill*. For, if they be the *ſonnes*, and he the *Father*, they be as neere of bloud, as may be. So, they ſee their true deſcent, *ſonnes of wickedneſſe*.

What *wickedneſſe* it is.
Iohn 15.25.
Pſal. 109.5.

And it is worth the while to know, of what *wickedneſſe*. Evill it is, to be wicked upon what pretence ſoever: But, *oderunt me gratis* is worſe; for that is, of meere malignitie. But *mala pro bonis*, is worſt of all. And ſuch are theſe, ſuch their *wickedneſſe*. *Sonnes* of עולה: which עלה the *Hebrewes* tell us, is properly the naughtineſſe of ſome evill natur'd children, that bite the nipple, which giveth them milke. That is עלה right: (the worſt and moſt wicked *wickedneſſe* of all others.) To bite and ſucke, both at once. But ſuch there are, the better they be dealt with, the worſe ſtill, yee ſhall finde them.

The ſonne of wickedneſſe the *more dangerous*.

Now of the twaine, theſe are farre the more dangerous: as you may ſee by the very courſe or ſtanding of them in the Text. For *referendo ſingula ſingulis* (as we uſe to doe:) the *hand* before (as the former there) properly referres to the *enemie* (as the former here:) But the *arme*, the later there, that referres to the *ſonnes of wickedneſſe*, even by the courſe of the two verſes. As if, for the *enemie*, the *hand* were ſufficient: but for theſe, *arme* and all, were little enough.

2 Sam. 21.16.

And ſure, ye ſhall obſerve, that *David*, that the ſonne of *David*, CHRIST; that CHRISTUS DOMINUS, and CHRISTUS DOMINI both, hath ever beene moſt in danger of this kinde of cattell. *David*, he was once in danger, and never but once, by *Iſhbonob*, an open *enemie*. But his great dangers, were by theſe here, the *ſonnes of wickedneſſe*, his wicked ſonne *Abſalom*, his wicked Counſellour *Achitophel*: And indeed, all his great, were by this ſecond ſort.

And our SAVIOUR CHRIST His furious enemies, they that would have *throwne Him headlong downe the hill*, they that would have *ſtoned* Him, they did Him no hurt: but, that falſe harlot *Iudas*, that *ſonne of wickedneſſe*, he did. And I pray to GOD, he may; and I beſeech *David* heartily, He would take this to heart, and take heed of theſe. The danger of theſe, the *ſonnes of wickedneſſe*, it was the danger of this day.

Luke 4.29.
Ioh.8.59.
10.31.

Will ye now ſee their proceedings and practiſes? They be in theſe three words; 1 *violence*, 2 *wickedneſſe*, 3 *hurt*. *Violence* they meane, that is their end, and with *wickedneſſe* they cover it (that is) with one wicked preſent or other, the better to make the way, to doe the *hurt* they intend. Alas, nothing but a *vow at Hebron* (ſaid wicked *Abſalom*) when he vowed indeed, to deprive King *David*, both of his Kingdome, and life. Not loſe the *Sermon*, for any good (ſaid He of this day;) when he had in his heart, *violence* and *hurt*, no leſſe *hurt*, than the loſſe of your *Maieſties life*. This is the way of them all: *Violence* wrapped about, with a *vow*, or a *Sermon*, or I wote not what; that, before it be ſeene, it may doe the miſchiefe, that is meant. This *holy wickedneſſe*, is ſimply the worſt of all. O LORD, what dangers are they in, that are in this caſe! How neere being loſt! Now, the Succeſſe.

2
Their *attempt*.
Violence,
Wickedneſſe,
Hurt.
2 Sam.15.8.

For, at the name of *Violence*, at but the mention of *hurt*, every good heart is moved, and come running in about *David*, to ſee, if any *hurt*. But there is no *hurt* done (*God* be bleſſed) None done: what ſoever meant, none is done. And, he falls (if you marke:) No *violence*; Nay, not ſo much, as the leaſt *hurt*. For they be two, theſe, *violence* and *hurt*: and *hurt*, is the more larger. Any *violence* done? Nay none: Any *hurt* at all? Nor that neither. Neither? all is ſafe then.

3
Their *Succeſſe*.
No Violence,
No Hurt.

Where we ſee, the firſt uſe of this *hand*, and arme; to repell and keepe backe *violence*, to beare off the blow, that ſhould doe them *hurt*. This is the *defenſive* part. And it is much to their comfort, that this *hand* ſo holds them, and this *arme*, is ſo over them, as it is ſtill betweene them and their harmes: as it lights on *Gods arme* and *hand*, and muſt *hurt* them, before it come at *David*. But them, it cannot *hurt*, neither *violent wickedneſſe*, nor *wicked violence* prevaile againſt them: And ſo be they ſafe, from both. And no way to prevaile againſt Kings, but to binde this *hand* ~~firſt~~, and pinion this *arme*. Otherwiſe, evill men there may be, and evill meaning; but no evill ſucceſſe, for all that.

But, I would pray you, to take good heed, to the Tenor of this Covenant. No promiſe is here made, but that ſuch he ſhall have: and ſhall have of both ſorts, *open* and *ſecret*: *open*, to offer *violence*; *ſecret*, privily to ſeeke his *hurt*. No, though he be *David* (that is) lovely, or as lovely, as ever was he, yet he ſhall have thoſe that hate him; hate him *gratis*, hate him though favours done them; though they lie in his lap, and are fed with his milke, yet bite him for all that. No part of the Covenant this, but ſuch he ſhall have, but ſuch there ſhall be.

1
Not, There ſhall be no *enemies*, No *Sonnes of wickedneſſe*.

Nor, no promiſe neither, but as they ſhall be, ſo they ſhall *be doing* (as we ſay:) not ſit idle, but be plotting and practiſing, ever and anone. It is but, *non proficient* (ſo read the Fathers this verſe) the Covenant in the Text: it is not *non facient*. No, *facient, facient quod ſuum eſt iniquitatis filii* (ſaith S. *Auguſtine* well;) the *ſons of wickedneſſe* ſhall be doing, and doe their kind, that is wickedly; Entend *Violence*, pretend ſome *wicked* wile or other. No part of the Covenant, but ſuch there ſhall be: Nor no part of the Covenant, but thus they ſhall doe. Let it not ſeeme ſtrange: looke for it.

2
Not, They ſhall not *be doing*.

But, this is the Covenant, and this is all. The former part, Be they ſhall and be doing they ſhall, *ſed non proficient in eo*, they ſhall doe no *good* on him (in their ſenſe) that is, no *evill* (in ours.)

3
But, They ſhall not *doe it*.

And, very fit is the word *non proficient*: that is, though they goe to Schoole all their daies about it, yet ſhall they prove but *non proficients*, and never proceed ſo far, as to doe it. So in the latter part *non apponent nocere*; Not *non proponent*. Not, ſhall not have the purpoſe; but, ſhall not have their purpoſe. Not, ſhall not have the will; but, ſhall not have the power to doe *hurt*. Proffer they ſhall, but not profit. Deviſe, but what they deviſe, not be able to performe: Imagine, but be *ſcattered in the imaginations of their hearts*.

Non proficient in eo.

Non apponent nocere.

Pſal 21.11.
Luk.1.51.

hearts. So that,come when they will now,they come a verſe too late: *David* is provide of an *hand* and *arme* (in the verſe before) that will ſee him take no *hurt*: that will be *hurt* themſelves, rather than he take any: that will ſo fence him, as neither *furie* ſhall be able to do him any *violence*,by force; nor *wickedneſſe* to doe him any *hurt*, by fraud. Neere loſt, as good as loſt, he may be: but quite loſt he ſhall not be, *God* ſhall *finde* him againe. And ſo the laſt verſe.

Verſe 23. The fift and ſixt Articles *Contra*. Againſt his enemies *Offenſive*.

Very well then, *David* is eſcaped from their *violence* and *hurt*; but ſhall they eſcape ſo? No: there is a further matter in it. All this, is but the *defenſive* part: But the *league* (we find) was not only ſo, but *offenſive* too; as well to offend and annoy them, as to defend and reſcue him. And here now, is the active power, we ſpake of before, of the *ſtrengthening* of the *arme*. That, there is not onely worke for the *hand* to *ſtay* him, or hold out a ſhield, to beare off, that ſo no *hurt* to him; but for the *arme* alſo, to draw out a ſword, and lay on, that ſo all the *hurt* ſhall come to themſelves. And ſo, their *imaginations* not onely *ſcattered*, but returned upon their owne heads. For *violence* they entended, and were brought themſelves to a *violent* end. *Hurt* they meant, and they are *hurt* themſelves, and that incurably, *ſmitten downe* and periſh.

I will *ſmite downe*.

Pſal.7.16.

1 Yea, Though no harme done, yet *ſmite downe*.

Three points I touch onely. What? *ſmite them downe* and no harme done? Yea, no matter for that; *downe* with them, though. To lift up an hand, or an heele here, is enough. To offer *violence*, but to intend *hurt*, here enough. That there was none done, thanks be to *God* and the good *hand*, that *held* them: *Bigthan* and his fellow, *hang* them up though. Not, *quia nocuerunt*, No: upon no other enditement but *quia voluerunt*, they would have done the King *hurt*, though they did him none. That is enough, *ſmite them downe*.

2 Sam. 20.21. Pſal.41.9. Eſter 2.21,22.

2 Yea, *At the firſt* ſmite downe

Againe: What? at the very firſt, *ſmite* them *downe*? Yea; theſe at the very firſt. With others, He proceeds not ſo roundly: *ſmites* them firſt, before He *ſmite them downe*; *ſmites* them a blow with the *hand*, in mercie; before He *ſmite* them downe with the deadly blow of His *arme*, in rigor. But theſe, *downe* with them, at the very firſt. Wote you why? *Abiſhai* he deſired, *he might have, but one blow, at the King, he would never deſire a ſecond*. Pay him, with his owne money: let him have but one blow, but the firſt; and no more.

1 Sam.21.8.

3 How *ſmite downe*.

And what blow is it? to aſtoniſh him or to fell him, for the time? No: it is ἐκκόψω, ſay the Seventie. The nature of which word is, out to fell the ſtemme or the trunke of the tree, but to hew in ſunder the very roots, that it never grow againe: So to *ſmite* them *downe*, as they never riſe more. *I will ſmite downe*.

And *plague* them.

And, as if this were not enough, he followes them yet further. Before, he fell: No *violence*; nay not any, the leaſt *hurt*: Here, He riſes; *ſmite them*, nay *plague* them; that is *ſmite* them *downe* with the *plague*, which is yet more fearefull. And it is truly turned, for נגף is properly, the ſtroke of the *plague*.

The *plague* is a death that we would not die of to chooſe; if *ſmitten downe*, not *ſmitten downe*, with that axe. Not, becauſe it is deadly for the moſt part, and paſt recoverie: (that is not it:) But, becauſe they that be ſo *ſmitten*, there goeth from them, a peſtilent noyſome vapour, that makes all ſhun them, or (as the LXX's word is) τροπώσομαι, runne away, yea and fly away from them. And even ſo, from theſe, there goeth a ſent, as from a *plague-ſore* (you will beare with it, it is the HOLY GHOSTS owne terme) that taints their bloud, corrupts their name, makes them and their memorie odious, yea, even an abhorring to all fleſh. Say what they will, this is the *plague of plagues* when all is done. And, it is GODS owne will; *God* Himſelfe would have us, ſo reckon of them. Of *Coreh* (the firſt we read of in this kinde) GOD calls to MOSES, *Charge the people all, that they get them from about them*. And MOSES he cries, *Away, away from their Tents, touch not any thing that is theirs*: as if he ſhould ſay, they have the *plague*, it is infectious. So, GOD would have us thinke of them: And ſo (I pray *God*) all may take warning from him

Plague them *in this life*.

Eſay 66.24.

The *plague* in *Gods account*.

Num.16.24. 26.

him, and ſo thinke of them, and ſhunne them as perſons contagious, that have ſores running on them.

Now, this is but their *plague* on Earth (to be plagued in their end, their bloud, their name;) but all this, is nothing to their plagues in Hell: whither certainely they goe, ſo many as in *flagranti crimine*, in the very act of treacherie, are taken away. No man ſhall need to wiſh them, more hurt: They periſh, and come to a fearefull end. It is truly ſaid by them, *I will plague them*.

Plague them *in the other life*.

Pſal. 73. 19.

Yet one more, that makes up all. For (if ye marke) the perſon is changed. The laſt verſe, it was, *they* ſhall *doe no violence*, *they* ſhall *doe no hurt*: Conſequently, he ſhould have gone on, *they* ſhall be *ſmitten*, *they* ſhall be *plagued*: that had beene enough. It is not ſo, but, in the firſt perſon, *I will ſmite*, *I will plague*: as if, *God* himſelfe would be the doer of it, and doe it even αὐτοχεὶρ *propriis manibus*, with His owne hands. And ſurely, ſo ſenſible hath beene the demonſtration of the *hand* of his power, in the fall of theſe; that (to hold us to the terme of *plague*) *Gods tokens* have beene ſeene upon them: as if He had *ſent His hand from on high*, to *plague* them indeed. Vpon theſe this day; upon others ſince theſe, *God* hath from heaven, ſhewed, how much theſe attempts diſpleaſe Him, by making even the prints of His *hands*, to be ſeene upon the attempters; that men have beene even forced to acknowledge, it was no humane or earthly, but ſome ſupernaturall divine power, that brought it to paſſe: And that, though other hands were in it, yet *God* it was, that ſtrooke the ſtroke. This is the end, that in the end, ſhall come to all theſe from the LORD, ſo many as have any hand in the *hurt* of the *Lords Anointed*. He that is the founder of Kings, will be the Confounder of all Conſpirators. Carrie it, as cloſely as they can, His *hand* ſhall *finde* them out, *finde them* out and *ſmite them*, *ſmite them* and *plague them*, *plague them here* and *for ever*. This is the Covenant here made with *David*, in the name of Kings.

1 (That is) *God* Himſelfe will *ſmite*. He will *plague*.

Pſal. 144. 7.

And (I promiſe you) this, is a faire Covenant, and a full: but, might we ſee ſome proofe of it, how it was kept? For that, is *Sal fœderis*, the proofe, the keeping of it. For, many faire Covenants here in the World, take winde, for want of this *Salt* of the *Covenant* (the true keeping.)

Application to His Majeſtie.

Of *David*, there is no doubt, it was kept with him, but the time will not ſerve. And this time requireth rather, to ſhew the proofe of the preſents in Your Majeſtie. That, this whole Text (*mutato nomine*) hath beene kept with You, from point to point: and the *faithfull mercies of David* (as *Eſay* calls them) as faithfull to You, as ever they were to him. Of that, then.

Eſay 55. 3.

I finde then, both theſe daies, and on them, both theſe waies, You were *found* by *God*; *found*, the twenty ninth of *Iulie*, and *anointed*; *found*, the fifth of *Auguſt*, and *delivered*.

Found firſt: and that, ſooner a great deale than *David*: for in your *cradle*: There He *found* You, and *anointed* You. *David* was come to yeares of diſcretion firſt, to doe Him ſervice: But you, by His preventing grace *found*, before you were, or could be in caſe, to doe Him any. An antecedence even in this.

1 The twentie ninth of *Iuly* *Found* in the *Cradle* and *anointed*.

Nay He *found* you twice, to *anoint* you. Once, before you did, or could ſerve him: And after you could, and did, once more. *Found* you, the twenty ninth of *Iuly*, and the twentie fifth both. *David* was twice *anointed* too; but he, but of two pieces of one Kingdome: but you, of two entire Kingdomes, or (indeed) of three, the leaſt of them, greater than that of his, when both pieces were together. So an *anointing* alſo, more than he.

2 The twentie ninth of *Iuly* and the twentie fifth both *Twice* anointed.

2 Sam. 2, 4, 5. 3.

Some difference I finde, but with vantage ſtill, on your ſide. For in the Text, *David* is firſt *anointed*, and after *delivered*. But you, were *delivered*, before ever *anointed*. For, before He *found* you in your Cradle, there to *anoint* you; He *found* you in the wombe (before ever you came into the world) there to deliver you: Even there, His *hand* was over you, that, even there, a *Sonne of wickedneſſe* did you no *hurt*. This is more, than is in the Text; more, than ever *David* could ſing of.

3 *Found* in the *wombe*, and *delivered*, before ever *anointed*.

But He not onely thus *delivered* you before your birth, and ſo before your *anointing*: but, after it alſo, no leſſe: Witneſſe this *fifth* day of this moneth. So, were you

4 Delivered *before anointed*: *Delivered againe* the fifth of *Auguſt*.

you *delivered* firſt, and then *anointed*; and then, *delivered* againe from this day, and from being loſt on it. And thus farre the Text.

5
Anointed the ſecond time 25 of *Iuly*, and *Delivered* after it 5. of *November*.

But then, were you *anointed* againe after that, and *delivered* againe after that, from a *fifth* day too, though of another moneth. For, either of your *anointings*, have had a famous *deliverie*, to ſecond it. So we double the point here. A *deliverance* in the wombe, an *anointing* after that *deliverance*; A *deliverance* after that *anointing*; And then, an *anointing* againe; And then, a *deliverance* againe, upon that. So upon the matter, foure *findings*, with you; Twice to *anoint*, and twice to *deliver*: beyond *David*, beyond the Text heere. So the Text, kept with you, over and over againe.

Application to the fift of *Auguſt*, the *Day* it ſelfe.
Verſe 2.
Then *found* and *found* by GOD.

But, to let the reſt goe and to hold us to this day. This day, if daies could ſpeake, (and *daies can ſpeake*, ſaith the *nineteenth Pſalme*) would certifie, that this Covenant was kept with you, in every clauſe of the ſix, on this your *finding*-day.

For, your *finding*-day well may it be called; well may it be ſaid, you were *found* on it, and *found* by GOD on it. *Found*; for ſure you were loſt: And *found* by *God*; for men had loſt you. They that gladly would, knew not how to find you, or get to you. Great oddes then, but you had beene quite loſt. It was *God* that *found* you then, and made you to be *found* of them, not by any skill of their own, or by any direction, but His. By hap, it might ſeeme: but your ſelfe do, and we all acknowledge the *hand* of *God* in it. His providence, that ſo guided them; His doing it was, that they did it: So that *God* it was, that *found* you then, or, we had not now found you here. It may then truly, be called your *finding*-day; and *God* truly ſay, the ſecond time, εὕρηκα, *I have found*. Of it then, of this day.

1
No *enemie profeſſed*, but two *Sonnes* of *wickedneſſe* for it.

We ſhall faile a little, in the firſt point. Here is an *enemie* profeſſed: And you had not then, you never had any, profeſſed. To make amends for that, there is but one *ſon of wickedneſſe* in the Text: You found not one, but two; and they found you.

2
A *Sonne* of *wickedneſſe* he was.

Sonnes of wickedneſſe, well might they be called. For, if no Religion, taking Religion upon it, be wickedneſſe (as it is double wickedneſſe) a *Sonne of wickedneſſe* he was. If witch-craft be wickedneſſe (as it is wickedneſſe in the higheſt degree) he was a *Sonne of it*, it was found about him. If to doe evill *gratis*; to doe evill for good, be wickedneſſe (and it is the wretchedeſt wickedneſſe that can be) you had done them many favours; and, to bite the breſt then, that had given them milke, theſe are they in the Text right, בני עולה if ever, there were any.

3
Meant violence wickedly *covered* it.
How *neere* the doing it.

Theſe then, *violence* they intended, and with *wickedneſſe* they covered it. Wickedly they entiſed you and drew you along, till they had you faſt ſhut up: And then *violent* hands they layd on you (the markes were to be ſeene many a day after.) And were you not then, within the compaſſe of the Text, of *violence* and *hurt*, that is, of *hurt* by *violence*? Yes, ſo neere you was the *hurt*, that the *hurtfull* point touched your naked breſt. Was *David* ever ſo neere? Never: He was indeed hard beſtead and forced to fly, but he never came in their hands; you did: He never was under locke; you were: He never had the daggers point at his heart; you had: And when you had, all the world then certainely, would have given you loſt.

4
Yet did it not.
Non proficient.
Non apponent.

Did they you any *harme* for all this? Not any (to ſpeake of.) We may take up that before, *Fuerunt & fecerunt, ſed non perfecerunt*; ſo farre from that, as *non profecerunt*. Such here were, and doing they were, but it would not doe; for it was not done (the *violence* they intended.) *Propoſuerunt nocere, ſed non appoſuerunt*; a purpoſe they had, an offer they made, that was all; further they went not: You were not loſt, we finde you here now, and we find you ſerving *God*, ſafe and well (thanks be to the great *Finder* of Kings) as ever you were.

5
The *cauſe* they did it not.
The *hand* and *arme* of GOD to *ſtabliſh you*: The defenſive part of the Covenant.

What was it then, that it came ſo neere you and yet did you no *hurt*? It was the good *hand* of *God*, His *holy arme* that was upon you, *held* you, *held* you faſt: you faſt, from taking *hurt*; and them faſt, from doing any.

Can any doubt that it was the *hand of God*? He that ſtood there armed for that end, when he was ſo ſtrucken ſuddenly, as he had neither heart nor hand, to doe that he came for; was it not the *hand* of *God*, that ſo ſtrucke him?

When

2 When his hand held the others hand, that was ready to give the deadly blow, *ut non opponeret nocere* (they be the very words of the Text:) And was it not the *hand* in the Text then?

3 That You were ſo *ſtabliſhed*, as to reſiſt; that You were ſo *ſtrengthened*, as to prevaile (the two effects, ſet downe in the verſe both:) And yet was it not the *hand* there ſpecified?

4 Pſal. 65. The Popular tumult that roſe after this, enlarged by odious ſurmiſes, was it not *Gods hand* that *layed the raging of the waves then*, that ſtayed the madneſſe of the People?

5 Verſe 15. When the *violence* was over, the *hurt* was not: The lewd tongue of *Shemei* doth *hurt*, no leſſe than the ſword of *Abiſhai*. It would not be beleeved, that all this was true, there were that *ſlandered the footſteps of His Anointed* (*Davids* caſe in the end of this *Pſalme*:) was it not *God* then, that ſo touched the heart of him, that was eſcaped unknowne, that he had not the power, to be true to himſelfe, to keepe it in, but was even driven, by remorſe, to bewray himſelfe (though with evident hazard of his owne life) was not this *digitus Dei*?

Pſal. 63. 11. And ſince that, by a further ſtrange diſcoverie, hath He not ſet your innocencie in the ſight of the Sun? that now the *mouth* of all *wickedneſſe* is *ſtopped*, ſo that neither *Abiſhai's* ſword, nor *Shemei's* tongue now, can doe you any *hurt*? And was not the *hand* and *arme* of *God* in this? Yes, the whole *arme*, and every joynt; the whole *hand*, and all the fingers of it. Yet lacke we the laſt verſe.

6 The *hand* and *arme* to *ſmite them*: the *offenſive* part of the *Covenant*. To *ſmite* them *downe before your face*. Pſal. 37. 15. 1 Reg. 2. 32. Here was the *hand* with the ſhield: but where was the *arme* with the ſword? Here too; and it *ſmite* them, *ſmite* them *downe*, *downe* it *ſmite* them both, both in the very place where they deſigned your *hurt*, and in the very *wickedneſſe* of the act: both were *ſmitten downe* ſtarke dead, and there ſtarke dead you ſaw them both lie before you (as the verſe is) *before your face*. *Non profecerunt*: Nay *defecerunt*, & *in ipſo ſcelere perierunt*: their ſword went through their owne heart and their *bloud* was *upon their owne heads*. *God found* you then, and you found Him, certainely. O, let Him ever finde you His *ſervant*, whom you then, found your ſo gracious good *Lord*.

7 To *plague* them. But, they muſt be *plagued* too (to make the Text up full.) So were they: For, as if they had beene *ſmitten* with ſome peſtilent foule diſeaſe; ſo, from them, from their mention, there goeth an odious ſent; odious and abhorred of all: Yea, the very houſe, as if the plague of leproſie had beene in it, razed downe: and, that there might no infection come from this plague of theirs, their very name put out, from under heaven. And, all this, ſo done, and with ſuch circumſtances, as all that heare it, muſt acknowledge, it was GODS doing, and that from heaven came the *hand* that did it; *Factum eſt*, & *a Domino factum eſt*, both. This done by *God himſelfe*. Pſal. 64. 9.

Pſal. 218. 23. Acts 1. 25. And ſo, you are *found*: and they (as the children of perdition ſhould be) are loſt. Here are you: And where are they? gone to their *owne place*, to *Iudas* their brother. And (as is moſt kindly) the *Sonnes*, to the *Father of wickedneſſe*; there to be plagued with him, for ever. The ſame way, may they all goe; and to the ſame place, may they all come: all, that ſhall ever once offer, to doe the like. Thus, to the very laſt ſyllable, of the laſt verſe, is this Text found true in you; and this Covenant made good to you. All the ſix points of it, all of them *in futuro*, in the Text; *ſhall* and *ſhall be*: Comes me the day, and puts them all *in præterito* to you, changeth *ſhall* and *ſhall be*, into *was* and *did*. That, thus we reade it now; *His hand did hold you faſt, His arme did ſtrengthen you: the Enemie was not able to doe you any violence, no more was the Sonne of wickedneſſe to hurt you. But He did ſmite downe your foes, and did plague them that hated you.* So, the Covenant was fully kept with you, and ſealed, even with the bloud of them, that brake it.

3 *Ioy* for your delivering. Luke 15. 6. 9. And now, let all them, that tooke any joy in the firſt *finding* and *anointing*, here renew their joy afreſh, for this ſecond, when you were thus in a manner loſt, and *found* againe. When it was juſt, as in the Goſpell, *Periit & inventa eſt*. And if he in the Goſpell for his *ſheepe*; and ſhe, for her *groat*, called all their friends together, and cryed, *Congratulamini mihi*: how much greater a *Congratulamini* belongs to this? Where

Mat.22.20. nor a *groat*, but he that is the *Image* and *ſuperſcription* of all our *groats*, yea all our Coyne, ſilver and gold, is *found* againe.

To find ſome praiſes of *God* for this *finding*.

And what? ſhall this be all? No I truſt: having thus, at the hands of *God*, found the *faithfull mercies of David*; we will ſtay a little, and looke out ſome of the *faithfull prayers* of *David*, to render Him, for this, for ſuch a *finding*. Let us doe ſo I pray you. And we ſhall not need to goe farre, not any further than our owne *Pſalme*, and but even to the very firſt words of it, *Miſericordias Domini in æternum cantabo*. Vpon another, no leſſe worthy Deliverance, I well remember, you then tooke up the like, *Miſericordiæ Domini ſuper omnia opera Ejus*. Very fitly that, but this agrees rather with us now; For it is the beginning of the *Pſalme*, whereof the Text is a part: Made, as it were, the *Antheme* for this Sermon.

The firſt Verſe of the Pſalme, *Cantabo*. Pſal.145.9.

Mercie in making this Covenant.

Will ye ſee how it agrees? There was *mercie*, in making this Covenant, there was truth, in keeping it. See then, how aptly he hath ſet it; *My ſong ſhall be alwaies of the mercies of the* LORD, (that made it;) *with my mouth will I be ſhewing His truth* (that kept it) *from one generation to another*. And ſhall not we *ſing of His mercie?* And ſhall not we *ſet forth his truth? Sing of His mercie* that made this Covenant: ſhew forth *His truth*, that made it good, every article. and ſuffered not one word of it, to *fall to the ground?*

Truth in *keeping* it.

The ſecond verſe of the Pſalme, *Ego dixi*.

But, if we cannot well ſing it, for lacke of a Queere: He hath taken order for that, too. For the very next, the ſecond verſe of the *Pſalme*, that he begins with, *Ego dixi, I have ſaid*: that if we cannot ſing it, we may yet ſay it. And it is but the ſame over againe: *I have ſaid, Mercy ſhall be ſet up for ever: Thy truth ſhalt thou ſtabliſh in the heavens*. What *truth?* It followeth in the third verſe, this *truth* of His Covenant, to *David*. To ſing that, and to ſay this: to make our ſongs, on this ground; and our ſermons, on this theme. *He hath ſaid it, to ſet up His mercie: He hath done it, to exalt His truth.*

To doe it *in æternum*: ſpecially this day. Luke 19.19.

Ever to doe this, *in æternum*: *In æternum* is the word of the verſe (if our dulneſſe could endure it) all the daies of the yeare. But, of all the dayes in the yeare, this day not to faile of it. *Hodiè ſalus facta eſt domui huic*, Nay *regno huic*, Nay *Regnis his*: This day then, not to faile of it. For, having *found* this *mercie*, and *felt* this *truth*, this day; ſhall we not, at the leaſt, this day, thanke Him for this day? Shall the Sun of this day ariſe, and goe downe upon us, and not ſee us together, to render Him praiſe, for this ſo *loving* a *mercie*, for this ſo *faithfull* a *truth?* Shall He finde *hand* and *arme*, to ſuccour and to ſave us, and ſhall not we finde mouth and lips, to bleſſe and magnifie Him for it? GOD forbid.

Application to Us.

By way of *preaching*.

Let us then, ſing that: *My ſong ſhall be alwaies of the mercies of the Lord* (record it, at leaſt) Or for default of it, ſay this: *I have ſaid, Mercie ſhall be ſet up for ever, thy truth ſhalt thou eſtabliſh in the heavens*. Be they never ſo falſe upon Earth, thou in *heaven ſhalt ſtabliſh* it. Say it, *per modum Concionis*; ſo we have: Say it then, *per modum Orationis*, ſo let us doe, and ſo an end.

By way of *prayer*.

Even ſo LORD, ſo let it be, *Set up this thy mercie for ever, for ever ſtabliſh the truth of this thy covenant*, with thy *Servant* our Sovereigne, that it never faile Him, as not this day, ſo not at any other time. Let thine *hand* be ſtill upon Him, and thine *arme* about Him for ever, betweene Him and His armes. *Violence* and *hurt*, never come neer Him: *The ſonnes of wickedneſſe*, be ever far from Him. Let them be *non proficients*, all the ſort of them that ſtudie or practiſe this wicked leſſon. Never loſe thou Him, or ſuffer Him to be loſt: Ever *find* Him (good Lord) to ſuccour and ſave Him; and let thy *right hand* find out His *enemies*, to *ſmite* and *plague* them: with the ſame *blowes*, thou didſt *ſmite*; and with the ſame *plagues*, thou didſt *powre* on theſe, of this day. The deſtinie of this day, come on them all.

And, for Him, let His *annointing* ſtill be *freſh* on Him, and His *crowne* ſtill *flouriſh* on His head. Let Him, all the day *walke* in the *light of thy countenance*, and at night, *reſt under the covering of thy wings.* This day, as once it did, and as ever ſince it hath, So let it, long and many yeares, riſe proſperous and happie to him. This day, and all dayes. That he, that we all may *ſing thy mercie,* and *ſet forth thy truth,* all the dayes of our life. Heare us, O LORD, and grant it for thy SONNE's ſake, our SAVIOUR, &c.

(⁂)

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, IN THE Cathedrall Church at *Salisbury*, on the V. of *Auguſt*, *A. D.* MDCXV.

PSALME XXI. VER. I, II, III, IV.

The KING *ſhall rejoyce in thy ſtrength, O* LORD *: Exceeding glad ſhall he be of thy ſalvation.*
Thou haſt granted him his hearts deſire : And haſt not denied him the requeſt of his lips. Selah.
Thou haſt prevented him with the bleſsings of goodneſſe : and haſt ſet a Crowne of pure gold upon his head.
He asked life of Thee, and Thou gaveſt him a long life : Even for ever and ever.

VPON a *day* of *joy*, Here is a *Text* of *joy*. Vpon a *day* of *joy* for the *King*, a Text, of a *King in joy*. For ſo, wee ſee, there is in the Text, a *King* : and hee *joyfull* and *glad*. *Glad* firſt, for *ſtrength ſhewed* by GOD, in *ſaving him* : *Glad* againe, for *goodneſſe ſhewed* by GOD, in *ſatisfying*, yea (more than *ſatisfying*) *preventing his deſires* ; and that, in the matter of his *crowne*, and of his *life*, both.

This *King*, was King *David* (no doubt ;) The very Title of the *Pſalme* ſheweth as much: And the Sonne of *Syrach* (of whom, I reckon as well or better, than of any *Commentary*) theſe very words (here) hee applyes to King *David*, Chap. 47. verſe 7.

Originally then, he: But neither ſolely, nor wholly he. His meaning was not, to make this *ſaving*, his owne caſe, alone: Nor to engroſſe this *joy*, all, to himſelfe: ye may ſee it, by the very ſetting it downe. It is not (as, of himſelfe) *I, will rejoyce:* But (as of a third perſon) *The King, ſhall: The King*, indefinitely. So, entailing it, rather to his Office, than to his perſon: And leaving it at large, appliable to any other, a *King*, as well as himſelfe.

To any other *King* (I ſay.) Specially any other ſuch *King*, that ſhould be as *ſtrangely ſaved by* GODS *ſtrength*; As fairely *bleſſed by His goodneſſe*, as ever was he. That ſhould finde the like favour that he did: and be vouchſafed the like gracious deliverance, that, he was. Any ſuch *King* in ſuch wiſe *ſaved*, to be equally intereſſed, in this *joy* with him: And to have this *Pſalme*, ſerve for a Sermon, or for an Anthem, no leſſe than He.

And, by this, we hope in GOD, this *rejoycing* here, *ſhall not be ſhut up, againſt us*. For, that, which is here left indefinite, we ſuppoſe, we can definitely apply, to a King (in whoſe preſence we ſtand) To whom, the ſame *ſtrength*, and the ſame *goodneſſe*, and of the ſame LORD, have ſhewed forth themſelves, in *ſaving* him, *ſaving* both his *Crowne* and *life*, no leſſe than *Davids*. 2 Cor. 11. 10.

This, comes well to the *Text*. But what doth this concerne us now, more than any other time? Yes; for, here comes the *day*, and claimes a propertie, in it: How that? Remember ye, how the *Apoſtle* (when he had cited the place out of *Eſay, I have heard thee, in an accepted time: in the day of ſalvation, have I helped thee) Behold*, (ſaith he) *now is the accepted time: Behold, this is the day of ſalvation*. The ſame (for all the world) ſaith this *day: The King ſhall be glad of thy ſalvation: Ecce hodie, dies ſalutis hujus. Behold, this is the Day of that ſalvation*. For, ſo it is, indeed: The very *ſalvation-day*, it ſelfe (this.) 2 Cor. 6. 2. Eſay 49. 8.

For, this day, was his *life* ſought, and he ſet on, to have beene ſhamefully made away: And, this very day, *ſaved* he was; and *in virtute*, mightily *ſaved*; and *in virtute Dei*, by the mightie *hand* and helpe, even of GOD Himſelfe.

Since then, this *bleſsing* fell upon this *day*, If we will take a time (And a time we will take to *rejoyce* and to give GOD thankes for it) that, which the day pleads for, is moſt reaſonable; that you will take this day, rather than another: For, if *hodie, dies ſalutis*; If, to day, the day of *ſalvation*; No reaſon in the world, but to day the day of *rejoycing* for it.

But I will forbeare, to take any notice, or to mention any but *David*; at the firſt going over; The *Text* (that) requireth a ſurvey of courſe (firſt) and ſhall have it. But then, if the *Day* ſhall pray a review after, I ſee not how in right, we can deny it.

Be theſe then the two parts: The *Survey*, and the *Review*. And in either of theſe two principall points preſent themſelves. *The Diviſion.* I. II.

1. The *joy*, 2. and the *ground* or cauſes of it. The *joy*, in the front of the *Text*; And the *cauſes*, in the ſequele of it.

The cauſes are, as the number of the verſes; foure: 1 The *ſaving* of the *King*, by the *ſtrength of God*. 2 The *ſatisfying*; yea, the *preventing his deſire*, by the *goodneſſe of* GOD. 3 The *ſetting on his crowne*, by the *hand of God*, *Tu poſuiſti*. 4 The *prolonging his life*, by the gift of GOD. Theſe foure.

Now, every of theſe (the *joy* and the *cauſes*, and indeed the whole Text) ſeemes to ſtand upon Triplicities. In the laſt verſe of the *Pſalme*, GOD is ſaid to *exalt His ſtrength*. *His ſtrength* in *exaltation*, makes the *joy*, in *triplicitie*.

The triplicitie of *joy* (firſt.) *The King* 1 ſhall *rejoyce*, 2 ſhall be *glad*, 3 *exceeding glad* ſhall he be. 1 *Lætabitur*, 2 *exultabit*, 3 *vehementer*.

The like, in all the cauſes: Why *glad?* (firſt) for, the King 1 *was ſaved*, 2 ſaved *by* GOD, 3 by *thy ſtrength* (O LORD.) 1 *Salute*, 2 *virtute*, and 3 *Tuâ Domine*.

Vpon this, of *ſtrength*; followeth a new triplicitie of *goodneſſe*. Therein, 1 *the deſire of his heart*, 2 *the requeſt of his lips*: And beſides them, 3 *the bleſsings of goodneſſe*. Of theſe three, the firſt, *granted*; the ſecond, *not denied*; and *prevented*, with the third.

Of 1 which *bleſsings*, there are two ſet downe in particular: 1 *His crowne*: and 2 *His life*.

His *crowne*: and the triplicitie of it. 1 *Corona*, 2 *Coronatio*, and 3 *Coronans*: the 1 *Crowne*, 2 the *Coronation*, or *ſetting it on* by another: 3 And that, other, GOD: None, but He, *Tu poſuiſti*.

His *life*: and there another (the laſt) triplicitie. 1 *Life*, 2 *long life*, and 3 *life in ſeculum, & in ſeculum ſeculi*. *Long life* in this world, *life for ever* in the world to come.

And for this *ſtrength*, in thus *ſaving*; and this *goodneſſe*, in thus *ſatisfying his deſire*, in the *ſafetie* both of *His crowne*, and *His life*; is all this *lætabitur*, and *exultabit*: All this *joy* and *jubilee* of the Text.

This Survey done, the day will further pray a Review: truſting, it will fall out (all this) to prove the caſe of the day, juſt. That all theſe cauſes, will *coincidere* into it. 1 *Salutem miſit*, 2 *Deſiderium conceſsit*, 3 *Coronam poſuit*, and 4 *Vitam dedit*: And if theſe; then the *joy* too (without faile.)

And that, two wayes: Vpon two powers, that be in the word (*ſhall*.) 1 *Shall*, the *Bond, de præſenti*: binding us, to accommodate our ſelves, to the preſent occaſion: to this *joyfull* ſeaſon of GODS ſending: 2 And then (*ſhall*) the *Tenſe*, which is not the *preſent*, but the *future*: And ſo (*ſhall*) not onely, for this preſent day; but *ſhall*, ſtill; ſtill *ſhall*, for many dayes, of many *Auguſts*, in many yeares more; the ſame *lætabitur*, the ſame *exultabit*, ſtill. So we all wiſh, it may.

* * *

I. The *ſurvey*. 1 The *Joy*.

DOmine lætabitur. We begin with *joy*. *Auſpicatum principium*, a faire front (onward) a luckie beginning.

In *joy*: and that not ſingle, but three in one, a triplicitie of it. We will but touch at it, now: We ſhall come to it againe, yer we end. Begin, and end, with *joy*, to day: So may we begin, and ſo end ever.

In this triplicitie, two words there be, to expreſſe this *joy*: 1 *lætabitur*, and 2 *exultabit*: and one to give it the ſize, or meaſure, 3 *vehementer*.

1. *Lætabitur*. שמחה The two former (1 *lætabitur*, and 2 *exultabit*) are as it were the body and ſoule of *joy*. The firſt (*lætabitur*) the ſoule. For, the nature of that word, and the uſe, noteth *joy*, within: *joy of the boſome* (ſay the Heathen;) *joy of the Spirit* (the Scripture) *And my Spirit hath rejoyced*. Luk.1.47. There, in the *Spirit*, is the fountaine of true *joy*. If there it be not, how well ſoever the countenance counterfeit it, it is but counterfeit, for all that. And no *joy* right, if we cannot ſay the two firſt words [*Domine lætabitur*] to GOD; and we cannot ſay them, to Him, if there it be not, *within*.

2. *Exultabit*. There then, to begin: but not there to end. *Lætabitur* is not all, *Exultabit* is called for too: Which is nothing but an out-let or overflowing of the inward *joy*, into the outward man; of the *heart* into the *fleſh*: *My heart and my fleſh, ſhall rejoyce*. Pſal.84.2. Not one, without the other. *Joy*, to be ſeene and read in the fore-head (the *joy of the countenance*.) Verſe 6. To ſound forth, and be heard, from the lips (the *voice of joy* and *gladneſſe*.) Pſal.118.15. This, doth *exultabit* adde. There, is the *body* and *ſoule* of *joy*, now.

3. *Vehementer*. מה מאד But it is not every meane degree, will content in theſe. Not any [*glad*] but *exceeding glad*. The Hebrew is, *O quam!* O LORD, *how wonderfull is thy name!* ſaith the VIII. *Pſalme, ver*. I. So here: O LORD, *how joyfull and glad ſhall he be!* The meaning is; ſo *very glad*, as he cannot well tell, how to expreſſe it. Elſe, asking the queſtion, why doth he not anſwer it? But that, hee cannot. But that he hath never a *Tam*, for this *quàm*: But is even faine to leave it, to be conceived, by us. So doe we; But σφοδρὰ *vehementer, exceeding* it muſt be. So ſay the tranſlations, all.

Thus have you a briefe of the triplicitie of *joy*. 1 *Ioy* within, 2 *Iubilee* without, 3 both *menſurâ ſupereffluente*.

Luk: 6.38.

And (which is ſomewhat ſtrange) theſe, not onely *permitted*, but even *injoyned*; given in charge: *ſhall rejoyce, ſhall be glad*; a neceſſitie laid on him: but, a bleſſed neceſſitie, to be bound to that, our nature and we (in all our libertie) ſo well love, and like of.

2 The *cauſes* of it.
Eccleſ. 7.8.

And now, to the cauſes. For, *exceeding Ioy*, without a cauſe ſomewhat ſuitable, is but exceeding folly; but *as the crackling of thornes under a pot*: great noiſe, but no great cauſe (for, all is but a whin-buſh.) If there be an *exceeding* in the *Ioy*, there would be an *exalting* in the *ſtrength*: If exceſſe in that, no defect in the ground. We take meaſure ſtill, of one of theſe by the other.

Have we then a good ground? That have we: foure (for failing) every of them ſuitable, in each reſpect. For, a triplicitie in either of them.

The *cauſe*.
1 *Salvation*, or being *ſaved*, *Salus*.

The ground of all (the firſt) is, *Salvation* or being *ſaved*: and that, is ground ſufficient. For who doth not *rejoyce*, is not *glad, exceeding glad*, that is ſo, *ſaved*? But ſpecially (which was *Davids* caſe here) *ſaved*, from a ſudden and a ſecret miſchiefe, imagined againſt him. There is no *joy* (when all is done) to the *joy* of one, *ſo ſaved*. Be it, who it will; even *unus de minimis hiis*: any, any one of the meaneſt.

Salus Regia.
2 Sam. 18.3.

But, the *perſon* addes a great weight to the *joy*; that, it is *Rex in ſalute*: *Salus Regia*, a *Salvation royall*; for the *ſaving of a King*. For He (by the *Scriptures* owne valuation) is ſet at *ten thouſand*. There be *ten thouſand Salvations* in one, when a *King* is *ſaved*. That, as *Rex* is the perſon, above all: So *Salus Regis*, is the Soveraigne *Salvation*, of all.

2 Saving *by ſtrength*.

Saved, then. And ſecondly how? *In virtute*: *Saved by ſtrength*. For, though it be good being *ſaved*, by what meanes we can; Yet, if we might be at our choice, we had rather have it, by meanes of *ſtrength*; rather ſo, than by *craft*, or by *running away*. For, that is not *in virtute*. *Salus in virtute*, is ever, the beſt *ſaving*. And a *King* (if he have his right) would be *ſaved*, no other way: Not by *ſlight*, or by *flight*; but *in virtute, Rex*.

So have you two, *Virtus* and *Salus*, *ſtrength* and *ſalvation*: Note them well: for not *virtus* without *ſalus*; nor *ſalus* without *virtus*, neither without other is full: nor both, without *Tua Domine*.

Virtus in ſalute.
Verſ. 8.
Pſal. 89.23.

In virtute, is well: ſo it have *in ſalute* after it. For, no not in *ſtrength* is there matter of joy (every way conſidered.) No, not in GODS *ſtrength*: No *joy in virtute Dei*, if it have not an *in ſalute*, behind it. They, in the latter part of the *Pſalme* found GODS *ſtrength*, but ſmally to their *joy*. This makes it up: that it is not onely, *virtus, ſtrength*: but *virtus ad ſalutem, ſtrength to ſave*. *Strength*, not, as to the *Kings enemies, to ſmite them downe, and plague them*: But, *ſtrength*, as to *David* himſelfe, to *ſave* and *deliver* him. *Strength* is indifferent, to both: but *in ſalute* following it, determines it, to the *joyfull* ſide.

Salus in virtute.
Pſal. 68.28.

Now then, turne it the other way. For, as in *virtute*, if it end with *in ſalute*, is juſt cauſe of *joy*: So (*vice verſâ*) in *ſalute*, if it goe with an *in virtute*, makes the *joy* yet more *joyfull*. I meane, that as it is *virtus in ſalute*, ſtrength *to ſave*, might *to deliver*; So, it is *ſalus in virtute*, a *ſtrong ſalvation*, a mightie *deliverance*. No petie, common one; but a *ſtrong*, and *mightie* one. This reciprocation ſets it higher yet: that, not onely *ſtrength ſet forth*; but *ſtrength to ſave, protect*, and *preſerve*: Nor that neither, *quovis modo*; but *mightily to ſave, ſtrongly to protect, and ſtrangely to preſerve*: So as the *Salvation* may juſtly be ſaid, *Tua Domine*, GODS owne *ſaving*.

3 By GODS *ſtrength, Tua Domine.*

For, yet we are not, where we would be. It is much to the matter of *joy*, whoſe the *ſtrength* is, from whom the *ſalvation*, who the partie. For, not *undecunque*, or *abs quovis*, yeelds full *joy*: not by every one (hand over head.) The better the partie *per quem*, the more the *joy* ſtill. The *Salvation* is made the more precious, by the Author of it. That as it is *ſalus Regia,* on his part that receives it: So it is *ſalus Divina,* on His that gives it, that is, *Tua Domine.*

But to this [*Domine*] there belongs two *Tua's.* To *virtute* and *ſalute,* either of them, a *Tua*; *virtute Tuâ* and *Salute Tuâ* : and this doubling of the point, we ſhall finde, concernes the joy much.

1 *Virtute Tua,* not *aliena.*
Ionas 4. 10.
Pſal. 20. 7, 8.

For, that it may not be, as *Ionas*'s *joy* in his *Gourd, up in one night, downe in another* (that is) vaniſhing and unſure; but ſound and permanent; it is beſt, our *Hoſannah* be in the *Higheſt*: beſt, that the *Hypoſtaſis* or ſubſtance of this our *rejoycing,* be in the *ſtrength of the* LORD. Not *in chariots* and *horſes*; we ſee what became of them (the *Pſalme* before:) *Hii ceciderunt, Downe they went,* and downe went their *joy* with them. That, was in *virtute alienâ.*

Nor *Sua.*
* Pſal. 44 6.
2 Sam. 24. 10.

Nor, in * *his owne bow,* or *ſword,* or *number of his People* (that, proved not well neither;) that, was *in virtute ſuâ*: *In virtute Tuâ* (we ſhall finde) is the ſafer.

Ionas 4. 7.

Not, but that, in theſe humane *ſtrengths,* we may *rejoyce* in ſome ſort, with ſome caution: but that, they be all ſubject to the *worme, Ionas*'s *Gourd* was (mortall and mutable all;) not ſo ſoone had, but as ſoone loſt, and ſooner, a great deale: there is no hold of them, *quotidiè diffluunt,* we finde it, we feele it, daily.

Pſal. 36. 7.
Heb. 13. 8.

Therefore, well-fare *in virtute Domini,* the *might* of the *Almightie.* In it, there is the ſound *joy.* O, it is good *rejoycing in the ſtrength of the arme,* that ſhall never wither, or wax weake: and in the *ſhadow of thoſe wings,* that ſhall never caſt their feathers: in Him, that is not there yeſterday, and here to day; but *the ſame yeſterday, and to day, and for ever.* For, as he is, ſo ſhall the joy be. *In virtute Tuâ,* then: And *Salute Tuâ* too.

2 *Salute Tua.*
Pſal. 68. 28.
Luke 1. 47.

Nay, *virtus Tua,* but *ſalus ſua*; the *power,* that may be GODS; but the *ſalvation,* that is the *Kings* (one would thinke.) And, ſo it is: But he *rejoyces* not, in it, as it is *ſalus ſua* (at leaſt, not ſo much) as, that it is *ſalus Tua,* GODS; of and from GOD, who wrought it, and brought it to paſſe. Nay even *in ſalute Tua* (it ſelfe;) not ſo much in *ſalute,* as in *Tuâ*; in the *gift,* as in the *partie,* that *gave* it. So doth no worldly man: he goes no further, than *in ſalute* (that he hath it, that ſafe he is;) cares for no more; for no *Tuâ,* he. But *Davids joy,* and the *joy* of the *Godly,* is not ſo much, that he is *ſaved,* or had *ſtrength* ſo to be; as, that it was GOD, *ſent forth His ſtrength,* ſo to *ſave him.* Nay, nothing ſo much in *Salute,* as in *Tuâ*; in the *ſalvation,* as in GOD *his* SAVIOUR.

And, why ſo *joyfull,* for this *Tua Domine,* more than the reſt? I ſhall tell you, why: For, this is the very *exaltation,* the higheſt point, of the whole triplicitie.

There was none of the Emperours (upon ſuch an eſcape as this) but he tooke to himſelfe preſently, as an high honour, the Title of Θεοφύλακτος. *Preſerved by* GOD; and uſed it ever after, as an addition to his Style, as glorious, as *Alamannicus* or *Parthicus,* or any Title of them all.

A *King thus ſaved by* GOD, is more, than a *King*: (I meane) more than another King, not ſo reſpected, by GOD. More, I ſay, than another: 1. More to be ſet by, in the ſight of His owne people: *tanquam ſpeculum propitii Numinis,* as a mirrour of GODS favour; when they ſee him, thus taken into GODS ſpeciall protection. The very next words are, *His honour, is great, in this ſalvation.*

Verſe 5.
Pſal. 20. 8.

2. As, of his owne people: So more eſteemed of his neighbours; when they ſee, their owne, thruſt in with knives, and ſo caſt *downe* and *fall*; but him, after hee was *caſt downe,* to *riſe, and ſtand upright*: *Hii ceciderunt,* helpes it much.

3. And laſtly, more feared of his enemies; when they ſee, the eye of GODS providence, the *ſhadow of His wings,* the *ſtrength of His arme,* ſtill over him; ſtill, ſet to ſave him, and doe him good; they will be afraid to plot ought againſt him, when they ſee, it is in vaine, GOD ſtill defeats them and upholds him ſtill: when they ſee, *Tua Domine* in great letters, upon him.

And now, are we come, to the Spring-head, to *caput lætitiæ*; *Tua, Tua, Domine.* And when we have brought our joy up thither; up, to Him: we turne it looſe, let it exceed then: No where elſe; but, in Him, let it. If it be *gaudete in Domino,* Nay then, *Iterum dico gaudete* (ſaith the *Apoſtle*) Then, to it, againe and againe; double it Phil.4.4. and treble it, and ſpare not. Good leave have you.

Now then: for this *ſalus Regia* and *ſalus Divina* (both) joyne the triplicities; ſee, if they ſuit not, this and the firſt (of *joy.*) *In virtute, Gods ſtrength,* the very promiſe, and hope of it, yeelds joy within; there is *lætabitur.* But, made apparent in *ſalute,* is further matter of **exultabit** (without.) But, *Tua, Tua, Domine,* to that, belongs *ô quam!* there is, his place: *O, how greatly, ſhall David rejoyce* within, *triumph* without, *in the Lord*; being *ſaved by Him, ſo mightily,* and *ſo mervellouſly ſaved by Him!* Theſe two triplicities, are in the firſt verſe (both.)

The II. *cauſe.* In ſatisfying the deſire.
1 Of his *heart.*
2 Of his *lips.*

There is new *joy,* in the ſecond verſe, upon a new ground (the *goodneſſe of God.*) And *ſtrength,* and *goodneſſe* doe well together; neither without other *ſaveth. Strength* alone, it could well; but will not, till *goodneſſe* come to it. Both, did it, here: For, in this verſe, *ſaved by ſtrength:* and in the ſeventh verſe, *In the mercie of the moſt High he did not miſcarrie.* By *ſtrength*; that, by no *arme of fleſh:* By *mercie*; that, by no *merit* of his owne.

But, *His goodneſſe is over all His workes,* over *ſtrength* and all. For, it ſheweth it Pſal.145.9. ſelfe, not in *ſaving* onely (which is a matter of *neceſſity*;) but over and beſides that, in *ſatisfying his deſires* (and that is matter of meere *bounty.*)

And indeed, no way doth *His goodneſſe* ſo ſhew it ſelfe, as in *ſending us our deſires.* Nor nothing, is ſo properly, the name of *joy,* as the *deſire ſent.* The denying of our *deſire*; Nay, the but delaying it, is an abatement to our joy: But the *deſire accompliſhed,* that, is *the Tree of life* (ſaith *Salomon:*) And the *Tree of life,* was *in the midſt of* Pro.13.12. *the Garden*; the very *center* of *Paradiſe,* and all the *joyes* there. The *ſatisfying his* Gen.2.9. *deſire.*

To *ſatisfie,* is one thing: and to *ſatisfie* by *prevention,* another. Betweene them two, they make up a new triplicitie. For the former, of *ſatisfying* the *deſire,* is ſet downe; either, as conceived in the *heart* (*Deſiderium cordis*;) or, as expreſſed with the *lips* (*Prolatio labiorum.*) It is much, to *ſatisfie* theſe two; *His goodneſſe,* gives *ſatisfaction* both to the one, and to the other: *ſatisfaction,* to the *heart,* by *granting* the *deſire*; *ſatisfaction,* to the *lips,* by *not denying the requeſt.* And upon theſe two (in the verſe) there is a *Sela.* For theſe two (one would thinke) were able to content any.

But, this *Sela,* is no *Sela* to GOD. He hath a *Sela,* or an *Ela* above this *Sela.* He hath, not onely a *ſatisfying,* but a *ſatisfying* by *prevention:* not expecting either, but *preventing* both: granting that, which neither the *lips* ever mentioned, nor the *heart* once imagined: never came out of the mouth, nay, never came into the minde. And this, is the *prævenisti of His goodneſſe.*

As for the *heart* and the *lips,* we will not be curious, nor ſtand ſcanning their order, which ſhould ſtand firſt, the *heart,* or the *lips.* I know, though the tongue be Pſal.45.1. the *pen* of never ſo *readie a writer,* the *heart* can endite faſter, by much. But what skills it which is firſt? Both together (I am ſure) can *deſire* more, than either alone; and He will *ſatisfie* them both.

Satisfie the lips: Petite & dabitur, Speake and ſpeed. *Satisfie the heart: Ave &* Mat.7.7. *habe,* wiſh and have. Not onely, *open thy mouth:* but enlarge thy *heart,* never ſo *wide,* Pſal.81.10. *and He will fill it.* This, is able, to *ſatisfie David* (I thinke) and to make him ſing *Sela,* which is their διαπασῶν.

3 In *preventing* both, with *His goodneſſe.*

This, may *ſatisfie David.* But this *ſatisfies* not *God,* in His *goodneſſe* to *David:* No *ſatis,* with *Him,* but *ſatis ſuperque.* And indeed, both theſe (make the beſt of them you can) are ſtill, but a *poſt-veniſti,* the *heart* and the *lips* goe before, and *Gods goodneſſe* comes after. Nay, till *His goodneſſe* get before; till it be, a *præveniſti*; it ſatisfies *Him* not. And, that is; not when He *ſtaies for us,* till we come to *Him* Eſay 30.18. with our petitions; Nor till He meet us; He with his mercie, us with our prayers: But, when He *prevents* us, before we ſtirre a foot: and heares us, not when, but *ante-* Eſay 65.24. *quam,* before we *requeſt*; and anſwers us, not while, but *yet even we deſire: opening, ſen-* Matt.7.7.

ding and *giving*; before we *ſeeke, knocke,* or *aske*: that (lo) is the *prævenisti*; that, the *bleſsing of goodneſſe* indeed.

The *bleſſing* of goodneſſe.

The *bleſsing of goodneſſe*: And as to *ſatiſfie*, is one thing (*quovis modo*;) To doe it by *prevention*, another: So, to *prevent with goodneſſe*, is one; and *with the bleſsing of goodneſſe*, another. For, that is (as the *fat of the ſacrifice*) the beſt, the moſt chiefe, the moſt choice, the moſt *bleſſed* part of it; *bleſſed* it ſelfe, and making *David bleſſed*, to whom He vouchſafes it.

Not, but that the other (the *granting*, the ***not denying***) are *good bleſsings*, and very *good*: but in them, though there be the *goodneſſe* of GOD, yet not it alone; there is ſomewhat of *David* too, his devotion (at leaſt) in making his *requeſt*. But in this, GODS *goodneſſe*, is all alone; *David* doth nothing, neither ſpeake, nor thinke. That he never asked, never thought to aske, before any, without any asking, he is *prevented* with, by this *bleſſed goodneſſe*: and without any cauſe elſe. The Fathers read it, *benedictio dulcedinis*, and well: For, while we ſtand waiting for the *poſtveniſti*, our eyes faile many times, our heart pants, we flote betweene hope and feare: And this reliſhes not well with us, it is a little bitter. In *præveniſti* there is none of theſe. And the cutting off of theſe, makes it *benedictio dulcedinis* indeed, as having none of that unpleaſant mixture with it. This is *benedicta bonitas*.

But (all this while) we ſee not, what need of this *preventing*? It is more than needs, ſure. The other two, the not *denying*, but *granting*, might ſerve our turnes well enough. Yes, there is more than need of it, in the matter of *ſaving*, many times. The danger comes upon us, and ſurprizes us ſo, of a ſudden, as we have no time, to gather our ſelves together; the *heart* no ſpace to thinke, nor the *lips* leaſure, to frame a *requeſt*. Both faile us.

And this holds chiefly, in ſecret plots and practices. No man ſuſpects; or miſdoubts them: No man prepares for them: Vnawares on a ſudden, they breake out, and even oppreſſe us, ſo as they *prevent lips* and *heart*, and all. Such was the danger, in the *Pſalme*: Such, the danger of the day. In theſe, if it ſhould be put to a *poſtveniſti*, we were gone. A *prevention* muſt be. In theſe preventing dangers then, is the time; there, is the place, of this *preventing goodneſſe of God*. Who ſeeing, what *David* would doe, if he were not taken ſhort: ſupplieth (of His *bleſſed goodneſſe*) that defect, and before either of both, releeves and *ſave him*. This is the *bleſſed goodneſſe*, and *Bleſſed* be GOD for this *goodneſſe*, above all: We all at ſometimes or other, fare the better for it.

Will ye ſee now, how theſe three come againe exactly to that of the *joy*? The inward *deſire of the heart*, for that *granted*; *lætabitur*, the inward *joy of* the *heart*: The outward *requeſt of the lips*, for that *not denied*; *exultabit*, the outward *voice of gladneſſe*. But thou *haſt prevented* them both (both mentall and vocall petitions) without ſuit at all: *O how glad ſhall David be*, for the other twaine, but for this third eſpecially! For, this is the *goodneſſe*, *ô quàm*! This ***exceeds*** all.

The *ſpecialities* of that *goodneſſe*.
1 In his *crowne*
2 In his *life*.

Well: but all this while, we walke but in generalities: might we ſee ſome ſpecialitie of this *bleſsing* of *goodneſſe* thus *preventing* him? Yes, we may. There follow more; but here in the Text, are two particulars, both matter of GODS *prevention*, both matter of his *deſire*. For, what would a *King deſire* to have *ſaved*, or wherein to be *bleſſed*, but in [1] *his crowne*, and [2] *his life*? And here, they be both. And in either of both, a ſeverall ſort of *preventing*: *Granted*, and not *asked* at all (as in his *crowne*:) more *granted*, than *asked* (as in his *life*.)

1 His *crowne* firſt.

But firſt: will ye marke, that here, *Corona prævenit vitam*, the *Crowne* takes the place of his *life*, hath the precedence of it: that his *deſire*, is carried ſtraight, to his *Crowne* firſt, before to his *life*, as to the *bleſsing* (of the twaine) more to be *deſired*. Thus we finde them: and we may not ſtirre them, they are of the *Holy Ghoſts* owne marſhalling. Thus ſets He them downe, as if His will were, they ſhould ſo be apprized: the *Crowne* before *life*.

Marke well: *Poſuit coronam*, and then *vitam petiit*: with *his crowne* on; ſo, he *life.* But *Coronam depoſuit*, take away his *crowne*, and then *vitam non petiit*, he will not *aske life*; he will not thinke it worth the *asking*. If he would *aske* it, it would not be *given* him: He, that takes away his *crowne*, will have his *life* not long after. Fond to imagine otherwiſe: and it is the pooreſt comfort and conceipt, that ever was; to tell them, their *crowne* they muſt part with, but be of good cheere, their lives ſhall be *ſaved*, that they ſhall. No: *vivis & regnas*, take *regnas* and take *vivis* too; both, or neither here.

2 That *crowne* a *præveniſti* in *David.*
* Pſal 78.71.
Pſal. 131.2.

This is the *Crowne.* And this *crowne* in *David* was a *præveniſti*, cleere: a *poſuit* without any *petiit*. For when he followed * *his ewes great with yong*, little dreamt he of any *crowne*. It never came into his *lips*, it never entered into his *heart*; *his ſoule* (as himſelfe ſaith) *was weaned from any ſuch matters*, from ſo much as once phancying them: The *crowne* was in him a meere *prevention.*

And his *ſecond crowne.*
2 Sam.1.10.
2 Sam.12.30.

Nay, *two crownes* (we reade) he came to. Firſt *Sauls crowne*; the *Amalekite brought him* that, and *his bracelets.* To ſhew, it was a *preveniſti* meerely: Not ſo much as an *Iſraelite*, brought it. That was ſet on, firſt. Some thirtie yeares after, we finde he came to another *crowne*; the *King of Ammons crowne*, at the *winning of Rabba:* a more *maſſie crowne, finer gold, richer ſtones* in it, than his firſt. That was *ſet on* too. This here in the Verſe, was the ſecond (ſay all the Interpreters:) and this, a *præveniſti* likewiſe. If you will but remember what caſe he ſtood in, to *Godward*, at the comming of this ſecond *crowne* (it was preſently upon the matter of *Vrias* and *Bathſabe*) you will ſay, he was rather in caſe of *Miſerere mei Deus*, than of ought elſe: that *God crowned him* then, *in mercie and loving kindneſſe.* At this ſecond *crowne*, it was *veniam petiit*, and nothing elſe.

Pſal.51.1.
Pſal.103.4.

And at his firſt *crowne*, it was *vitam petiit*, and nothing elſe. All he askt then, was his *life*; it followes ſtraight next verſe. And ſure, time was, in the daies of his Predeceſſor; when, partly by *Sauls* owne jealouſie; but much more, by the wicked *ſuggeſtions of Doeg*, and ſuch like, he needed to aske it. There was often (to uſe his owne words) but a *ſtep, betweene him and death.* He asked *life*, then; and ſo that might have beene aſſured him, would have ſtrained his prayer no further.

1 Sam.20.3.

We muſt thinke, when he was couped up, one while in ſuch a *Cave*; another in ſuch a *Wood*; put to flye for his life, to *Moab*, to *Gath* (I wote not whither:) in danger ſtill to be made away, by one treacherie or another: when, he *received* every houre the *ſentence* of *death*, in himſelfe; all his minde ran upon *vitam petiit* then: then, this *crowne*, or the *gold* of it, or the fineneſſe of the allay, never troubled his head, ye may be ſure: *life* he *asked* then, and more he *asked* not, and well had beene him, if he might have had but ſecuritie of that; I ſay, ſecuritie of his *life*, and let the *crowne* goe.

2 Cor.1.9.

3 The *crowne* ſet on by God.

Behold then, the *bleſſed goodneſſe of* GOD, that *gave* him both. Both, that he asked, *life* (we come to it, by and by) and the *crowne*, and another *crowne* too beſides, that he *asked* not. *Satisfied him*, in that: *prevented him*, in this: Nay, *prevented him*, in both; as ye ſhall ſee ſtraight.

But, yer I paſſe to that: here is a point or two about *crownes*, I thinke good not to paſſe. 1 The firſt is, againſt uſurpers of the *crowne*, *Nemine ponente, niſi ſe ipſo*; *God* not *ſetting it on*, none *ſetting it on*, but themſelves: That, not *ipſe ſibi, ſed Deus ipſi*; Not *ipſe poſuit ſuper caput ſuum*, but *Deus ſuper caput ipſius.* 2 The ſecond, is againſt Vſurpers of a power, to take off that, they never ſet on *(deponendi, quod non poſuit)* and thereby intruding upon, *Tu poſuiſti.*

The *impoſing* Gods onely.

1. Firſt (the *crowne*) he raught not at it, caught it not, and clapt it on himſelfe: it was brought him, he came orderly to it; it was *ſet on*, not by himſelfe, but by another. And, that other, was the right *Setter, Tu poſuiſti*, GOD. Who will never *ſet it on* a wrong; never, but on the right head, if it be of His *ſetting:* and if it be not of His *ſetting*, it will never proſper, never flouriſh (be ſure.) *Tua Domine*, here too: the *crowne* is in GODS *hand*, ſaith *Eſay*; and *His hand ſets it on Davids*, ſets it on all their heads, that lawfully weare it. It made the Emperours to ſtampe their coyne, with an hand comming out of the clouds, holding a *crowne* and putting it on

Eſay 62.3.

their heads: And accordingly, to ſtile themſelves, Θεοστεφεῖς, *à Deo coronatos*, crowned by *God*: as well they might (this, *Tu poſuiſti*, here, is their warrant.)

And the *depoſing*.

2. Secondly, againſt uſurping of a power, to depoſe. *God* alone, is in the *Poſuiſti*, at the *ſetting it on*. None but He, there: *God* hath *ſet it on*. Now what *God* hath *ſet on*, let not any preſume, to take off. Not any, but he that *ſet it on*. What, by Him alone *done*, by him alone, to be *undone*. The law is; *Ad quem inſtitutio, &c.* To whom the *Inſtitution* belongs, to Him and none other the *deſtitution*. To whom the *impoſing*, to Him and none other, the *depoſing*: none to interpoſe himſelfe in that buſineſſe, but He.

And now, there comes a *Tu interpoſuiſti*; and He, will have to doe with that, this *Tu poſuiſti*, put on. Hath not *poteſtatem ponendi* (he confeſſes, and all the world knowes) and yet would have *poteſtatem tollendi*, to *take up* that, he *layd not downe*. But, if no *Ponent*, no *Deponent*. If none but *God*, at the *Poſuiſti*, at the *ſetting it on*; none, but He then, at the *depoſuiſti*, at the taking it off. The *Crowne*, the *Coronation*, the *Coronant* (all three) *bleſſings of His goodneſſe*: but the laſt, the chiefeſt (the *Tua Domine* and *à Te*) the Tenure of it of Him, and Him onely.

Now then, to joyne theſe three, to the firſt three. Allow the *crowne* a *lætabitur*, and to the *Coronation*, or *ſetting it on*, an *exultabit*: but *ô quam!* is for *Tu poſuiſti* (the *Coronant*.) To whom, they owe it; of whom, they hold it, without any *Tu interpoſuiſti*, at all: And now, to his *life*.

Gods goodneſſe in granting him:
1 *Life*.
Vitam dedit,
But *Vitam petiit* firſt.

For, what is *coronam poſuit*, without *vitam dedit*; a *crowne*, without *life* to weare it? Here is that then: and that, in a new triplicitie, 1 *life* it ſelfe, 2 *a long life*, and 3 *a life for ever*.

Vitam petiit. It is not, his firſt *vitam petiit*, this (we ſpake of even now, in *Sauls* time:) it was, after his ſecond *crowne* was *ſet on*; as is evident, by thus ſtanding, after it. And this *vitam petiit*, bodes no good matter. For by *petiit*, it ſhould ſeeme (by all likelyhoods) he was in caſe, to aske it, and ſo in hazard to loſe it; it, and *crowne*, and all (a worſe matter, than any yet.) It was not for nothing (the laſt verſe, before this Text) they crie, *O Lord ſave the King*; by like, the *King* was in ſome danger, of *periſhing*. And ſo he was, as appeareth by the Sequele of the *Pſalme*, and that, by a *Mezimma*, a *ſecret miſchiefe, imagined againſt him*: were it, that of *Abſalom*, or ſome other like exigent. But hard beſtead he was, when it touched his *life*.

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Pſal. 119.175.
2 Sam. 26.21.

In that ſtraight, here was the ſumme of the *deſire of his heart*, of the *requeſt of his lips*: *O let my ſoule live, O let the ſoule of thy ſervant, be precious in thy ſight*.

And now, upon this *Petiit*, as upon a ground, followes ſtraight *vitam dedit*. And herein, firſt appeared the *goodneſſe of God, in granting his deſire, in not denying his requeſt*: *Vitam petiit*, and *Vitam dedit*; life he *asked*, and life he *had*: No ſooner *asked*, but *obtained*. This was *ſatisfying*.

2 A *long life*.

But then, he ſtayed not there; but *prevented* him further: *gave* it him, with advantage, with that he *asked* not. *Life He gave him*, So farre his petition, ſo farre no *prevention*: but He *gave him*, *long*, too; *long* was not in the petition, and ſo a meere *prevention* (the ſecond kinde of *preventing*, that before we ſpake of.) *Life*, was in the *requeſt*, *long* was not; He *gave* it him, with *long* too, *Dies ſuper dies Regis adjiciendo*, *Adding daies to the Kings daies*, till it was *length of daies* (that is) a *long life*, and a *long reigne* both. Which very point of *(long)* makes, that this Text will not fall in fit with every *King*, unleſſe he have *lived* and *reigned*, as long (*Davids* time, that is *fortie yeares*:) for, ſo he muſt, yet *dediſti longam*, can be ſaid or ſung of him.

Pſal. 61.6.

3 A life *for ever*.

But yet, here he ſtayes not, neither: but heapes upon him more ſtill, and goes on to *vitam in ſeculum ſeculi*. For (to ſay truth) what is *long life*, yea, never ſo *long*, if it be not *Saint Hieroms long*, *Nihil longum quod finem habet*. If ye ſpeake of *long*, that is truly *long*, that ſhall laſt for ever, that never ſhall have end. Our *long*, is but a ſhort *long*; which goes, but by compariſon, of a ſhorter. Elſe, what is it, to *live* out the full compaſſe of mans uttermoſt age, if he *live* not ſo, in this *life*, as after this, he may *live for ever*? The meaning is; what is *long life*, without it be, a *religious life*; without it bee, with the true feare and worſhip of GOD? which only, hath the promiſe of *in ſæculum ſæculi*: without which, a *ſhort life* is better than a *long life*; and no life at all (but an *untimely death*) better than both. Otherwiſe, the Heathen have hit upon *coronam poſuit*, and *vitam dedit*, yea, and *longam* too: they be but *lætitiæ Gentium* theſe. But the *life for ever*, that is a *Non omnibus datum*; they among the Heathen never had it: that, is *lætificans Davidis*; that, the *bleſſing of bleſsings*; the tranſcendent *bleſsing* of all, to have the end of this *life* the begining of another life, that never ſhall have end: and that by the true ſervice of GOD, in His Sanctuarie. Mat. 19.11.

Reckon this then, *inſtar omnium*, even worth all, and the very *conſummatum eſt*, the higheſt perfection, GOD can beſtow on *David*, That *God gave him, to bring back the Arke, to pitch a Tabernacle for it, to lay up* and *leave a great maſſe of treaſure for the building it a Temple*, himſelfe devoutly to worſhip, and to make lawes and ſet orders for a more *ſolemne* and ſeemely *worſhip* of *God*, than he found: He ſaid himſelfe, this was the *joyfulleſt day*, hee ſaw in all his life; that *one day worth a thouſand*. And for this his care of the Sanctuarie, came this *help* to him, *out of the Sanctuarie* (ſee the ſecond Verſe of the *Pſalme* before) that *ſaved him, ſaved him both his crowne* and *life*: and that after *received him to everlaſting Tabernacles*, to a *crowne* and *life*, that ſhall *endure for ever*. And further than this, we cannot goe. 1 Chron. 13. 15. 28. 24. 25. 26. Pſal.84.10. Luke 16.9.

So have we the particular of that was ſued for and *granted*: and of that was *granted* and not ſued for, by the ſpeciall priviledge of *Gods preventing goodneſſe*. *Himſelfe ſaved, his deſire ſatisfied, his crowne faſt, his life aſſured; here and for ever.*

And judge now, whether *David* had good cauſe to *rejoyce* or not. And whether, we may not here againe (for a farewell) once more, over with our firſt triplicitie of *joy* againe. *Lætabitur* to go to *vitam* (if you will;) and (if need be) *exultabit* to *longam*: But *ô quàm*, to be reſerved, for *in ſæculum ſæculi*. There it is in kind. So it was never, before. There it is *ô quàm!* indeed. For there, is a *crowne, life*, and *joy* that exceed all that we can *deſire*; and there he ſhall receive them, and ſay *O quàm!* indeed.

II. The *Review* or *Application* to His *Maje-ſtie*.

And what ſhall we ſay now of all this? Truly no more, than muſt needs be ſaid: No more, than the Text it ſelfe drawes from us. Here is, a faire *Major* (layed forth to our hands.) A *King*, that hath in this manner, found the *ſtrength of* GOD, ſhew forth it ſelfe in his *ſaving*: and felt the *goodneſſe of* GOD, in thus *preventing his deſires*, touching both his *crowne* and *his life*: Any ſuch *King* may (for he hath good cauſe;) Nay *ſhall* and ought (for he is bound) to be *exceeding*, both *joyfull* and *glad*. The HOLY GHOST gives His word; ſayes, he *ſhall* ſo be.

If this be *King David*, He: If any other, He too. King *David's* we have ſurveyed (as the time would give us leave.) Shall we now pray a Review, to ſee, if any other may be found beſides, as deepe in the cauſes, as he. For, if as deepe in the cauſes, as deepe in the effect: If the ſame *in virtute*, and the ſame *in ſalute*, the ſame *lætabitur* (all will grant.)

And here now, chooſe, whether we will *refraine our lips* and *keepe backe* GODS *mercy and truth from the great Congregation*: If we would ſo, and hold our peace, the day, even this *fifth of Auguſt* would not: but would (as the *Pſalme* ſaith) *eructare verbum*, breake forth and tell us, that ſuch a *King* there is, and who it is. That if there be, or ever there were a Prince upon Earth, that found and felt this *virtutem* and *ſalutem Dei*, the *mighty hand* and *helpe* of GOD, in *ſaving him*, ſaving him *miraculouſly*; Verily, this day ſaith (not as *Nathan, Tu es homo*, but) *Tu es Rex*, You are that *King*, certainly; even in all theſe foure, in the Text, from point to point. Pſal.40.9,10. Pſal.19.2. 2 Sam.12.7.

For your *ſaving* firſt. This day, you were like to *miſcarry*: in danger to *periſh*, to *loſe your life*, and (that which to you is dearer than your *life*) your *crowne*, by ſome that *hated* you, and had contrived a *Mezimma*, a dangerous practice and plot, againſt them both. You, being then and there, over-ſet with *ſtrength*, came this *virtus Dei*: You then

1 In his *ſaving*. Verſ. 7. Verſ. 8. Verſ. 11.

מזמה

then being upon the point to *periſh*, came this *ſalus Dei*, and *ſaved* You *ſtrangely*. There is the firſt verſe.

2 In the ſatisfying his deſires For your *deſire ſatisfying*. In that diſtreſſe, I doubt not, but You might and did *lift up Your ſoule to* GOD, in ſome *ſhort Hoſanna*; that of *Hezekia, Domine vim patior, Lord I am oppreſſed, ſuccour thou me*: Or, that of the *Apoſtle ſinking, Helpe Lord, I periſh*. If you did ſo, He *granted your deſire*, He *denied not your requeſt*: ſet a *Sela* then. But if being ſurpriſed with the extreme ſuddenneſſe of the aſſault, you did not, you could not doe it: Then did He more, even *prevent* you, *with His goodneſſe: His ſweeteſt, His bleſſedeſt goodneſſe* of all. Eſay 38.14. Mat.14.30.

זמזמים And beſides your *ſaving* (which you had reaſon to *deſire*) that which you never would have *deſired*, I dare ſay; that *gave* He You too. *Exalted His ſtrength*, that Ver.8. You might, Your triplicitie. And thoſe ſame *Zamzummims*, the contrivers of the Ver.12. miſchiefe, *His hand found them*, and they found it, He ſet His *ſtrings full againſt the* 9. *face of them*: *deſtroyed them in His wrath*, even in the very place: *hath caſt them into the* 9. *firy furnace* (where even now they frie:) *rooted out their fruit from the earth, and* 10. *their name from among the children of men*. All theſe, are word for word, every of them in the ſequele of this very *Pſalme*. All this, He did: You *deſired* not all this, not their eternall deſtruction (I know;) yet even with this alſo, He *prevented* You.

3 In the ſetting on his crowne. For your *crowne*: this is ſure, if ever any were *prevented with a crowne*, he was, that was ſo, in his cradle; had it ſet on his head there: when he was not, as a *weaned child* (morally;) No, nor a *weaned child* (litterally;) but indeed a child, not yet weaned (not ſo much;) had neither *lips to ſpeake*, nor *heart* then, to *deſire* any ſuch thing: he was *prevented* ſure.

4 In giving and prolonging his life. Further yet: if any found favour in *ſetting* on his *crowne*, yea *crowne* upon *crowne*: and *ſaving* upon *ſaving*: After his firſt *crowne*, in danger to *miſcarry*, and even throwen downe (as upon this day:) And after his ſecond, in danger againe to *miſcarrie*, and to be blowen up (upon another day) and *ſaved* in both: He was fairly *bleſſed* by *His goodneſſe* (ſay I.) Which very *ſaving* (upon the matter) was a ſecond *crowning*: even a new *ſetting on* that, that was ſliding off. So that, *Tu poſuiſti* the ſecond time, may truly be affirmed of this day.

And, what ſhould I ſay? If any, that his *crown ſaved*, and *his life ſaved* (under one;) *Saved* and *prolonged* both; ſo that now theſe fifteene yeares together, you have held this day with *joy*: and (which is worth all the reſt) beſides *length* of this *life*, bleſſed with *Gods holy truth*, the pledge of *everlaſting life*, the beſt of *his bleſſings*: Such an one, this Text doth warrant us to ſay, hath cauſe; great cauſe, exceeding great cauſe *his ſoule to magnifie the Lord, and his ſpirit to rejoyce in God his Saviour*. Such an one, to performe all the three (here ſpecified:) ſo many triplicities of favour, would have more than a ſingle *rejoycing*. Luc.1.46.

And ſhall not I adde this? As to *rejoice in God*, ſo to ſeeke and ſet himſelfe, to deviſe and doe ſomewhat, for which *God* may *rejoice* in him: Somewhat for the *Sanctuarie; from thence came his helpe*, and from no other place: Somewhat I ſay, that this *joy* may be mutuall, as of you in *God*, ſo of *God* in You againe.

Sure, there is a bond, an obligation to it, in *Lætabitur*; the *King ſhall rejoyce, ſhall be glad, ſhall* doe it, ſhall not be diſpenced with, not to doe it: Shall not pleaſe *God*, if he doe it not.

Our Duty. But, where are we all this while? excluded from this *rejoycing*? *The King ſhall* (it is ſaid) what, and none but hee? None is mentioned, but he: Wee would not let him (I dare ſay) doe it alone; there be many thouſands of us, that would not ſtand by looking on, if we had any warrant to *rejoyce* too. Give me leave then, to looke out a warrant for us: we would be loth to ſit out, and to loſe our part in this *Ioy*.

This *Pſalme*, and the *Pſalme* next before it, are two ſiſter-*Pſalmes*. That, a prayer for the *Kings ſafety*; the laſt words of it are, *Lord ſave the King:* Why, the *King* is *ſaved*, they have that they prayed for; and ſhall not then their *Hoſanna* reſolve into a *Halleluja?* Their *carefull Hoſanna*, into a *joyfull Halleluja?* Yes, and ſo it doth, in this. For, as the laſt words of that *Pſalme* are, *Lord ſave the King:* ſo the laſt of this, *So ſhall we ſing*; *ſing* for very *joy* of it.

They promiſed as much, there (in that *Pſalme*) to *rejoyce* at the V. *verſe*. *We will rejoyce in Thy Salvation*. *Lætabitur Rex*, here it is: *Lætabimur nos*, there. They promiſe it there: and they will be as good as their word; and ſo they are: For even in this *Pſalme*, *Lætabitur Rex* is the firſt verſe; *Cantabimus nos*, is the laſt: That, if he *rejoyce*, at the firſt: *wee* come in, at the laſt. If his at the beginning, ours at the end.

We have no part in David, is the voice of a rebell. All good ſubjects have a part, 2 Sam. 20. 1. 1 Reg. 12. 16. have an inheritance in him, or (as the new taken up terme is) a *birthright* in him; and in him, before his Law.

In the 2 *Sam*. 19. 43. They fall there to ſhare the *King* among them (the *Tribes*) and to reckon up, what part and portion, each hath in him. Have they a part and portion in him? Why then, in his *griefe*, and in his *joy*. And if they in theirs: wee, in ours. So that (to uſe the *Apoſtles* phraſe) *If hee bee ſorry, who can make us glad?* 2 Cor. 2. 2. and if hee be *glad* (to uſe the *Apoſtles* phraſe againe) he may truly ſay (and ſo may every good *King*, of his people) *This truſt have I in you all, that my joy is the joy of you all*. 2 Cor. 2. 3. Thus come we to have our part in his *joy*. And if (as it is well noted) *Iuda* is in *David*, the very name of the one (with a very ſmall tranſpoſing) in the others name: if *Iuda*, in *David*; then *Iuda's joy*, in *Davids*: That if it bee true, Pſal. 53. 6. *lætabitur David*; it will alſo be, *lætabitur Iuda, & exultabit Iſraël*, *Iuda* will *rejoyce*, and *Iſraël be right glad*. Looke ye, there is now a warrant, there is *Scripture* for it.

1 Now then, if we have Scripture for our *rejoycing*, let us doe it: and doe it thoroughly; even, by and through all this tripartite *joy*.

Begin with *lætabitur*: *Rejoyce in the ſpirit* within. A good ſigne we doe ſo; if we can but ſay the two firſt words here [*Domine lætabitur*] unto GOD. The whole Text, is a ſpeech directed to GOD: He, made witneſſe of our *joy*. Therefore ſee it be hearty and true: there is no halting with Him; ſee it bee ſo, or tell not Him, it is ſo: He will finde you ſtraight, and *give you your portion with hypocrites*, if you ſay to Him, *Lord thou knoweſt* thus I am, and yet thus you are not. Mat. 24. 51.

In very truth, the *Pſalme* ſeemes to be penned for the nonce, that no diſſembler might ſay it. He, to whom it is to be ſayd, is not man, but GOD: and He, can tell whether we ſpeake as we thinke, or not.

But all true hearts will ſay it, and ſay it with confidence, and what even to GOD Himſelfe, that knowes the ground of the heart: Lord, thou knoweſt, what is within me, thou knoweſt that I am truly *joyfull*, even there within.

2 There *within*, we muſt have it firſt: but there within, we muſt not keepe it; nay, there within, it will not be kept, if there be this *ſpirit* and *life* of *inward joy*, in it. Out it will, with an *exultemus*: And, even ſo GOD would have it. No concealed *joy*, no *Apocrypha* to day. All the *ſeven ſeales of it opened*. Shine out, as a beame; flow forth as a ſtreame, into a viſible and audible *exultation*: Shew it ſelfe as *Gods joy* doth (in the 6. *Verſe*) in the *joy of the countenance*. That if any tell you, he is *glad within* (that he is) and hath the clouds in his forehead; if it will not ſerve: you may Apoc. 5. 5. aske him, but where is your *exultabit?* We muſt ſee, you are ſo. 1 Cor. 5. 8. There is ſome levin of malignitie within, Pſal. 118. 15. if there be not the *voice of joy and gladneſſe*, that it may be heard to the eare; if there be not the habit, geſture, and other ſignes of it, to be ſeene to the eye: that it may give evidence, to both ſenſes.

3 Both theſe: and both, in no ſcant meaſure; no pinching to day: but *good meaſure, running over*; Luc. 6. 38. *exceeding* is the word of the verſe. *Exceed* firſt, in this leaſt, and loweſt of all; in the low *voice of joy and gladneſſe*, in theſe *Panegyricks* of praiſe, and *joyfull* acclamations. But, *exceed* me them: how? by *cantabimus*, the *hymnes*

and muſick of the Church (that is lowder) and to helpe them to *exceed*, all the *Organs* and other *Inſtruments* of the *Queer* below. But *exceed* wee them, too: How? with the *bells*, the Inſtruments of the Steeple above: and with the ſound of the *Trumpets*, that wilbe heard further off. And yet *exceed* them too: How? With a peale of *Ordinance* (if it be to be had) that wilbe heard, fartheſt of all.

Exceeding is the word in the Text. *Exceeding* to be, in and through all; that our *Hoſanna* may be in the *Higheſt* to day. And ſo for the other ſenſes: in ſhewes, and Triumphs, Feaſts, and Fires and other ſignes of Iubilee; whatſoever we uſe, when we uſe to *exceed in gladneſſe*; when we would ſhew, wee *exceed* in it: that ſo, *ô quàm!* may be ſaid of it, it doth ſo *exceed*. All are but due, to this *deliverance*, to thus many triplicities in it.

Wee to *exceed*: for *God* Himſelfe (we ſee) *exceeds* here. His ordinary is, but to give leave, or (at moſt) to call us, to *rejoyce*. But here, He doth not give leave, or call us to it, with a *jubilate*; Nay, *ſhall* (here) is more, than a *jubilate*: that but exhorts; this binds us: *ſhalbe glad*; that is, neither will nor chooſe, but be ſo. Yea He makes us, ſpeake to Him, *Domine*; and makes us promiſe Him, we will ſo: and having promiſed, lookes we ſhould make it good. GOD injoynes it: And if GOD injoyne it, the Day doth moſt juſtly *intercedere*, even plead for it, that if ever we will doe it, we would now doe it, on the *ſalvation*-day it ſelfe. And never may he ſee day of *joy*, that *joyeth* not in this day: nor have *cauſe of gladneſſe*, that for this *cauſe*, is not *glad*. And this, for *ſhalbe glad*; and for the *bond, de præſenti*, that is in (*ſhall*).

Ioh.15.12.

But beſides it, there is a tenſe, *de futuro*, in (*ſhall*) too. We may not loſe it, for feare of *tolletur à vobis*. But, admoniſhed by that Tenſe, bethinke our ſelves, how to draw it further than the preſent tenſe, even into the future (ſtill *ſhall*.)

Lætetur or *lætabitur Rex*; the Hebrew will beare both. But ours, and ſo all tranſlations chooſe *lætabitur* rather. Not *lætetur*: that, is not ſo well; for, that is true, if it be done now, and but now, for the *preſent*, for this once: *Lætabitur*, is better; for there, the doing it, is in the *future* ſtill, ſtill to come; ſtill more *joy* behinde.

Heb.3.13.

For [the *King ſhall rejoyce*] of this day, wilbe over ſoon at night. What, ſhall we end our *rejoycing* then, with this day? No (I truſt.) But by vertue of this (*ſhall*) *ſhall rejoyce* next yeare againe; and when that is come, *ſhall* the yeare following; and ſo then againe, the yeare after that: and ſo from yeare to yeare, *donec cognominetur* (*ſhall*) ſo long as it is called (*ſhall*;) ſo long as we looke into our bookes, and find, *ſhall rejoyce*, there. So long, and no longer.

Now, that the *joy* may ſo continue, the cauſes muſt continue too, there is no remedie. It is they, muſt keep our *lætabitur*, ſtill alive: The cauſes were, *ſalutem miſit, deſiderium prævenit, coronam poſuit, vitam dedit*. To performe our vowes then (*Vota publica*, I truſt) to deſire, that this chaine of cauſes, may keepe whole ſtill, and not a linke of it be broken, or loſt: that they may paſſe into the *future*, all: ſtill *ſalutem mittet, deſiderium præveniet, coronam ponet*, and *vitam dedit*.

I will not goe through them all: onely touch the *Alpha* and *Omega*, the firſt and the laſt: and ſo I have done. *Lætabitur*, and *vitam dabit* ſtill.

Pro.14.30.
16.24.
Gen.3.8.
10.
Pſal.45.7.
Pſal.132.18.

Lætabitur, *joy* firſt: if it be but for *vitam dedit*. For, *joy* is a prolonger of *life*, *dulcedo carnis*, & *ſanitas oſſium* (as *Salomon* calleth it:) And even for that cauſe, we begin with it. But (to ſay truth) leave out *lætabitur*, and what is there wiſh-worthy? Truly, without it, neither *ſaving*, nor *crowne*, nor *life*, worth the wiſhing. For who would be ſaved to *live* ſtill in ſorrow? And the *crowne* it ſelfe it is not *corona deſiderii*, if it be not *corona gaudii*. Yea, and who would wiſh *life*, but to take ſome *joy* and comfort in it? I will ſay more: let one be in *Paradiſe*, as *Adam* was; Even there, when *Adam* had loſt his joy, *Paradiſe* it ſelfe, was no *Paradiſe*: as good in a drie deſart, as in it: without *joy*, *Paradiſe* it ſelfe is not worth with wiſhing. *Ioy* is all in all. Let that then be *caput voti*: that the *oyle of gladneſſe*, may runne downe through them all, and over them all: make His *ſaving precious* to Him; His *crowne flouriſh*; His *life*, *vitam vitalem*, and worth the *deſiring*. That, *joy* may be the unitie, of this Trinitie, 1 *ſalutis*, 2 *coronæ*, 3 *vitæ*;

But then, laſt, becauſe all foure of them hold upon *life*; to the end, they may hold; that that may hold; hold, and hold *long*. Some thinke, it is long enough already (and ſo long may they thinke.) I know not what to thinke: For (I cannot tell how) *long* and *ſhort*, are ſaid but *comparative*: that ſo, a *life* may be *long*, and not *long*; diverſly compared. To ſtand rating it, as the Law doth, *ſeven yeares* to a *life*; ſo, *ſeven lives* already: ſo compared, it is (in a ſenſe) *long*. But, we will none of that. Nor as compared with the Princes round about Him: For he hath ſtood them all, and longer than any of them all: and hath had the honour long, to be *Primogenitus inter Reges Terræ*, GODS *firſt borne* now *of all the Kings of the Earth*: Pſal.89.27. and *long* may He have it. *Long*, if thus. But then againe; not long, if compared with the *deſires of our hearts*, with the *requeſts of our lippes*: Not *long*, is compared with that, that may be: and whatſoever may be in this kind, we wiſh, it might be: even as long, as nature poſſibly can draw it out. Let this then, be our *Omega*; our *ſumma voti*; and that in no other words, than the uſuall words, of the old Councells, to the Emperours or Kings, then preſent among them.

IACOBO REGI, à DEO *coronato*, à DEO *cuſtodito*, *Vitam longam*, *Annos multos*.

To *KING IAMES*, *crowned* by GOD, *preſerved* by GOD, *Many yeares*, *Long life*. So *long*, till He change it, for a *longer*: till there come *eternall ſalvation*, an *immortall crowne*, *life in ſæculum ſæculi*, nay *in ſæcula ſæculorum*, and make all conſummate. And ſo I end.

But before I end, in any wiſe let us not be ſo raviſhed, with our *lætabitur*; but that we remember, *Tua Domine* withall. He, that *ſent this ſalvation*, *fulfilled this deſire*, the *Setter on of theſe Crownes*, the *Giver of this life*. Pſal.116.13. So rejoyce; as in every of them, our *joy* come up to Him. So take *calicem ſalutis* (as we tearme it, I pray GOD, we ſo tearme it, and ſo take it aright:) but, aright we ſhall doe both, if we forget not *to call upon His Name*, even *the Name of the* LORD. That He, which *ſaved* to day, may ſo *ſave* ever: that *fulfilled* his *deſire*, may keep it ſtill *full*: that He that *ſet on His crownes*, may *hold* them *on*, *hold* them *on faſt*: and laſt of all, adde to the *crowne*, *life*; and to *life*, *long*; and to *long*, *for ever and ever*.

And even ſo, conclude we, as the *Pſalme* doth: addreſſing our ſpeech to heaven.

Be thou exalted O Lord, in Thine owne ſtrength: *Thou* wert ſo, this day: Be ſo ſtill, againe and againe. *So ſhall we ſing and praiſe Thee* for it. We now do ſo, for this dayes *ſalvation*, and all the *joyfull* triplicities of it: So may we ſtill: So may we *long*: So may we *ever*.

And (Good *Lord*) *exalt Thou this thy ſtrength*, and treble theſe thy triplicities
to us; that we may for theſe thy *exaltations* and *triplicities*, double and
treble our thankes and praiſe to Thee: As this day, ſo all
the dayes of our life. And this with one heart and
voice, beſeech we Thee, to
grant, &c.

(⁂)

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT *Burleigh* neere *Okeham*, On the V. of *Auguſt*, *AN. DOM.* MDCXVI.

(⁂)

ESTHER Chap. II.

Eo igitur tempore, &c.

VER. 21. *In thoſe daies, when* Mardochai *ſate in the Kings gate, two of the Kings Eunuches* (Bigthan *and* Tereſh) *were wroth, and ſought to lay hands on the King* Ahaſhueroſh.

22. *And the thing was knowen to* Mardochai, *and he told it unto Queene* Eſther, *and* Eſther *certified the King thereof, in* Mardochai's *name; and when inquiſition was made, it was found ſo, therefore they were both hanged on a tree: And it was written in the book of the Chronicles before the King.*

IN *thoſe daies*; So beginnes the Text: *In theſe daies*; ſo may we beginne. Nay, come yet neerer, *on this very day.* For, *on this very day* there fell out that, hath made, either beginning may well ſerve: *In thoſe daies*, or *In theſe daies. In diebus illis*, wee read there was a *King*, and hee in danger: in danger to have *hands laid* on him; and that by *two*; two of his owne people: for no cauſe, but that they were *angry*; and it appeares not why. And, the iſſue was, the *King* delivered; and they that ſought his, brought to a wretched end.

As we have read, ſo have we ſeene *in diebus hiis.* One of the ſame condition, a *King* too; and in the very ſame danger of *hands* *layd on him*, and by the ſame number, *two* : and of his owne *Subjects* and *Servants* ; and for no cauſe, but *they were angrie* ; and for no cauſe, that neither. And the iſſue here againe, the *King* preſerved, and they alſo came both (as theſe here did) though not the ſame, yet to a farre more fearefull end.

I ſpeake, before underſtanding hearers : and (I know) there was not any but upon the reading of the Text, his conceipt did lead him preſently, who was meant by *King Ahaſhuerus*, and withall did even thinke of the *Bigthan* and *Tharez* of this day. And ſo made the compariſon, with your owne ſelves, before I could make it.

The Summe.

We ſhall gaine, this yeare, by this Text, ſomewhat onward more, than the former wee did. Till now, wee have beene all in *Divinitie* ; that, a heynous ſinne it is, there (this attempting on *Princes* :) But now ſhall wee goe to the *Common Law*, what it is there. For, here is an *Aſiſe* brought againſt *two*, and the matter enquired, and a *verdict* found, and they had ſentence and were executed : For what ? Even for *Voluerunt inſurgere*, as the Fathers read it, or (as we) *Quæſiverunt mittere manum* ; for but *ſeeking*, for but having a *will*, to *lay hands on the King*.

And that, not the *Iewes law*. There, we were, in the yeares paſt : now, we are not in *Iewrie*, where God *was knowne* ; wee turne us to the *Gentiles* ; wee are in *Perſia* now. Pſal 76.1. And this we doe, by the *Prophets* warrant : *Get you* (ſaith he) *to the Iles of Kittin and behold, ſend to Kedar and enquire*, Ier.2.10. if there were any ſuch thing ſought there and were not condemned. For if there, *Ad erubeſcentiam veſtram dico, I ſpeake it to your ſhame*, 1 Cor.5 6. that would be held the People of God, if any ſuch thing ſhould be found with you. They are worſe than *Pagans*, that ſo ſeeke ; we will empanell no *Chriſtian*, a *queſt* of heathen men ſhall ſerve to attaint them.

This is no law of the braine; it is written: Twice written, 1 written downe, firſt in the *Chronicles* of *Perſia*, by direction from the *King* : 2 After, written out of them, and enrolled here in this place, by direction from *God*. *Enrolled* I ſay, and properly : For, this of *Eſther* is not called a *booke*, as others are (not the *booke*) but, the *Roll of Eſther*. Originally it was but *Perſian law* (this :) and it had not beene much, if that had beene all ; but, by vertue of this *enrollement*, it is made the *law of* God alſo. That, from henceforth, it is cleere at both *Lawes*, the *law* of the *Iewes*, and the *law* of the *Gentiles* ; the *law* of *man*, and the *law* of God ; that all *ſeekings* of like nature are made *criminall*, and *capitall*, and the ſentence of *ſuſpenſi ſunt*, upon them, holy, and juſt, and good.

Laſtly, *written law* and *old law*. For, of this (whether *Divinitie* or *Law*) this we may ſafely ſay ; It is no new *Portugall Divinitie*, this almoſt three yeare old, taken up *in diebus hiis*. Nor no new *Law* of *heri* and *nudiuſtertius* : nay, not of *Edward the third* then, *Et à principio non fuit ſic*. Mat.19.8. No : it is old this, *in diebus illis* ; in thoſe daies. And, thoſe *daies* are as old, as the *Second Monarchie*, the famous *Monarchie of Perſia* : the reports of which Nation are more ancient, than any ſave thoſe of the *Iewes* : no book, but the *Bible*, ſo ancient as they.

And this me thinkes is not amiſſe, when we can bring this book to *juſtifie the juſtice*, or any way, to give ſtrength, to the *law* of the *land* : It is pittie, but it ſhould bee ſo ; either ſupport other mutually, *facultas Iuris*, and *facultas Theologiæ*. As here now, we have the *Roll* of *Eſther*, and in it a *Report* of *Bigthans* caſe, long before there were any *Year-books* or *Reports* at the *Law*. We are willing to bring forth this *Roll of ours* (which, till an ancienter can bee ſhewed, muſt be the leading caſe, to make *Voluerunt*, treaſon) to ſhew the Country *Law*, in this, to bee no other, than Gods is : that it is no otherwiſe, at the one, than at the other : *treaſon*, by *Law* ; *treaſon*, by *Divinitie*, by both.

Well may wee talke of *Law*, the *Law of the Land* ; but when all is done, never doe men reſt, with that quiet and full contentment, as when they ſee, it is warrantable by the *Word of* God ; hath the ground there : as this hath the ground there. Every word here, hath in it, his warrant : *Quæſitum eſt*, for the *tryall* ; *Inventum*, for the *verdict* ; *Suſpenſi ſunt*, for the *execution*.

The Diviſion. The maine points are (as the verſes are) *two*: 1 the *Kings danger*, in the former, the verſe of *danger*; 2 the *Kings delivery*, in the latter, the verſe of *deliverie*.

I. In either, the meanes of either. His *danger*: 1 Of *what*, 2 by *whom*, 3 *what moving* them.

1 Of what? Of having *hands laid*. 2. By whom? by *Bigthan* and *Tharez*. 3 What moving? Nothing, but *angrie* they were.

II. His deliverie, 1 by what *meanes*, 2 of *whom*, 3 and *how*. 1. By what *meanes*? by notice taken and given of it. 2. By *whom*? by *Mardochæus*. 3. *How*? even caſually, as he was *ſitting in the gate*.

But, the *Kings* deliverie, it is not meet it ſhould goe alone: It is therefore attended with their ruine, that ſought his.

That, is (as it were) the *traine* borne up after it.

His danger by *Bigthan* and *Tharez*. In them two things, 1 what they *ſought*, and 2 what they *found*.

1 What *ſought* they? *To lay hands on the King*: What *found* they? *One laid hands* on them for it; *appenſus eſt uterque eorum in patibulo*.

2 His *delivery* by *Mardochæus*. In him, two more: 1 His *notice taken*, by caſuall over-hearing them, *ſitting* as he ſate. 2 His *notice* given, by his faithfull diſcoverie of the whole to the *Queene*; and to the *King*, by her meanes.

Then ſhould follow the *legall* proceeding, but I will ſpend no time in it. It is all out of our caſe this day. Our *Bigthan* and *Tharez* had no *enquirie*: No *Iurie* went on them, they were not *executed* in forme of *law*. No further goeth our caſe, than the *Kings danger*, *his deliverie*, and the *cutting off* thoſe, that ſought his life; and no further will we follow it; Not that.

III. But this we will, the ſolemne ſetting downe and recording all this, 1 in the *Kings Chronicle*, as a *memorable accident*: 2 in GODS *Roll*, as a *famous caſe*: 1 Of the *treaſon* of the two, to their eternall infamie: 2 Of *Mardochæus's* good ſervice, to his everlaſting praiſe: 3 Of the *Kings* happie deliverie, to the univerſall joy of all his Subjects.

And there, come we in. For, we may not, nor we will not forget *in diebus hiis*. And I ſhall make it appeare (I truſt) that, whether wee take the *Kings*, or the *parties*; the *danger* ſought, or the *deliverie found*; *diebus hiis*, will match and overmatch *diebus illis*, in all points. And ſo, the joy of this *day* (our *joy*) to doe the *joy* of them accordingly.

* * *

I. The Kings *Danger*.

Chap.3.

IT is a *deliverie*, they and we celebrate: No *delivery*, but from a *danger precedent*, ſo was there heere. The *King* in danger evidently. And he no ſooner out of danger of theſe two, in this Chapter; But, the *Queene* in danger of *Haman*, in the next. So, the eſtate of *Princes* is not exempt from *danger*.

1 Of hands laying on him. And of no ſmall danger neither; no leſſe matter, than having *hands laid on them*, that is, even of being made away. This *King* heere (ſaith the *Apocryphall booke of Eſther*, ſaith *Ioſephus*, ſay the beſt Writers) was *Artaxerxes* ſurnamed *Long-hand*. If he: his *Father* was ſlaine by *Artabanus*. The *Father* was, and the Son (we ſee) was *ſought* to be; neere it, ſcaped it narrowly.

2 By his owne. And by whom this? neither by *enemie*, nor by *ſtranger*, but by *his owne*. Of his *owne Subjects*, of his *owne houſhold*, of his owne *chamber*, and the chiefe of his *chamber* then, too.

3 Becauſe *they were* angry. And why? for no *evill of his*. He was, for his morall parts (as all write of him) a good

a good *Prince*. That, would not ſerve: his *life* was ſought, though. And no cauſe, but *they were wroth*; and no cauſe appeareth. All which ſheweth *Princes*; that, for all their might and greatneſſe, for all their innocencie and goodneſſe, for all the favours they vouchſafe others, it is not in them, their *ſafetie* conſiſts. It is in the *mercy of the moſt High they doe not miſcarrie : His hand, that holds them faſt*; *His arme, that ſtrengthens them, that the enemie is not able to doe them violence*, nor the *Sonne of wickedneſſe to hurt them*. To looke up to *Him*, to hold good termes with *Him*, who in all their danger either by *Mardochai* (as in the Text:) or without *Mardochai* (as in the *day*) can worke their deliverance.

Pſal. 21.7.
Pſal.89.21, 22, 23.

The Danger.
I. The *laying hands* on any, a ſinne.

Deliverance from *danger* : *Danger*, whereof? *Deliverie*, where-from? *Executed* wherfore? All lead us to the fact next; which indeed ſeemes no fact, for nothing was done, *ſought* only to have beene.

To *lay hands* is one thing: To but *ſeeke* to lay, is another. *To lay hands* is, of it ſelfe (I know) a thing *indifferent*, thereafter as the *hand* is. It may be a *helping hand* as GODS is, and then *Mitte manum* (ſaith the *Pſalme*) lay it and ſpare not. But if it bee *Satans mitte manum*, upon *Iob*, to doe miſchiefe; then ſtay it, lay it not. And ſuch were theſe *hands* heere; For, it is ſaid, they were *angrie* and *ſought to lay hands*. *Angrie hands*, it is well knowne, are *hurting hands*. Either *Ieroboams, lay hands on him*, to ſurpriſe his *perſon*; or *Herods lay hands on Peter*, to doe by him as he did by *Iames*, to murder and to make him away.

Pſal.144.7.
Iob 1.11.
1 King.13.4.
Act.12.3.

Specially on the *King*.

So to *lay*, is a ſinne certainely, be it one never ſo meane a *perſon*. But, *in Regem*, is a *Sinne of ſinnes*. For, the ſinne (we know) is ſtill by ſo much the more grievous, by how much the partie is the more eminent, againſt whom it is. Now, there is not on earth a *perſon* more eminent, nay, ſo eminent as the *King*. *A Deo primus* (ſaith *Tertullian*) *poſt Deum ſecundus* : Count not GOD, he is the very firſt; Count GOD, and he is *ſecond*. None ſo high as he; and ſo no *ſinne* ſo high as *it*. *To lay hands on him?* it is too rancke that; away with it.

The *ſeeking* to lay hands, is a *ſinne*.

But that is not the caſe. It is not *miſerunt* here: none were *laid*. No matter for that, it is *mittere quæſiverunt*, and *that is enough*. To *lay*, and to *ſeeke* to *lay*, though one be worſe, both be naught, even *miſſio* and *quæſitio* both.

Seeking is a *plowing for ſinne*, and that is *ſin* (ſaith *Iob*;) Is a *hatching of a cockatrice-egge*, and that (ſaith *Eſay*) is *poiſon*, no leſſe than that, comes of it.

Iob 4.8.
Eſay 59.5.

Sinne, to lay; *ſinne*, to *ſeeke to lay*. As to *lay* though you hurt not: ſo to *ſeeke to lay*, though you *lay* not. Ever, in what degree ſoever, *Aſſuerus* danger, is *Bigthans ſinne* : the *Kings danger, their ſinne, that ſeeke it*.

A *Capitall ſinne*.

But if that be all (*ſinne*;) we ſhall doe well enough. What care men for *ſinne*, if there be no action at the Common Law for it? None but *Weſtminſter-hall ſins* do men care for. GOD ſaw it would come to this; Men learne no more duty, than *penall Statutes* did teach them; He tooke order therefore, to bring it within them too. We ſay further then, by vertue of this Text, beſides that it is a grievous *ſinne*, prejudiciall to the ſtate of the ſoule, it is an *heinous crime*, a *capitall crime*, amounting to *ſuſpenſi ſunt*, as much as their neck is worth to *ſeeke* this. I will beare, not an action onely, but an enditement of *life* and *death*.

If *upon the King*

But it muſt be *in Regem* then, againſt Him : Againſt others, it is not ſo. This, is a *prerogative Royall*. And, as many other waies, ſo hereby appeareth, what a *King* is. That whereas, in other mens caſes, as touching the law of life and death, to *ſeeke to lay*, and *to lay*, are much different: in the *Kings* caſe, they be all one. *Quæſiverunt*, if it be no more but ſo, the *Law* in that caſe to any other, is (I take it) favourable; and for a bare purpoſe, if no hurt enſue, no man ſhall ſuffer death. Not ſo, with the *King*; *voluerunt*, againſt him, is death, if it may be diſcovered; and *quæſiverunt*, if he but *ſeeke*, though he find it not.

This helpes us to underſtand the Text, *Ego dixi, Dii eſtis*. *Dii*, for other cauſes; and this for one, that they participate this divine priviledge; that, as againſt GOD, ſo againſt them, the *heart* is enough. *Quæſiverunt*, the *ſeeking*, whether they find or not. *Voluerunt*, the *will*, whether the *doed* follow or not. *Thou ſhalt not ſpeake evill of*

Pſal.82.6.
Eccles.10.20.

the King : how ? not with thy *lipps ? No, not in thy ſecret thoughts,* ſaith the *Preacher.* If not, *ſpeake evill* in *heart* ; *doe evill* in *heart,* much leſſe.

Pſal.105.15.

Two Commandements (when time was) we ſaid, there were in *Nolite tangere,* 1 *Touch not,* the *act* : 2 *Have not the will to touch,* the *intent*. Two caſes there bee upon theſe two : 1 *Baana* and *Rechabs,* that did *lay hands upon King Iſhboſheth* (2 *Sam.* 4.) 2 And *Bigthan* and *Tharez* caſe here, that did but *ſeeke* it, to *King Aſſuerus*. Both guiltie, both ſuffered. Yea, *Baana* and *Rechab,* hang them, and well worthy ; they *murdered the King* : But *Bigthan* and *Tharez ?* Nay, and them too ; *hang them,* though they *found* it not, only for *ſeeking*.

This then, I would have all beare away, it is the ſubſtance of the Text : *diſtillatio favi* (as I may call it) drops of it ſelfe without any ſtreining. We find (here) in the Bible, a ruled caſe. *Bigthans* caſe, that held up his *hand,* not for *laying his hand,* but for *ſeeking* to lay it, *Planè ſuſpenſus eſt uterque,* put to death they were both. Why ? *Quæſiverunt* ; for nothing, but that they *ſought* to doe it : they did it not ; they might plead, *Non eſt factum,* they did it not: It would not ſerve, they died for it, for all that, upon no other enditement than *quia voluerunt*. *Voluimus* is enough to attaint any : If, that can be proved, no pleading not guiltie.

And this is the *Law,* not of the *Perſians* alone (which yet was the *Law* of a hundred twentie ſeven Provinces;) nor *ours* alone (and ſo may ſeeme to be the *Law of Nations*) but, that which ſtrikes it home, by vertue of this *enrolement* here, is the *Law* of GOD ; GOD by thus recording it, hath made it His owne ; that if there were no *Law* for it, they might bee executed by this *booke,* and this verſe of it. Sit ſtill then, and *ſeeke* it not : for if you doe, this is your doome, expreſly ſet downe here, by the pen of the *Holy Ghoſt*. Take it as a ſentence from GODS owne mouth ; *Qui quæſiverunt, ſuſpenſi* ; *qui quærent, ſuſpendendi ſunt*. They that *ſought,* went ; they that ſhall *ſeeke,* to goe the ſame way.

2
The *Parties,* by whom.

Yet for all this, *ſought* it was then, and ſince, even the *Kings life* ; *Sed væ per quos*. And that, *per quos,* by whom, is the next point. The crime is bad ; *In Regem* makes it worſe : But the *ſeekers,* worſt of all ; for they of all other ſhould not have *ſought* it.

Two, in number.
Gen.34.25.
2 Sam.4.5.
2 King.12.21.

Two they were in number : For (I know not how, but) for the moſt part they goe by *Two's : Simeon* and *Levi,* to the murder of *Sichem* ; *Baana* and *Rechab,* to that of *King Iſhboſheth* ; *Iozebed* and *Ioſacar,* to that of *King Ioas* ; *Bigthan* and *Tharez,* to this attempt here againſt *Aſſuerus* ; and the very ſame number to that of this day. Treaſon is in Hebrew called פשל a binding together : *Two* there muſt be, to be bound, at leaſt : *Two,* to conſpire, or put their breaths together, to make a *conſpiracie*. Vpon the point there is in all, never leſſe than *three* : For, *inter duos proditores Diabolus eſt tertius*. All that doe *conjure, conjure* up a *third* to them : The Divell *makes* them up three ; for he is one ſtill : he, the *faggot-band,* that binds them : hee the *ſpirit* that inſpires all *Conſpirators*. For (indeed) theſe unnaturall treaſons do not ſo much ſteeme or vapor up out of our nature (bad though it be) as they be *immiſſiones per angelos malos,* ſent into it by ſome meſſenger of *Satan,* or rather by *Satan* himſelfe. *Poſtquam miſit Satanas in cor Iudæ,* After *Satan had put it in his heart*. For, hee it is, that puts in their hearts, to *ſeeke* to doe it ; and to *doe* it, if GOD breake not the band, choke not the breath of them ; as here he did choke it in theſe, with *ſuſpenſi ſunt*.

Luk.22.3.

Two in number, what were they ? Nobly borne (I doubt not) to be in the place they were.

What place ? There bee that thinke, *Bigthan* and *Tharez* were not their proper names ; but the names of the roomes they held. And they have reaſon for it ; *Bigthan* (as the word goes in that tongue) is *Dapifer* ; *Tharez,* is *Pincerna*. Thoſe (we know) were roomes ever counted of ſpeciall faith and truſt.

Of the Kings Chamber.

But plaine it is, they were of his *Chamber*. Not of his *lieges* alone, or of his *houſhold,* but (which is more) of his *Chamber*. It is a wonderfull thing, the State, that the *Perſian Monarchs* kept. No man, upon paine of death, to come ſo neere, as into their inner baſe Court, uncalled; if he did, he died for it, unleſſe the *King, by holding forth his Scepter,* pardoned him his life. You will eaſily then imagine, in what place they were, that had free recourſe into his innermoſt *Chamber*, to goe and come thither at their pleaſure. Chap.4.11.

Not onely to doe ſo themſelves, but to be thoſe, by whom all others were to go or come: No man to come thither, but by them. For that is meant by *Lords* of the *threſhold*, or *qui in primo limine præſidebant*; as the Fathers read it; the very chiefe over his *Chamber*.

The *Septuagint* (who ſhould beſt know the nature of the word) they turne it ἀρχισωματοφύλακες. Φύλακες firſt, *keepers*; σώματος of the *bodie*. And many they had (for, many ſuch *Kings* need have:) But theſe two, they were ἀρχι, the chiefe, the *Arch-keepers*: had, if any more than other, the chiefe charge, the very principall of all. GOD *doe ſo and ſo to me* (ſaith King *Achis* to *David*) *if I make not thee the keeper of my head*: and in ſo ſaying 1 Sam. 28.2. thought, he promiſed him as good a place, as he had. He could make him no more. To this place had the *King* advanced theſe two; and thrſe two were they, that *ſought* this. That it ſhould be *ſought* at all, evill: that theſe ſhould *ſeeke* it, too bad. They, that if others had *ſought* it, ſhould have ſtaid their hands; theſe to *lay* on their owne, to *ſeek* it themſelves!

All men know, it was no meane preferment, early and late to be ſo neere *Aſſuerus's* perſon; They had meanes thereby to doe themſelves much good. So had they, to doe others much hurt, if they were not the better men. But, for others, hurt it skills not; if they had not thereby had the meanes to doe *Aſſuerus* himſelfe; if the Devill prevailed ſo farre with him as he did. Of his chamber *Dapifer*, his *diſh*; *Pincerna*, his *cup*: *Keepers* of his *body, principall keepers*: if they *ſeeke to lay their hands*, they will ſoone find what they *ſeek*: the more dangerous they, the more his danger by them, a great deale. And is not this *heavineſſe to death*, when they that were ſo *honoured*, proove ſo *unkind*, when they that ſo truſted, ſo untrue; and may we not take up the Wiſe mans Oh, *O wicked preſumption, whence art thou ſprung up to cover the face of the earth!* Ecclus.37.3.

Stay a little, and looke upon them, as ye would upon a couple of monſters. 1 To ſeek this, *in Regem* alone, were too much: to breake their Duty to their *Liege Lord*, if there were no more but that: to *lay* their *hands on him*, for whom they ſhould lay downe their lives. 2 Adde then: not to a *King* onely, but to ſuch a *King*, nor to their *Liege Lord* alone, but to ſo *good* and *gracious a Lord*, that had done them ſo great favours, placing them ſo neere him, truſting them ſo farre, honouring them ſo greatly. (For, no honour, to truſt; no truſt, to the chiefe truſt of all.) More than heatheniſh wickedneſſe this, to render evill for good; and whoſe wealth they of all other bound to *ſeek*, to *ſeek* his ruine. 3 And they came not to that place, but they were ſworne: to vilifie their *oath* then, and to teare in peeces the ſtrongeſt band of *religion*: The *hands* that had taken that *oath*, thoſe *hands* to *lay* on him! 4 To betray their truſt to him, that had layd his innocent life in their hands, and to make their truſt, the opportunitie of their treacherie! 5 In a word: of the *chiefe Keepers* of his body, to become the *chiefe ſeekers* of his *bloud*, the chiefe *enemies* of his *body*, and *life* and all! What can be ſaid evill enough of theſe? Say it were lawfull in any caſe (it is not lawfull in any; but ſay it were) to *lay hands* on a *King*: yet they (in all reaſon) of all others, ſhould not have beene the doers: *Etſi ille dignus perpeti, at non tu qui faceres tamen.* Were not theſe *monſters* then? was not their condemnation juſt? It grieves me, I have ſtayed ſo long on them, yet if I have made them and their fact odious, it grieves mee not.

3 The *cauſe*, wherefore. *They were angry.*

What was the matter? what could move them, thus to play the wretches? Why they ſhould not, many and good reaſons we ſee. Why they did, none in the Text, but that they *were angrie*: and that is no *reaſon*, but a *paſſion*, that makes men goe cleane againſt *reaſon* many times. *Bigthan* was *angrie*, and *Thares* as *angrie* as hee.

Yet, if it be but a little *anger*, it will over. Indeed (ſuch it may be) it will. What

manner

Epheſ.4.25.

manner *anger* was it? The word is a ſhrewd word; ſignifies an *anger*, will *not goe downe with the Sunne*, will not be appeaſed. What ſpeake we of the word? their deeds ſhew as much. We ſee, nothing would ſatisfie them, but his life: Nothing ſerve, but *lay hands* on him. That, they *ſought*; ſo *angrie* they were.

What angred them then? No cauſe is ſet downe. And, none I thinke there was. If there had, we ſhould have beene ſure to have heard of it. For men, to be *angrie* without a cauſe, and even with *Superiors*, it is no new thing.

Well: if no *cauſe*, ſome *colour* yet: if not that, ſome *ſhadow* at leaſt. Somewhat we are to *ſeeke*, why they did *ſeeke* this.

If there be in the Text any thing to lead us to it, it is in the firſt words, or not at all: *In thoſe daies*. *In thoſe*, *angrie* they were: as much to ſay as, before *thoſe daies*, they were not; but, *in thoſe*, then, they were. Elſe, there is no cauſe to mention that, of the *daies*, but to make this difference: Out of the Text, nothing can be picked elſe.

Angry, for *Aſſuerus* choice of *Eſther*.

Why what *daies* were *thoſe*? That goes immediately before: The *dayes* wherein *Aſſuerus* had made choice of *Eſther*, to match with her, and make her his *Queene*; and had made a great feaſt upon it. At the feaſt (it ſeemes) they ſurfeited, they could not brooke that *match*, at any hand: Some *ambitious deſire* of theirs diſappointed by it, likely, that was the cauſe. This was faine to ſerve for the occaſion, for lack of a better: *A bad one* (we ſay) *is better than none*.

What, the *Great King of Perſia* finde no *match* in all his owne brave Nation? Never a *Perſian Lady* ſerve him, but he muſt to this vile baſe people (the *Iewes*) his *captives*, his *ſlaves*, to picke him a *match* thence? What a diſparagemens in this, to all the *Perſian bloud*! It would make any true *Perſian* heart, riſe againſt it.

Nay then, a worſe matter: (now, ye ſhall ſee them grow godly on a ſudden and wax very zealous, as the faſhion is.) Nay then, now we ſhall have a *Queene* of a *contrarie Religion*, we ſhall now be all *Iewes*. One that cares, neither for *Mithra* nor *Oromaſdes*; One by all likely-hood brought in, to be the utter ruine of the *Ancient Religion eſtabliſhed in Perſia*, yer ſhe came there.

This was it (they tell us) and like enough ſo to be: As (ever) ye ſhall obſerve *marriage-matters* are made occaſions oft, to ſerve to many purpoſes. For, *Aſſuerus* may not marrie, but where *Bigthan* and *Tharez* appoint. Elſe, they will be *wroth* and fall on *ſeeking*. If any be in the Text, this was it. And was not this (trow you) a goodly occaſion, and a ſubſtantiall, to make them quit their allegeance, forget their oath, caſt behinde them all his favours, betray their truſt, truth and all; loſe all theſe? For, all theſe muſt they loſe, before they conld *ſeeke* that, they ſought.

But, why found they it not? It was not ſo eaſie for them to find at firſt, by reaſon that, for any to come there, in the *Kings* preſence, with a *weapon*, nay, but having his hands out to be ſeene, not having them hid, held cloſe under their garments, it was death: *Cyrus* put to death two of his kin for it: That ſo, they might well *ſeeke*: and ſo I leave them *ſeeking* that, I pray to GOD they may never finde. But the true cauſe was, GOD was *angrie* with *this anger* of theirs, that their *ſeeking* ſucceeded not.

II.
His *deliverie*.
1
The *meanes* of it.
By *notice* given
2 By *Mardochai*.

And now are we come to the *Cataſtrophe*, or turning about of all. For by this time *innotuit res Mardochæo*, *Mardochai came to the knowledge of it*: forth it came. Nay, if it come forth, the *King* ſhall doe well enough. *To diſcover the treaſon, is to deliver the King*.

This was by *Mardochai*: what was he? No *Perſian* (to begin with) but a ſtranger by *birth*, and by *Religion*; and a *Captive*, beſides: One that had better reaſon to have *ſought* it, than they. Hee had as great cauſes, as any are by them alleaged, that favour ſuch *ſeekings*. For, this *King* held him, and all GODS people with him (to uſe *Eſthers* owne termes) in *bitter captivitie*, as a *Tyrant*. And this, worſe he was (at leaſt, as evill, as an *heretick*) for he was an *Idolater*. One would thinke, it had been a *worke* meeter for him (this:) He, to *ſeeke*; and they to keep him, from finding that he *ſought*; they him, not he them.

3 *As he ſate in the gate.*

And how came hee to it ? It skills not how, but as hee *ſate in the gate*, he came to it. This is all; he ſtirr'd not, but *ſate ſtill*. And *ſate* not in any lurking corner, but even in the broad *gate*; and there came he to it, or it to him. This was GODs doing ſure. Their *anger boyled*, ſo ſignifies קצפ and *boyled over*, it ſhould ſeeme, and brake out into ſome words: Elſe how ſhould *Mardochai* take notice of it ? They would never truſt him with it (ye may be ſure) being a *ſtranger*. A *Iew*, with their diſpleaſure, at the match with a *Iew*, never: but, ſome bigge words came from *Bigthan*, that by *Mardochai* were over-heard.

What in the *gate*, in preſence of a ſtranger ? The *Targum* (the moſt ancient expoſition wee have) ſaith, GOD ſo tooke away their wits, as they forbore not to talke of it, he ſitting by, but did it in a forren ſtrange language. Knew him a *Iew*; thought he could ſpeake no *language* but his owne, or a little broken *Perſian* perhaps: not the tongue, they had their conference in. Which (it fell out) *Mardochai* underſtood, as well as they. And thus all came out, GOD would ſo have it: who ſo aſſorted them, to make a way, as to His mercie, for the ſafeguard of the *King*; ſo, to His *juſtice*, to bring that upon their owne *heads*, they *ſought* to have brought upon the *Kings*.

And *Mardochai*, when he had it once, he kept it not: Made it knowen, not to him he next met with: but diſcreetly, where he knew he well might, to the *Queene*. She was, by *bloud* and *bringing up*, *faithfull* to him; and ſo did ſhe ſhew her ſelfe: for, what he brake with her, ſhe told the *King*, not in her owne, but in *Mardochai's* name. The faſhion is otherwiſe with ſome; to tell it in their owne names, and never ſpeake a word of *Mardochai*, from whom in truth it came. Well, the iſſue was, what ſhe told the King, ſeemed to him no idle phanſie of ſome vaine man, but ſuch as was meet to ground an equity upon. So, they were apprehended, and committed, and ſo to the Law wee leave them. Well, by this meanes the danger is over, and the *King* ſafe, thankes be to GOD.

2 The *ſtrangeneſſ of the meanes.*

And many waies doth GOD give juſt cauſe, to mankind, to admire His high providence, in bringing to light ſuch attempts as this, againſt His *Annointed*: ſuch varietie, ſo diverſe ſtrange meanes He hath, to effect it by; as here, in this, I note foure unto you.

1 The partie firſt, *Mardochai*, that by him. That this health ſhould come to the *King* of *Perſia*, neither by *Mede*, nor *Perſian*; not by any of his owne people, but by a *ſtranger*, who was none of his *lieges*, borne out of his allegiance, a *Iew*, a meer *alien*; that this ſhould come forth by him, and by no other meanes. But ſo is GOD, *wonderfull in His waies*: and will by an honeſt ſtranger ſometimes, ſave that, a bad ſubject would deſtroy. That in default of his owne, GOD would have him ſaved by a *ſtranger*, rather than not at all.

2 Obſerve againe: that, to this ſtranger it came no otherwiſe, but as he *ſate in the gate*. We may not paſſe that; it ſtands in the front of the Text, as the ſpeciall means of all. That it thus came and no other way, as *he ſate ſtill*; *ſtill*, and went not up and downe ſearching: *In the gate*, a publike place, not any privie corner or lobby; hee not diving into their boſomes, but onely there *ſitting*, it ſhould thus happen; hee ſhould over-heare them talking together in a ſtrange tougue (though to him not ſtrange:) by a meer caſualty, one would thinke (all this:) Indeed by a high and wonderfull diſpoſition of GODs heavenly providence, this; that, even as he there *ſate*, it ſhould be brought to him thus.

And very oft doth GOD bewray bad enterpriſes by ſuch (one would think them) meere caſuall events. But, *in maximè fortuitis* there is *minimum fortuiti*, *& quæ fortuna fieri videntur*, *fato fiunt*. It ſeemes chance, that is (indeed) deſtinie. And never let them looke for other (all the *Bigthans* of them.) One ſhalbe by a wall, or at a window under the houſe eaves, neer one cranny or other; GOD will ſo diſpoſe, ſomebody ſhall be within the hearing, when they full little thinke. For, GOD will have it out certainely: Rather than not, by ſome meere accident, ſome that *ſitts* by chance *in the gate*, ſome that goes by the *gate* ſhall bring it out, rather than it ſhall not bee brought out.

3 And may I not adde this for a *third*, that all this came out by occaſion of that which they pretended for their occaſion. That very *match*, which was ſo great a mote in their eye, that they ſo maligned at, they muſt needs ſweare the *Kings* death for it; that very *match* was the meanes that brought *Mardochai* thither, to the *gate*: for thither he came to *hearken*, not for any ſuch matter as this, but how the new Queene (his Neece) behaved her ſelfe; what report went of her. And as it fell out, this (which he came not for) there he heard: his thither comming, by this hap, was the happie meanes for this happie diſcoverie: happie for the *King*; happie for the whole land. But all came by his reſort thither, by meanes of the *marriage*. So, that, they made their *occaſion*, was made the *occaſion* of their ruine.

Pſal. 63. 8.
Pro. 6. 2.
Luke 19. 22.

4 And let this be the laſt, that even from their owne ſelves, He brought it. They that goe about the like, *their owne hands ſhall make them to fall, they ſhall be enſnared in the words of their owne lippes*: rather than it ſhall not come forth, it ſhall come forth *ex ore tuo ſerve nequam*; come out at their owne mouthes, as here it did. Their owne *tongues ſhall fall* on babling, their owne *penns* on *ſcribling*: GOD will have it out certainely; even by themſelves diſcloſed, rather than not at all. And this for GODS mercie, He had here, and ſtill hath to bring ſuch plots to light, marvellous in our eyes.

Mardochai to be our example.

Now of *Mardochai*, the meanes of all. For, though as this *dayes* deliverie was, we have no great uſe of him, there was no *Mardochai*, no *diſcoverie* there; this *dayes* was another manner of *deliverie*, of a higher nature than ſo: yet is there great good uſe of him for all that. Indeed *Mardochæus, exemplum noſtrum*, he is our patterne: Ours, that be true men. He ſet before us a mirrour of a faithfull good ſubject, one according to GODS owne heart. For, this is a perfect Scripture, we have in it both what to flie and what to follow. As there be in it, two bad; ſo thanks be to GOD, there is one good. To avoid them: to be like to him.

Like to him three wayes: 1 Like him in his *innotuit*: 2 Like him in his *nunciavit*: 3 But above all, like him in that which was the ground of all: that he was a *faithfull ſubject* to a *ſtrange* and to a *Heathen Prince*.

1 In his *innotuit*.

Pro. 24. 11.
Pro. 24. 12.

Like him firſt, in his *innotuit*. Not to turne the deafe eare to *Bigthan and Tharez*, as if we heard them not; nor to look through our fingers at them, as if we ſaw them not. None knew, he underſtood the language they ſpake in: He might have carried it ſlily, made as if he had knowne nothing, not knowen that, he knew: nothing to compell him, but his *conſcience*, to take notice of it. But *Salomon* ran in his mind, *Save him that is deſigned to death, Wilt thou not deliver him that is led to bee ſlaine?* Any; but the *King* more than any, *If thou ſaiſt, I know not of it, He that ponders the heart, doth not He underſtand? He that keeps the ſoule, doth not He know* the contrarie? And *ſhall not He pay every man* (and ſo thee) *according to thy worke?* Well, for *innotuit*, ſince from the gate it came, good therefore that *Mardochai* ſit there, or (which is all one) that they which ſit there have ſomewhat of *Mardochai* in them: Be, if not *curious* and *inquiſitive*, yet *vigilant* and *attentive*. And yet *curious* and *inquiſitive* I would allow, in the caſe of a *Princes ſafetie*. And the *King* and the *Queene* to have their eyes, and their eares abroad (both of them) and all little enough. We ſee, for all the *Kings Wiſe men*, that *knew the times*, never a one of them *knew this time*. This good (we ſee) came by *Mardochai*, came on the *Queenes ſide*.

2 In his *nunciavit*.

Lev. 5. 1.
Pſal. 50. 18.
Pro. 24. 12.

Like him in his *innotuit*, to *know*; Like him in his *nunciavit*, to *make it knowne*: *Carefull to get notice, faithfull to give notice* of it in due time. GOD, whoſe will it was, it ſhould thus happily come to him; His will it was, it ſhould as faithfully come from him. Hee knew, by the Law hee was bound, *if hee heard the voice of conſpiracie and uttered it not, it ſhould bee ſinne to him (Leviticus.* V) Hee knew (by the *Pſalme*) what it was to partake with other mens ſinne, what to *have his part with a thiefe or an adulterer*; and if with them, with a *traitor* much more. He knew by the *Proverbs*, hee was now in as deep as they, as good *lay his hands on him*, and *ſeek* it, as *lay his hand on his mouth* and not *ſeeke* to prevent it, keepe it in and conceale it. He knew (for he told it *Eſther* after) that if he had not bewrayed it, GOD *wanted not His meanes to have brought it out ſome other way*. And laſt, he knew, by the Prophet, GOD *would have ſet His face againſt him*, for ſo cloking it, and have rooted him out. All this he knew: but, the *myſtery* of the *ſeale* of *iniquitie* (the *Seale of Confeſſion*) it ſeemes he knew not. It was not graven then, that *ſeale*; nor many hundred yeares after. That *ſhuts up treaſon, as a treaſure, under a ſacred ſeale*, at no hand to be broken: no, though all the *Kings* lives in *Chriſtendome*, lay on it. This act of *Mardochai's* marres the faſhion of that *Seale* quite.

Chap.4.14.
Ezek.14.8.

And, this may be ſaid of him, he would never have *laid any hands on himſelfe*: for then he would have let it proceed, and not hindred it, by his bewraying, as he did. This alſo: hee that did thus *diſcloſe*, for a need would have taken an *oath to diſcloſe*: Sure I am, would never have taken *oath*, or *Sacrament*, *not to diſcloſe it*: would never have ſtucke at the *oath of Allegeance* (that is once:) but it may be, would have ſtucke at the *Seale of Confeſſion*, for ever comming upon his lips.

This for *nunciavit*. And all this he did, yea, though himſelfe were no Subject borne to *Aſſuerus*, nor he his *naturall Prince*; but borne out of his dominions, farre off, in *Iewry*. Did it, not for *Ioſias*, or *Ieconias*, or ſome *King* of his owne: Did it for *Aſſuerus King of Perſia*, one that held him and his Country-men *captive* and thrall; yet, to him he did it.

3 In his loyaltie to *Aſſuerus* a *ſtranger*.

Yea, more than that yet, this did he, to *Aſſuerus* not onely a ſtranger, but more than ſo, to *Aſſuerus* a *heathen* man, an *Idolater*, one that *worſhipped* the *Sunne*, and the *fire*, every day. As, that did not hinder him, that of a *diverſe Nation*: ſo neither did this, that of a *diverſe*, and that of a *falſe Religion*. For, though he were of a *diverſe Religion* from the *King*, yet was he of GODS *true Religion*, that teacheth men to be true to their *Prince*. Be he *Iew*, or be he *Gentile*, *Aſſyrian*, *Perſian*, or what he will; Be he a *right worſhipper*, or be he an *Idolater*; Be his *Nation*, or be his *Religion*, what it will be: Though the *King* be (as *Aſſuerus*) a *Pagan*, though they be (as *Mardochai*) *the onely true Church and people of* GOD; to be true to *him* though. But none of that *Religion*, that is *faſt* to the *Catholike*, *looſe* to the *Hereticke*. If it be *Ioſias*, O then *ſtay* your *hand*: but, if *Aſſuerus*, if *Ethnicus*, or *quaſi*; if *excommunicate*, then ſet *Bigthan* and his *hands freer* to *ſeeke*, and to *finde*, and to *lay* them on and ſpare not. This *Religion* was none of *Mardochai's* (nor let it not be any of yours) witneſſe this *act* of his, an *holy* and *good act*. For which (though not preſently, yet) not long after, hee was highly rewarded by the *King*, and for which, he is ſet here (his name, and his act both) among the *Righteous*, to be had in everlaſting remembrance.

A *Heathen*.

Of the *traine* now a word. I ſaid I would tell you, what they *ſought* and what they *found*. That they *ſought*, they *found not*. Not that: but pitie it is, but they ſhould *finde* ſomewhat, *ſeeking* as they did: and ſo they did. They found ſomewhat in ſtead of it, which had beene better loſt than found: they found a halter ſcarce worth the finding: they found their owne perdition: and the worſt kinde of it, *perditio tua ex te*, themſelves the authors of it. *Ex ore tuo*, by that which came from themſelves, out of their owne mouthes: the Devils *quærite & invenietis*, right.

The *Traine*.
What *Bigthan* and *Tharez* ſought and found.

Oſee 13.9.
Luke 19.22.

And will you ſee how fitly every thing fell out? They *ſought*, and they were *ſought* into; *quæſitum eſt*. They *ſought*, and found not: they were ſought into, and found. They were *wroth* with the *King*, and GOD with them; the heavie wrath of GOD was upon them. They would have *laid hands on the King*, hands were laid on them for it: up the *Gibbet* they went, and off they went, and the world was well rid of a couple of *traytors*. Before they could finde, they were found themſelves, and their fact, found: the Law was not to ſeeke; that, was found and *founded* long before. A Law, that now hath received the approbation from GOD: and ſo now, a right *Perſian law, never to be altered*.

Dan.6.15.

III.
The ſolemne *Recording* of this.

Have we done? not yet, this muſt be entred firſt, *written*: Nay written over twice, a

Duplicate of it. 1 *Written* firſt in the *Chronicles*. And that before the King: (of ſuch importance the King thought it.) 2 And then this writing here of the King, is here written over againe, a new order from GOD. So, two *Conſtat's*: One, in the *Kings Chronicles*, the other in GODS *Canonicall Scripture*, of this act. Two Copies extant, one *in Rotulis Regiſtri*, the other *in Archivis Eccleſiæ*; One among the *Kings Records*, the other in the *Churches Monuments*. What ſhould this meane? Something there is ſure, in the adding of this clauſe, about the writing it up. I know no meaning, but that GOD liked well of the writing of it in the *Kings*, that he would have as much done in his owne *Records*.

Why the *King* would have it *Chronicled*, is eaſily ſeene. It was a very memorable event, worthy to be ſet downe there. But why GOD? Sure He ſaw, theſe *Chronicles* would not laſt ſo long, as His will was, this example here ſhould. And indeed they being now loſt, we had beene little the better, if it had beene there onely; He made it therefore to be entred into His owne *Chronica Chronicorum*, that never ſhould be loſt. Well it was, it ſhould ſtand in the *Perſian ſtory* while it did laſt; but GOD for failing, provided further, to have a *memorandum* of it in His owne *Sacred ſtory*, that laſt, as long as the world ſhould laſt. That, that is there, is *ad perpetuam rei memoriam*, indeed.

Another reaſon. Being in theſe *Chronicles*, it would have ſpread no further than *Perſia*, or the *hundred twenty ſeven Provinces* at the furtheſt. GODS eye looked further: that not *Perſians* onely, but *Iewes*; Nor both thoſe, but *Chriſtians* too: Not the *hundred twenty ſeven Provinces* alone, but all the *Provinces* in the earth ſhould take notice of it. I ſpeake with the *Apoſtle*, *Hath* GOD *a care of Perſia?* either writ he not this *for* 1 Cor.9.9. *our ſakes?* Yes, *for our ſakes no doubt He wrote it*, that we alſo might be the better for it.

The better: two wayes: 1 Firſt, to know GODS cenſure of *both theſe, in diebus illis*, for the preſent: The due praiſe of Him by whom the delivery, The juſt condemning of them by whom the danger; that none that *ſo ſeeke* ſhall be *ſaved* by *His booke*: For, that (we ſee here) brings them to the gallowes, and there leaves them. 2 Or rather there leaves them not, but by this *Scriptum eſt* ſets up their quarters, there to ſtand and be ſeene, by all that looke in it, to the worlds end. And this is worſe than *hanging*, yea *in chaines*; for, the carcaſſes of thoſe, in time will conſume and droppe away and come to nothing; ſo ſhall theſe never, but remaine as freſh ſtill, as the firſt day, they were ſet up, to all generations to come. It is that, that grieveth the noble generous nature (I dare ſay) more than the execution it ſelfe, there to hang upon the file in *Bigthan and Tharez's infamous blacke roll*; their names to be read there, for ever.

But, this was written alſo *for them that come after*, and a double uſe there is of it that way: As the parties, and their facts, be good or bad, that there are regiſtred. If Pſal.78.8. bad, then (as in the *ſeventy eighth Pſalme*) *Ne ſint ſicut*, not to be like this *Bigthan* and *Tharez*. *Ne ſint ſicut*, not to be like them in their wicked attempt; *Ne ſint ſicut*, that they be not like them in their wretched end.

Not like them; but like *Mardochai* (A *ſint ſicut* there:) that comming to the notice of ſo wicked a deſigne, tooke himſelfe bound in conſcience to detect it: yea, though it were againſt a ſtranger to him in nation, a more ſtranger in Religion to him, Exod.25.40. yet to doe it. Here, *Inſpice & fac* (ſaith GOD, in His *Law*;) *Vade tu & fac ſimile*, Luke 16.37. (ſaith CHRIST, in His *Goſpell*.) In a word: this was written to the end, to *tye* up all *hands* from *ſeeking* as they did; And to *open all mouthes*, to *diſcloſe*, as he did: To make men loyall to their *Princes*, though *Heathen Idolaters*, ſuch as *Aſſuerus*.

And if this were the end; if any ſhall goe quite croſſe (in a manner) in their *Scriptum eſt's* to this *Scriptum eſt*, in all theſe three: 1 Let looſe the hands to that, theſe (here) *ſought* and are condemned for it: 2 Stop up the mouthes from diſcloſing of that, *Mardochai* (here) did, and is commended for it: 3 And both theſe, not in the caſe of *Aſſuerus*, but even of a *Chriſtian Prince*; what thinke you by them? What doe they ſay in effect, but *Sint ſicut Bigthan & Tharez*, *Ne ſint ſicut Mardochæus*.

I report me to your conſciences: GOD thus ſkoring up theſe, that but *ſought to lay their hands* on a *Heathen King*, would He ever approve of ſuch, as under-hand *ſet* on Subjects, to goe paſt *ſeeking*, even to *lay their hand* on *Chriſtian Princes*, *Moſt Chriſtian*

ſtian Princes, their *owne Princes*; *Owne* by *nature* and *nation*, *Owne* by *maſſe* and *religion too*, as *in diebus hiis* we have ſeene *two* in *France* (a *Bigthan* and a *Tharez*, both) one after another?

And what for *Mardochai?* They *ſweare* men, they give them their *Maker* upon it, never to *diſcloſe* that, which *Mardochai* is (here) *honoured* for *diſcloſing*. Yea, and *approve*, nay more than *approve* of ſome, for doing cleane contrary to that, *Mardochai* did here; even for *concealing*, nay, for *ſealing* up (and that under a *holy Signature*) as *foule* and *wicked a treaſon*, as ever was.

This hath beene done. But, we are in writing, what ſay ye to that? Will yee compare but the writing of *diebus illis*, with ours *in diebus hiis?* Let there be a Booke written, ſaith GOD (this of *Eſther*) that no man ever doe the like to theſe two; that no man ever ſeeke to *conceale* thoſe that ſhall ſo *ſeeke*: Let there be a Booke written (ſaith ſome bodie elſe) as it were an *Anti-Eſther* to this *Booke* of *Eſther*, to ſet men on to *ſeeke* that, theſe here *ſought*, and to teach them the way how to finde it; to point out, who ſhall be *Bigthan*, when and how they ſhall *ſeeke* to *lay*, and *lay* both: As it might be a booke written by *Suarez* in defence of *Tharez* (his name, of the two names, neereſt) in ſome caſe to licenſe the *ſeeking*: and to command the *cloſe keeping* of ſuch geere as this.

But yet, we have not all: Writing a *Record*, making up a *Roll*, is more than writing a *booke*. Every *authenticke Record* (as is this) is of the nature of a *preſident*, to doe the like; of a copie ſet for us to write by. So, here we have further, a warrant, to make up our *Records*, by this *Record*: to record all, that *lay* their *hands*, for ſuch as *Bigthan* and *Tharez*; and all that *diſcloſe* them, for ſuch as *Mardochai*. Ever, upon like occaſions, to make like *entries*. Shall we doe it? Write them downe (ſaith the *King*) in the *Chronicle*: Write them downe (ſaith GOD) in the *Bible*, for *traytours*, theſe two. Write mee downe ſome ſuch as did the like or worſe, for other manner perſons in another manner Regiſter, even for no leſſe than *Martyrs*: You know, who it is.

Regiſter me *Mardochai* (ſaith the HOLY GHOST) for a partie well deſerving, for uttering his knowledge of ſo wicked a treaſon. Paint me up ſuch an one (ſaith another *Ghoſt*) *ſtraw* and *all*, and in the border print me him *holy martyr*, for *not diſcloſing* as foule a *treaſon*, nay fouler a great deale.

But trow you this to be GODS Vicar, that thus makes act againſt act; checkes GODS *Records* with *counter-Records* of his owne; affronts GODS *Chronicle* with his *New Calendar* on this faſhion? Or Saint *Peter's Succeſſour?* Nay not *his*: of all others, *his* leaſt: *Hee laid his hand on his weapon, for his Maſter*; So would hee teach, and not otherwiſe. *Iudas*, hee indeed laid none himſelfe, but he it was gave the watch-word, *This is Hee, lay hands upon Him*. So that, *Iudas's* crue (it ſeemes) they be, that ſo doe; and no better than *Iudas* himſelfe, that ſo teach. No *Apoſtle* bid ever *lay hands*, but *Iudas*; He did: his *Diſciples* they be; his *Succeſſours* (not Saint *Peters*) that bid it.

Math.26.52.

Math.26.48.

We may and will then, by this warrant, be ſo bold as to enter them *traytours* in the *Chronicle* before the *King*: By what warrant, they may *regiſter* them for *Martyrs*, in the Calendar before the *Pope*, let them looke. Ours we ſhew, let them ſhew but the like, and carry it: Elſe, if he ſee, allow, and print bookes with priviledge, that tend to the manumitting of *Tharez's hand*, and to the *Sealing up of Mardochai's* mouth; if under *confeſſion* he animate *Tharez*, and with his *Seale of confeſſion, muzzle up Mardochai*; if GOD write one way, and he another, in effect; write *King*, write GOD, what they will, *write me him martyr*; We will be ſo bold as to write him up with Saint *Paul*, for Ἀντικείμενος, one that *oppoſes* himſelfe flat againſt this booke, and the Writer of it; which Booke *ſtayes* all *hands* from *laying*, and *opens* all *mouthes* to the *bewraying* ſuch as theſe.

2 Theſſ. 2.4.

The comparing of *Diebus hiis* with *Diebus illis*.

I will pray you, I may rather forget my ſelfe a little, than forget *in diebus hiis* after all this: wee promiſed to ſhew, that they *match* and *over-match In diebus illis*. That they match in many points. 1 That *Kings* both, both in *danger*, in the *ſame danger*, both; by the *ſame number*, and by thoſe of the *ſame ranke*; and upon the ſame *motive*, great *anger* for little cauſe. Againe, that both were preſerved, and both ſtrangely; that the *ſeekers* in both, in ſtead of *finding* that they *ſought*; *found* their owne *confuſion*.

But, as in many, they *match*; So, in many more, doth *this day overmatch thoſe dayes*. More degrees in our dyall, than in theirs; the *day* goes beyond the Text: and not this Text here alone, but any other, that ever yet I could finde. The more (ſay I ſtill) are we all bound to GOD for His goodneſſe, that hath ſo magnified His mercies toward His *Anointed*, and in him to us all, as He hath vouchſafed him ſuch deliveries *in diebus hiis*, as He never vouchſafed *in diebus illis* to any King of His owne peculiar choſen people, or of any other under the Sunne. Such to be found in our *Chronicles*, as not the like in the *Chronicles of Perſia*: Nay, not, of the *Kings of Iuda* or *Iſrael*: But are *ſine exemplo*, ours; none comming home, all falling ſhort of them.

Which (me thinks) I can let you ſee ſenſibly; and ſo, that we have greater cauſe to rejoyce in this of ours. In the *Kings* firſt. The King *in diebus illis* (make the beſt of him) was but a *Pagan*, a *worſhipper of Idols*: theſe be *barres* in his *Armes*. The King *in die hoc*, neither *Heathen* (I am ſure) nor that can have the leaſt touch of *Idolatry* faſtned on him: he that ſhamed not to ſay [*No Chriſtian*] and hath beene faine ſince to eat his word, he durſt not ſay an *Idolater*; that, would ſoone have rebounded backe upon himſelfe. And no *Idolater* is a *Chriſtian*; nor *Chriſtian*, an *Idolater*, I am ſure.

This firſt vantage then we have here yet: Alwayes the very ſtate of Kings, in it ſelfe, without any other addition is deare unto GOD (we ſee.) *Aſſuerus* here doth aſſure us of that, who was thus preſerved, onely becauſe he was a King, and for no cauſe elſe. But I hold clearely, a *Chriſtian King* to be more than a King; more than a *Pagan* King: and ſo *Major Aſſuero hic*, and *de majore majus gaudium*; and ſo wee, of the twaine, more cauſe to rejoyce.

Next, as both Kings, yet not both like; ſo both in *danger*, and that not like neither. The *danger* of *in diebus illis*, was but of *hands-laying*: the *danger* of this, of *hands laid*. On *Aſſuerus*, no *hands* were laid: it came not to that. It came to that, here. *On they were; come off how they can*. Thoſe in the Text, but *ſought*: They on the *day*, *found* what they *ſought*. It was paſt *quæſiverunt*; it was plaine *miſerunt*. That was the caſe, this day. No ſuch thing *in thoſe dayes*. *Aſſuerus* was not offered the point of a *naked dagger*; not taken by the *throat*; not *graſped* and *tugged with*, till both lay on the floore. All his danger was but *de futuro*; *ſought* to have beene, and might have beene; but was not. This was *de præſenti*, preſent danger, of being preſently made away, in a corner, by the *hands of bloudie wretches*; that not onely *ſought to lay*, but *found* that they *ſought*, and did *lay*. Now, the greater the danger, the greater the joy for the delivery (ever;) and ſo our Ioy the greater. For, no compariſon betweene the dangers: that is cleare.

No more was there betweene the *Actors*, by whom the danger grew. *Bigthan*, bad enough (I grant;) but behold a worſe, a bigger than *Bigthan* here. *Bigthan* and his fellow might have gone to ſchoole to them. They were *angry*, and ſo ſhewed themſelves to be, and the leſſe dangerous for that. Theſe were as *angry* as they, but ſhewed it not. They brake forth in termes, that it came to *Mardochai's* eare. Theſe had learnt their leſſon better; not an evill terme came from them, no ſhew of anger appeared, but faire and falſe ſemblant all. So much the more likely to doe miſchiefe (ſay I;) ſo much the more like *Iudas's treaſon*, the worſt that ever was. For, no *betraying*, to *betraying* with a *kiſſe*. Give me *angry Bigthan*, rather than *fawning Iudas*: to welcome one kindly, and ſet one privily, with *Iudas* watch-word, *This is He, lay hands on him*; from ſuch, GOD deliver us. The more the parties ſuch, the more our joy, *You* eſcaped out of their hands.

Math.26.48.

Both Kings were delivered: ſo farre, equall. But then againe, great inequalitie in the manner; very great. That, *in thoſe dayes, by a Mardochai:* All was regular, went the common ordinary way, upon a diſcovery. *Quotidiana ſunt hæc,* to be ſeene, to be read in every Chronicle. But on this day, there was never a *Mardochai* to diſcover ought: *Mardochai* failed here. A conceit there was, ſomewhat ſhould have beene diſcovered in another kinde; but the plot it ſelfe, no diſcovery of it, till the very inſtant; till one appeared in armes, till out went the *dagger,* till the dagger diſcovered it ſelfe: God *was faine to be Mardochai,* to ſupply his part: though he were wanting, God was not. By whom (it is true) *Aſſuerus* was delivered: but, *You* delivered, after a more ſtrange manner. (I report me to all.) Now, the more ſtrange the manner, the more the joy ever. Then, *Mardochai* did ſomwhat toward it: This, came meerely from *God;* neither *Mardochai,* nor any *elſe; ſitting in the gate,* or out of it; there or any where elſe.

Yet let me adde this, that *you* might be beholden to God (even that way too) He hath fitted you that way alſo. This *fifth of Auguſt,* without a diſcovery: the *fifth of November,* with a *diſcovery.* So, with *Mardochai;* and without *Mardochai,* hath God wrought for *You, in diebus hiis:* that we might every way be bound to Him, and that, every way, our joy might be full.

Now, in both, as the hand of God was ſtretched over both Kings to ſave them; So was the ſame hand ſtretched out againſt both thoſe, that *ſought* their lives, to bring them to evill ends; both which may ever be the ends of ſuch beginnings. There was no wonder in theirs; there, all was done by a Legall courſe, a faire judiciall proceeding, they indited, convict and executed by courſe of juſtice. Good Lord, with what eaſe was *Aſſuerus* delivered, even ſitting ſtill! There was no wonder, in this, at all. So was it not here: Here was old pulling, and wreſtling, and weapons out, and drawing of bloud; and a kinde of battell fought *dubio Marte,* a good while, but at laſt the victory fell on *Your* ſide. And this winning of it, as it were, and ſeeing *Your* enemies lye dead at *Your* feet, made the delivery the more wonderfull; and ſo the more welcome; and ſo *Your Ioy* the greater. And if one might take joy in the fall of his enemies, the fall of yours was worſe for the manner. For, they died not like Subjects, but as open enemies or rebels: Not as penitent ſinners, but as damned reprobates, loſt not onely their lives, but their ſoules too.

Thus, every way, doth this *day* goe beyond thoſe: the King beyond, as a *Prince Chriſtian:* the danger beyond; for, the extremitie neerer. The parties that *ſought,* beyond; for, the leſſe they appeared, the more perillous they were: the delivery beyond; for, without any *Mardochai* at all: And their fall beyond; for, ſtrucken downe in the place, like ranke rebels; and tumbled into hell like reprobates, without ſpace or grace, without fruit or ſigne of repentance. And, if thus many wayes beyond, allow for every of theſe, a degree of Ioy, and I have that I would.

Of this *writing,* one ſpeciall end was for *Ioy.* A double joy: for either verſe, one. [1] In the former, *Rege incolumi gaudendum;* Ioy for the Kings ſafety. [2] And in the latter, *Stratis hoſtibus gaudendum;* joy, that his enemies lay where they lay, on the floore.

For the Kings ſafetie we to rejoyce; but without a *Mardochai.* He parts not with God, in ours: it is entire without him. So it is not in the Text: God and *Mardochai,* there; here, God alone, and *Ioy* in God alone.

Then, for *Stratis hoſtibus,* in regard of them. Firſt, that they ſped not; then, that they were ſped themſelves: that their *anger* was *vana* and *ſine viribus;* did no hurt: that Gods *anger* to them for it, was both ſure; paid them home: and ſwift; did it out of hand. That they fell; and fell before him: He ſaw them lye ſlaine at his feet: Pſal.92.11. that his eye *ſaw his deſire upon his enemies;* nay more than his deſire, that he was faine to pray for them, that had not the grace to doe it for themſelves.

A little after in this Booke, for the ſaving of the *Queene* from the *laying on of* Chap.9.17. *Haman's hands,* we finde, there was great joy and a double feaſt, the *fourteenth and fifteenth of Adar.* And can we imagine, but there muſt needs be as great (nay, *Feſtum magis duplex*) for the King here? If for *Her,* a *ſtranger:* for their owne naturall *Liege,* much more. Was ſo with them *In diebus illis,* and with us to be *In diebus hiis.*

Or rather *in die hoc*; For (there) it was plurall, more dayes went to it than one; many dayes in doing: here, it was diſpatched ſooner. No *diebus* here; begun, acted, ended, all in a day; nay, halfe a day, betweene noone and night. And this ſhall be the firſt, that it was not long in doing. Short as it was, yet may I take upon me, there is as great oddes betweene this *day* and them, as is betweene the *fifth of Auguſt (ours)* and the *fifteenth of Adar*, that is, *December* (theirs:) that is, betweene a *long* and a *ſhort*, a *Summers* and a *Winters-day*.

Chap.9.21. There is not, in all the Scriptures, a booke that expreſſeth ſo plentifull joy, for the ſaving of a *Prince*, as doth this of *Eſther*: the whole ninth Chapter (in a manner) is ſpent in it. There is *gaudium* and *lætitia*, and *hilaritas*, and *convivium*, and *tripudium*. I cannot tell how many times over; and the day *chriſtened* by the name of *Dies feſtus*, a Feſtivall day. There is joy *in Suſan*, the Citie; there is joy in the Villages; there is joy in the hundred twenty ſeven, every Province of them; joy all over: and all this allowed, nay, a Statute made, to keepe it. So, a day of *joy* to all poſteritie, and all this *Chronicled* ſo. A joy in the *Chronicles*; what would you more?

Hence have we warrant for *this day* of ours; and for all and every of them, on *this day* of ours; the ſame joy full out, the ſame that was for that in every degree, let be for this; and more for this, as this is more (as hath beene ſhewed;) as by the ſeaſon of the yeare, the day is longer, the Sunne brighter, the skie clearer, the weather fairer, in *Auguſt* then *December*. As this caſe more famous, GODs might and mercie more marvellous; More fit for a *Chronicle*, more worthy to be engroſſed in the great roll, ours than theirs.

And in one we ſhall be above them, that we begin our joy in the houſe of GOD; whereas they in *Perſia*, had none to begin it in: Here doe we begin it, as GOD would have us begin it, in the *Houſe of prayers*, with *prayers*.

A prayer for *Bigthan* and *Tharez*, we cannot (either theſe of the Text, or thoſe of the day:) But, a *prayer*, that by their examples, both *Ruina præcedentium* may be *admonitio ſequentium*, the *deſtruction* of thoſe that are gone before, may be the *inſtruction* of all thoſe that ſhall come after. This the firſt part; and if this will not be, the ſecond. So may they ever *finde*, that ſo *ſeeke*; If *ſeeke* as they *ſought*, *finde* as they *found*.

A prayer for *Mardochai*, that for his ſo *ſitting in the gate*, *he* may *ſit* in a better place: that ſo, many may follow him in his good example.

A prayer for the *King*. But firſt a *praiſe* (the principall cauſe we come hither for.) *Praiſed* be GOD ever, that ſaved in *Perſia*, *Aſſuerus* from his two: that ſaved in *Scotland*, *your Majeſtie* from your two: the SAVIOVR *of Kings*, *Maximè fidelium*. Then, the *prayer*: That *thoſe dayes*, and *theſe dayes* may never faile him, nor hee ever ſee other.

No more *Bigthans* (good LORD) but *Mardochai's* for them. That *Mardochai* may never faile him; but, if he doe, that Thou wouldſt not (no more than this day Thou didſt:) but ever ſave, ever deliver, ever preſerve *him*, and make them that *ſeeke* his ruine, *finde* their owne. Either *hang* aloft, as theſe in the Text; or lye on the floore, as thoſe of the day.

And even ſo, let the end of this, be the beginning of the other, even of the *joy* of the whole *day*. For the *day*, for it, for this happie event on it; for the *King*, the Subject of it; To the cauſe of it, and of all our *joy*, GOD the *Father* by which, and through CHRIST in the unitie of the *Holy Spirit*, be all bleſſing, honour, praiſe, glory and thankſgiving, this *day* and all *dayes*, for ever and ever.

A
SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVINDSORE, On the V. of *Auguſt*, *A. D.* MDCXXII.

I SAM. CHAP. XXIV. VER. V.

And the men of David *ſaid unto him: See, the day is come, whereof the* Lord *ſaid unto thee; Behold, I will deliver thine enemie into thine hand, and thou ſhalt doe to him, as it ſhall ſeeme good to thee.* *Then* David *aroſe, and cut off the lappe of* Sauls *garment privily.*

6. *And afterward* David *was touched in his heart, becauſe he had cut off the lappe which was on* Sauls *garment.*

7. *And he ſaid unto his men, the* LORD *keepe me from doing that thing unto my Maſter the* LORDS Anointed, *to lay my hand upon him: For, he is the* Anointed *of the* LORD.

8. *So* David *overcame his ſervants with theſe words, and ſuffered them not to riſe againſt* Saul. *So* Saul *roſe up out of the cave, and went away.*

ECCE *Dies veniet*, Behold the day is come: So beginnes the Text: ſo ſay *Davids men.* And *Behold the day is come*; ſo may wee beginne, and as truly ſo ſay of this Day, as ever did they of that. The firſt words agree well: So doe the laſt. *Abiit Rex viam ſuam*, the *King* roſe up and went his way: ſo ends the Text and ſo ended this day too. And not onely the firſt and laſt words, but the midſt and all fall out as fitly. For indeed, what is the whole Text, but a report of a *King*, in danger to have beene made away, and that cloſely *in a cave*, and a motion made to that end, and a *knife drawen*, and *Davids men up* againſt him and all? Yet (ſee the goodneſſe of GOD!)

the *King* did well enough for all that; and *went his way*, without any hurt done him.

And, comes not this home to the day? *Saul* at *Engedi*, *in the cave* there, may he not ſeeme (as I may ſay) a type of *His Majeſtie*, at *Saint Iohnſton*, *ſhut up* (to uſe *Sauls* words) in the cloſe corner there? In ſtead of a *knife*, was there not a *dagger* drawen there, and ſomewhat elſe; and more ſought than a *corner of his cloake*? And, as *Davids men roſe* here; So, roſe there not a popular tumult there?

And yet, being in that extremitie, was he not delivered out of their bloudy hands? and did not all end, as the Text ends, *The King roſe up and went his way*? And this our meeting now, in this publike ſolemne manner, is to no other end, but to rejoyce together in the preſence of GOD, and to render unto Him our *anniverſarie* ſacrifice of praiſe and thanks, that *Ecce dies venit*, *Behold the day is come*, wherein he ſcaped ſo faire, and *went* his *way* ſo happily.

And, ſhall we not withall, put our incenſe to our ſacrifice (that is) adde our *prayers* to our *praiſes*; that, as this day there was, ſo ſtill and ever, a way may be made him to eſcape all his dangers?

King Saul (here) in the Text, was the firſt *King*, hat ever the people of *God* had. In him (the firſt) would *God* have all ſucceeding *Kings* to reade their deſtinie: that as they are placed high; ſo, their high place is no exemption from danger; a provoking it, rather. Here now, *Saul* is in danger *in the vale Engedi*. Once before had we him in as great a plunge; and that was in the *hill Hachila*: *Abiſhai* would faine have had a *blow at him*; and but *one blow*. But *David* came then betweene with his *Ne perdas*. 1 Sam.26.8.

That did not ſo well fit our turne. It was *night* then: *Saul* was in *his bed aſleepe*. That, was not our caſe: this here comes neerer. This fell on the day. *Saul* was awake: So was *His Majeſtie*. We may ſay *Ecce dies*, Behold it was *day*, and *that day is now come*. Betweene them both, they make up thus much; that *ſleeping* or *waking*; *by night*, or *by day*; in *Hachila*, the high lands, in *Engedi* the low vallies, out of danger they goe not, if the hand of *God* be not over them, as here over *Saul* it was.

The Diviſion. Firſt and laſt, we may recapitulate the whole Text into one word. It is all but a *Deliverie*. *Ecce tradam in manus*, a Deliverie *into their hands*: *Ecce abiit*, a Deliverie *out of them*. Which two make the two maine parts of the Text. The former, the *Deliverie into*, laſts to the laſt verſe: And, in the end of the laſt, comes the latter, the *deliverie out of*; *The King roſe up out of the cave, and went his way*.

I. *Ecce tradam in manus* is of two ſorts: 1 Into *Davids hands*, and 2 *into his mens hands*. Or thus: *Sauls* danger here, is double: 1 One the danger of *Davids mens motion*; 2 the other, of their *Commotion* (for, *riſing* they were, and *David ſuffered them not to riſe*.)

1. In their *Motion*. 1 What was moved to *David* by his *men*: and 2 what *David* did upon it. That which was moved, was *mittere manum*, *to lay hands on the King*. That, he did upon it, was, he went and layd his hand on *Sauls mantle*, and *cut off an end of it*, and that was all. This, the *fact*: then, the *Cenſure* of this fact.

When *David* had done this, what he thought of it: 1 What *he*, and 2 what *his men*. He thought not well of it, he did penance for it, *his heart ſmite him* for doing but ſo much. *His men* thought not well of it neither; but *ex alio capite* they, for not doing more than ſo.

2. What followed of this? The neglect of their motion, turned *his men* to a *Commotion*: *they were riſing againſt Saul*, if they had not beene ſtay ed. The ſecond danger, this: farre the worſe of the twaine: *The riſing of Davids men*, than the *drawing of Davids knife*. Thus farre the *Epitaſis*.

II. Then followes the *Cataſtrophe*. For, the iſſue was, *Davids men* were ſtayed by him, and kept from *riſing*: *Davids* victorie. And how? by certaine words ſpeaking. Thoſe words are in the third verſe: *Davids ſpell*, I may call them.

And upon all this followed, the *King* was *ſaved*, twice *ſaved*, from both dangers (thankes be to *God*) and *away he went*, ſafe without any harme. Onely, loſt *a peece of his mantle*: and I would never greater loſſe might come to him.

III. Thus lye the parts in this order; which, when all is done, we muſt crave leave to reflect upon, and review againe; to ſhew, that the *Ecce* of this our Day is farre above the *Ecce* of that of theirs.

Now, by the ſpeciall providence of GOD, it ſo fell out, that all this was not paſſed and done in ſilence. There was arguing the point, reaſoning on both ſides. The whole Text is but a kinde of *Dialogue* betweene *Davids men* and *him*, what was to be done with *Saul* their enemie, now they had him *in the cave*; kill him, or let him goe? And it fell out well, that this point was thus argued. For, out of this their debate, might thoſe two wretched men this day have learned (if they had had grace) and may all true men and good ſubjects learne, what to doe or not to doe, in like caſe. For, a cleere reſolution here is, to be held for ever, taken out of *Davids Abſit* here, *God forbid that ever any ſhould lay his hands on the Lords Annointed*. Yea, though he ſhould catch him *in a cave* (or as good as a *cave*, as this day he was.)

Nay further, GOD ſo providing, here falls a matter in upon the By (of *Sauls mantle*) that removes it from the maine (*Sauls perſon*) quite. *Sauls perſon*, *David* touched not; went but to *his mantle*. And even for going but to that, did *his heart ſmite him*. Which (by *à minore ad majus*) puts this queſtion paſt all queſtion, as being a protection for the *Kings robe*: and, if for *it*, for his *perſon* much more.

1 And let me ſay two things of this Text to you: One, that as *Saul* was the firſt *King*; ſo, this the firſt caſe that ever was, wherein the making away of a *King*, was put to the queſtion. So, the *leading caſe* (as they call it) to all the reſt. Reſolved here by *David* (and we cannot reſolve our ſelves by a better) and reſolved once, reſolved for ever No more *Quære's* of it now.

2 The other, that it is the onely caſe (this) that ever I read of in Scripture, of *Dixit Dominus* alleaged for killing a *King*; of killing *Kings* by *Divinitie*. The more worthy it is your attention, the neerer it comes to the late phrenſie of this Age of ours.

And two uſes there be of it, as the chiefe perſons in it are two. 1 In *Saul*, to let Kings ſee their *danger*: 2 In *David*, to let ſubjects ſee their *dutie*. To let *Kings* ſee their *danger*, that they may looke up continually to their Deliverer out of evill hands. In *David*, to let ſubjects ſee their *dutie*, and the extent of their *dutie*, as to themſelves, ſo to others.

Two dangers were like to befall *Saul* here. From *David* firſt: His men perſwaded him to diſpatch *Saul*: perſwaded him, but prevailed not; He did it not: So *Saul* ſcaped once. Second: when that would not doe, they were upon *riſing (themſelves)* to have done it. *David* diſſwaded them: diſſwaded them and prevailed; They did it not neither: There he ſcaped twice.

In which two, *David* is two wayes our example, to learne us, the *two duties* (I ſpake of.) 1 Would not doe it *himſelfe*: 2 would not ſuffer *others* to doe it: Would not be perſwaded by others to it: did diſſwade others from it. I will ſay with our Saviour, *Vade tu & fac ſimiliter*, Let every good ſubject *goe and doe likewiſe*. Neither *doe it*, nor *ſuffer it* to be done: And he ſhall be according to *David's*, who was a *man according to Gods owne heart*. Luke 10.37.

Saul

I. The firſt *deliverie: Ecce tradam in manus.*

SAUL was now *in the cave.* What *Davids men* would have had him doe to *Saul.* Even *what was good in his eyes* (a good mannerly terme; but even what pleaſed him.) What is that? What meant they by it? The meaning is, they would have had him *lay hands upon Saul.* Plaine by *Davids* anſwere: What? *lay hands on him?* GOD *forbid.* More plaine yet, by *Davids* report of it to *Saul* (the *eleventh Verſe)* And *ſome bade me kill thee.* Lo, there yee have it in plaine Engliſh.

To make this motion *ſeeme good in his eyes,* they uſe here a perilous motive; or rather three in one. 1 *Inimicum tuum,* the motive of enmitie or deadly *feud.* 2 *Ecce dies venit,* now is the time come; the motive of *opportunitie.* 3 And *de quo dixit Dominus,* the motive of GODS word, of doing it by *Divinitie.*

1 *Inimicum tuum*

Inimicum tuum: that, is the ground of all: (a motive well beſeeming them that make it; even fit for a *Souldiers* mouth:) he is your *enemie,* he would kill you; what ſhould you doe but kill him? ſhould not we kill them that would kill us? This goes current in the *Campe,* this is *bonum in oculis,* a good motion in their eyes.

Now, if this hold for good, if an *enemie* be to be ſlaine; It is ſure, *Saul* was *Davids enemie:* GOD Himſelfe calls him ſo, *Inimicum tuum:* they be *Gods* owne words, one that (even as *David* ſaith himſelfe) *hunted for his ſoule (Verſe 12.)* And, even at this very inſtant had him in chaſe, and was ſo eager on it, as up the *rockes* he went after him, *among the wild goates (ver. 3.)* and followed him ſo hard, he was faine to take a *cave* (here.) In which *cave,* what taking he was in, ye may read in the LVII. *Pſal.* (made, when he fled into this *cave)* even at *Miſerere Mei Deus, miſerere mei:* One *miſerere,* would not ſerve him; in a greater agonie of feare. For, if *Saul* had but knowen it, *David* had never gone his way thence, as *Saul* did his. It is well knowen, *Saul* ſought his life. That was not all: there was a further matter than ſo. Will you heare it from *Saul* himſelfe? Looke to the 21. *ver. I know* (ſaith *Saul) thou ſhalt be King after me.* Yea, *ſhall!* then was it *inimicum tuum* (indeed) in another ſenſe; then was *Sauls* life, an *enemie to Davids riſing. David* ſtands in his owne light, if he doe it not. Doe it then, and beſides the aſſurance of Your *life,* the *crowne* is Yours. Theſe two layd together, any would wonder, what *eyes David* had, that this ſeemed not *good in his eyes.* And, this for *inimicum tuum.*

Pſal. 57. 1.

2 *Ecce dies venit.*

But, many an *enemie* ſcapes with his life, becauſe we meet not with an *Ecce dies,* a fit time and place to doe it in. Verily, *opportunitie* it ſelfe is is a ſhrewd motive. The common ſaying is, *Occaſio facit furem:* that which one was farre from, would never have imagined, there will come ſo faire an offer, ſuch a faire *ſhoote* (as they ſay) as will make a man doe that, which but for ſuch an occaſion, he would never once have thought on. We are all to pray to GOD to take from us the *opportunitie* of *ſinning:* So fraile we are, it is no ſooner offered, but we are readie to embrace it (GOD helpe us.) What ſay they then? Why *Ecce* here is a *time,* and here is a *cave,* as fit a place as can be for ſuch a motion. Such an *opportunitie,* as if you take it not, you ſhall not meete with againe, all your life long. To have your *enemie* light into your hands, in a *darke cave,* where you may diſpatch him, and no body the wiſer who did it, or how it was done. Well then, wiſedome is ſeene in no one thing more, than in taking opportunitie. Goe to, ſhew your ſelfe a wiſe man: you know, what you have to doe.

Ecce tradam.

Nay, it is not onely *Ecce dies,* but *Ecce tradam;* and there, is an *Ecce.* For, there is much in *tradam;* he is even *delivered,* even *taken,* and *put into your hands:*

I weigh the word *tradam*. It is one thing to ſay, *Your enemie is fallen*; another to ſay, *He is delivered*. *Falling* is caſuall; *Deliverie* imports a *deliberate act* of an *Agent* to doe it, to *deliver* him: So, this is more than chance, more than hap-hazard: It is not *cecidit*, it is *tradam*.

Againe; One thing to ſay *delivered*: another, *delivered by God* (now I weigh the *perſon*.) *Ego tradam*; it is *God* that ſpeakes it. One may be *delivered*, and by man, by ſome falſe *traitor* (it was not *Sauls* caſe, this, it was the Kings.) But here, *God* is the *deliverer* נותן the *giver*. Take him then as *donum Dei*. *God* hath even *given* you him, and having given Him, would have you take Him, and I hope it will *ſeeme good in your eyes* ſo to doe, and not let GOD give you Him for nothing. Ego tradam.

Nay, yet there is more. (Now, I come to weigh *dixit Dominus*.) For one may be *delivered* by *God*, ſeeing it, and ſaying nothing to it, but ſuffering it: by *Gods permiſſion*. So are all things. Of many of which (though) *God* ſaith nothing, ſpeaks never a word: but of *this*, *God* ſpake to you before, ſpake to you with His owne mouth, and ſpake it with an *Ecce*; *Ecce tradam*: gave you warning of it, gave you His word for it, *I will deliver him*: and is now as good as His word, hath delivered him. See if He have not. 3 *De quo dixit Dominus.*

Will ye collect theſe three, 1 Not *caſually fallen* into your hands, but purpoſely *delivered*: 2 And *delivered* not by man, but by *God* Himſelfe: 3 And by GOD, not *quovis modo*, at adventure, but plainely *propheſying* and *promiſing* He would ſo doe. Of this (ſure) *God* muſt needs be the Author that He *foretells* thus, and *promiſes* before-hand. So have you (here) *God* made *acceſſorie*, nay, *principall* to the murther *of a King*.

And now are we come indeed to the perillous point of all. This (lo) is it. They would have *Saul* made away; and for this, they alledge *de quo dixit Dominus*, as if *God* had beſpoken a ſet *day* for the doing of it. This, goes to the quicke. *Inimicum tuum* is but a *revelation* of *fleſh* and *bloud*, that; but *dixit Dominus*, that is the *will of our heavenly Father*. So, not onely *lawfull* now, but a matter of *conſcience*, to kill *Saul*; אמר, *God hath ſaid it*.

Where, firſt, you ſee, it is no new thing, this, to *kill Kings* by *Divinitie*. This geere is but newly raked up from hell againe. It is but the *old divell* new come abroad, that had beene in the world before. For, ever ſince there have beene *Kings* over *Gods* people, this hath beene abroach; broached firſt *in the cave* here at *Engedi*, and *dixit Dominus* pretended for it (you ſee) in the firſt *Kings* daies of all.

The griefe is, they were not *Sauls*, they were *Davids men*, the better ſide, that alledge this. But *Davids men* all, are not of *Davids* minde: *Iohns Diſciples* ſometimes are found *with the Phariſees*; and the *Apoſtle* ſaith, *Of our ſelves, there ſhall ariſe men ſpeaking perverſe things*. Therefore never mervaile at it. Goe not after the *men*: Goe after the *Maſter*, *David himſelfe*. Mat.9.14. Acts 20.30.

Well yet, I muſt needs ſay for theſe good fellowes (here) they goe roundlyer to the point, than doth *Suarez*, or any of them have beene blundering about this geere of late. They be all triflers to *Davids men*, here. For, upon the matter, all they have beene able to ſay, is; it hath beene done. *King Eglon* was killed; ſo was *Athalia*. Neither of them, a true lawfull Prince (as *God* would have it:) *uſurpers* both. So, nothing to the matter. But, ſay they had beene lawfull: yet all this is but *Homo fecit*; it is not *Deus dixit*. Never a *dixit Deus* comes from them. Nothing but poore *Paſce oves*: which (ſure) is a full unlikely Text to perſwade a man to become a *butcher*, and *cut his ſheepes throtes*. One *Abſit* of *Davids* here, One *Ne perdas*, One *quis erit innocens*, able to daſh twentie ſuch, and all they can ſay, to peeces. Not one of them comes off to the point, as doe theſe in the Text, with *dixit Dominus*, *Gods* expreſſe word for it. Iud.3.21. 2 Kings 11.16 Ioh.21.16.

There is no remedie, we muſt ſtay a little at this, at *dixit Dominus*. What He ſaith, we may: nay, we muſt doe. To His *dixit*, there is no *contradixit*. If GOD ſpeake once, *let all fleſh keepe ſilence*. Zech.2.13.

I will not trouble you with, when *God* ſpake this, or where. Extant it is not.

Yet ſeeing *David* traverſes it not, denies not but that *God* ſpake it, we will take it for good, that they truly alledged GOD. For, it is not unlikely, that at ſome time when *David* was in ſome great diſtreſſe, GOD might ſend to him by the hands of *Nathan*, or *Gad*, his *Seers*, he ſhould take a good heart to him, he ſhould be ſo farre from being *delivered into Sauls hands*, as the *day ſhould come, Saul ſhould be delivered into his, to doe with him what ſeemed good in his eyes*.

Well then, take it, *God* ſaid all this: and all this might *God* ſay, and yet *Saul* not touched. Ye ſhall ſee as little force in this *Dominus dixit*, as in their *Homo fecit*. Neither of them, to the purpoſe they are brought. You ſhall ſee withall, what it is when *Sword-men* will be medling with *Dominus dixit*, with our profeſſion; what trim conſequences we ſhall have, to make, *What ſeemes good in Davids eyes*, and to *murther Saul*, to be all one. And withall, that it is good for *Kings* to be *learned*, and to be *learned* in *Gods Law*. For, had not *David* beene the *better Divine*, he might well have beene overtaken and made beleeve, there is a way to *deſtroy Kings*, even by the *word of God*.

To ſcan them a little. *Dixit Dominus, God ſaid.* What ſaid He? *The day ſhould come:* well, it is come: *that* GOD *would deliver Saul into his hands:* well, that is done too. And *David ſhould doe to him*, what? *What ſeemed good in his eyes*. What is that? To *deſtroy Saul?* No indeed: *Bonum in oculis*, will beare no ſuch matter. We might diſpatch all in a word, all is put upon *Davids eyes*, and *in his eyes* it *ſeemed not good*. But to touch them ſhortly.

Facies ei quod bonum eſt in oculis tuis.

First, *facies ei* here, *injoynes* nothing, leaves him but to himſelfe: that is all can be made of it. Nay, they deſire no more, but ſo to be left. And when one is ſo left, what then, may he doe what he *liſt?* Suppoſe, he liſt to doe that which is *evill* or *forbidden?* *Adam* will tell you, no: That conſequence we all pay full deere for. It undid him and us all. *Gods* ſo leaving us, gives not any *leave* to doe any thing that *evill* is; puts but *power* in our hands, to trie how we will uſe it. For, when *power* is ſo put, *Ipſa ratio dictat*, even by the rule of reaſon, we are ſo to uſe it, as we take the better, and leave the worſe ever, and reach not our hand to the *forbidden tree*.

Not, *bonum in oculis:* but *in oculis tuis.*

When *God* leaves a man to doe that which is *good in his eyes*, he had beſt *wipe his eyes*, ſee they dazle not. If they doe, that may be *bonum in oculis*, which is not *bonum* indeed. They be not all one, theſe two, 1 *Bonum in oculis*, and 2 *Bonum:* Take heed of that. That which is *evill*, may ſeeme *good* to an *evill eye*. And no man is ſo fond, to thinke, *God* would have any *evill* done.

Therefore He ſaith not, *bonum in oculis*, and ſtayes there: but, He adds *tuis; in oculis tuis*. For, much is, as the *partie* whoſe the *eyes* are. For, as the *partie* is, ſo is his *eye*. And the *partie* here, is *David*. *God* would not have ſaid this to every one. To *David* Hee did, and He knew what He did, and that *Saul* was ſafe enough for all that. He knew his *eye*, was *ſingle* and *good*, that nothing that was *evill in Gods eyes*, would *ſeeme good in his*. He would never have ſaid ſo much to *Saul*, of *David:* nor to *Davids men*, of *Saul*. Never have ſaid to *David*, *Quod bonum eſt in oculis tuorum:* If it had beene what *ſeemed good in their eyes*, *Saul* had beene gone. No, He had not ſo good a conceipt of their *eyes:* of *Davids* He had. To him therefore he ſaid it: and he deceived not *Gods* expectation. *Pepercit tibi oculus meus* (ſaith he at the XI. *Verſe.*) All then reſolving into *Davids eyes*; it *ſeemed good in his eyes*, to ſpare *Saul*. And, this is ſure, they have not *Davids eyes* in their heads, to whom it ſeemes otherwiſe. For, to *doe what ſeemed good in his eyes*, was, to doe *Saul* no harme. Looke to *tuis* then, that the *eyes be Davids*, and all is well.

In oculis tuis: not *tuorum*.

Then, ſeeing *Davids eyes* are ſo cleere and ſo good, how were it to be wiſhed, *David* would ſee with no other *eyes*, but *his owne:* would ſtill doe, what *is good in his owne*, not in *his mens eyes!*

So this was their *Elench*. It ſeemed good in their *bloud-ſhotten eyes*, to *lay hands on Saul*; and they ſtrongly imagined, what *ſeemed good* in their *bloud-ſhotten eyes*, would have ſeemed ſo, in his too. The ſequele ſhewes, it did not. Why ſtand we any longer then upon it? but leaving the Motion, let us now ſee how it moved him, what he did upon it.

Some

b What *David* did upon this *motion*.

Some thinke it moved him, till he came to the very puſh; and then *God* ſtrucke his *heart*, and his *heart ſtrucke him*, and ſo his minde changed. Others thinke, that it ſtirred him not a whit (for the *blow* came after all was done.) Yet, as if it had moved him, he moved upon it. Somewhat to ſatisfie them, he would ſeeme to doe ſomewhat. So, up he roſe and toward *Saul* he made, בלט, as ſoftly and as ſecretly as he could. And when he came at him, cloſe behind him, out went his *knife*, as if he meant to uſe it. (*His men*, I dare ſay, hoped, to ſome other end.) Stay here. And he that had ſeene *David* thus, in this wiſe, comming cloſe behinde the *Kings* backe with his *knife drawen* in his hand, would he not have taken him for *Ravilliac?* What difference? I promiſe you, this was not *Bonum in oculis*, no very good ſight. And then knowing, *Saul* was his mortall enemie, and even now at this very inſtant time come forth to ſeeke his life, and ſeeing them thus in a blinde *cave*, and *David* hard at his backe with a *naked knife*, would he not have given *Saul* for dead, paſt (for ever) *abiit viam ſuam?*

Well: when all came to all. Firſt, it *ſeemed not good in Davids eyes*, to uſe ſpeare or ſword, but his *knife*. Why, a *knife* will doe miſchiefe enough. 2. Then, to goe to worke with it, not *punctim*, but *caſim*; not with the *point*, but with the *edge* onely; thruſt not, *cut* onely. Yet that will hurt too. 3. But *cut*, what? Neither fleſh nor skin, not them: Nay, not his ſhirt or doublet; his *mantle* onely, and but a *peece* of it. 4. And, it was no great *peece* neither, he *cut* no skirt: It was ſo ſmall, it was not miſſed. *Sauls* fellowes ſpied it not, till *David* came after them, *called to them*, held it *up* and ſhewed it them: and then they looked well, and ſaw a *peece* was gone, but not before. The word כנ׳, πτερύγιον, *ala*, ſignifieth a *wing*: and thoſe (we know) are but *additionalls*, no part of the entire garment: the garment is whole without them. So, it was not in the whole cloth neither, he *cut*. His *knife he drew*, but *drew no bloud* with it; went not to *Saul* himſelfe, his perſon, but to his *mantle*; tooke but an *edge* of that and away he goes: and ſo may *Saul* goe his way, for any hurt, *David* hath done him. And this (lo) is all, came of the motion; and more than this, *ſeemed* not *good in Davids eyes*.

c His *cenſure* of it.

What, and is it but this? This and no more? No more but a *ſhred* of his *mantle*, and is that all? All, yea: and too much of that too. For, now it followes, in the ſecond verſe, when *David reflected* upon what he had done, how, this he had done, *ſeemed in his eyes*. It ſeemed good to them to doe but thus much, or rather thus little, and after it was done, it *ſeemed not good* to him, not this little he had done neither: but it even *ſeemed good* to him, to *repent* when he had done it, as little as it was, or as it ſeemeth to us to be. *Repent?* Yea, that he had *done no more*. Nay, that he had *done thus much*; had *cut his mantle*, had cut at all. That which any would thinke, was highly to be commended in him, he went no further, you ſhall ſee him doe *penance* for it, as if he had gone too farre, as if he ſhould not have gone ſo farre as that.

Will ye ſee *David* doe *penance* indeed for it? *Penance* I ſay, in all the parts, the *Schoolemen* make of it. 1 *Contritio cordis*, in this verſe: his *heart ſmit him for it*. 2 *Confeſsio oris*, in the next; *The Lord keepe me from doing more*, this was too much. 3 *Satisfactio operis*, in the laſt verſe, in making amends, by not ſuffering his men to *riſe*, but converting them from ſo ſinfull a purpoſe. And beſides, in leaving behind him *ad perpetuam rei memoriam*, a monument of all this, a *Pſalme*, מכתם that is, a *golden Pſalme* (ſo he calls it) the L V I I. *Pſalme*, made as the *Inſcription* ſhewes, at this his being *in the cave*. Of it, and there, both in word and deed: of ſaying *deſtroy him not*, which is the title of the *Pſalme*. Though ye get *Saul in a cave*, yet *deſtroy him not*. Other *Pſalmes* there be of the ſame title; but the L V I I, that is the firſt of them all, purpoſely ſet upon this occaſion, and at this time and place.

1 His *contriti-on.*
Percuſſit cor ſuum.

For his *Contrition*. It is ſaid, *after he had done it, his heart ſmit him*, and told him, why? Even but for making a *hole in Sauls mantle*. It is ſtrange, that *his heart*, that (one would thinke) ſhould have ſprung for joy, that he did no more but that: falls to *ſtrike*, and to *beat* him for doing but that: in ſtead of exultation, that he had done well, done the *King* no harme; a *palpitation*, a pang or paſſion of feare takes him, leſt he had done more than he could well anſwer. And, it is the more ſtrange, the great valiant *David*, one of the *nine Worthies*, whom neither the *beare* daunted nor the *lion*; who without all feare encountred the *giant great Golias*, and ſmit him downe; whoſe heart ſerved him, fainted not then: here, for doing I wote not what, a *ſhred of Sauls mantle*, it ſerves him not; but *beats* and *throbs*, as, in *feare*, it is uſuall for the *heart* to doe.

Bonarum mentium eſt (ſaith *Gregorie*:) *Good mindes will ſometimes feare and acknowledge a fault, where none is.* Peradventure *David* doth ſo; is more ſcrupulous, than needs. Nay indeed. For, to doe but this, to the garment of any private man, ſuch as our ſelves, to cut or to marre it, is a *treſpaſſe* (I take it) and will beare an action. And if ſo; then muſt it needs be a higher, a more heynous offence to offer it, to any the *Kings robes*; to mangle or deface them in any ſort. The *materiall* part of it, cannot (ſure) be juſtified. Only the *formall* part (as in *Schooles* we ſpeake) *non tam quid, quàm quo animo*, that may in ſome ſort ſeeme to qualifie his act, and helpe to excuſe him; that he did it, with no other minde, nor to no other end, but, *by the little ſhred* taken off, to make it appeare, he did not ſo much as he could have done, if his minde had beene ſo bad to *Saul*, as *Doeg* and ſuch as he, would faine make him beleeve: *teſte vel ſegmento hoc*, which he gave in, by way of evidence (*verſe* 12.) *When I cut off this lappe, I kill'd thee not*; as, going a little farther, I might have done: Might have done, but did not. Might have gone otherwiſe to worke: with a *ſword* and not a *knife*; with the point, and not the *edge*; thruſt, and not *cut*: or, if *cut*, taken away a collop of his fleſh, as well as a *corner of his cloake*. Yet, for all this, though his heart were privie to no evill intent, *it ſmit him* though. For, in caſes touching the *King* ſo neere, it is not enough to ſay, I meant not that, but this. So, a fault it was; and as for a *fault*, *his heart ſmit him*.

There is no *ſmiting*, but for a fault. Specially, not of the *heart*. For, the *heart ſtrikes* not us, but it is it ſelfe *ſtricken* firſt. And if you aske, who *ſtrikes* it? that doth GOD: for, this (of the *heart*) is nothing elſe, but the reverberation of *Gods ſtroke*, His knocke at our *hearts*, to fore-thinke us of what we have done amiſſe, when we have *cut* where we ſhould not.

Eccles. 15.57.

And it is no light fault, the *heart* ſuffers for. The *heart* is the chiefe part, and the blow of it is the greateſt blow. *Give me* (ſaith the Wiſeman) πᾶσαν πληγὴν, *any ſtripe*, any griefe, rather than the *griefe of the heart*. *Cardiaca paſſio* is the worſt paſſion of all. Therefore, as a fault; ſo, no light fault it was.

2 Sam. 24.10.
Pſal. 105.15.
Luk. 18.15.

We may patterne it with the *numbring of the people*, after. Then, it *ſmit him*, too; and then he cried, *Peccavi valdè*: and the ſame reaſon is of both, as miſgiving him in both, he had in both done farre otherwiſe than he ſhould. But this (here) was the firſt *blow*, the firſt *diſcipline* given him, as if he had gone too neere *Saul*; as if *Nolite tangere* did reach further than the *perſon*, even to the *robes Royall*.

1 Kings 5 38.

And herein is his *contrition*. For, we uſe to *ſtrike our breſts* with the *Publican*, becauſe we cannot come at our *heart* to ſtrike it, for not *ſtriking* us, when we made a fault. But, when the *heart* needs not be *ſtricken* for it, when it *ſtrikes* us firſt, when we feele *plagam cordis* (as *Salomon* calls it, in expreſſe words) upon making a fault; that our *heart* corrects us, gives us *diſcipline* for it; then is our *penance* begun, then is our *Contrition* in a good way.

Now *Good Lord*, if but for a *ſlit in Sauls cloake*, his *heart* went and came thus; how would it have taken on, how contrite would it have beene, if his hand had happened to ſerve a little, and done him any hurt! How many blowes then, what ſharpe *penance* for that!

Will ye now lay theſe together. How ſcrupulous, how full of feare *David* was, good men were, in that world: Not *his mantle* or *cloke*; not an *edge* of it. And how deſperately audacious, how paſt all feare ſome are growen in this: Not *cut* (now) but *thruſt*: or, if *cut*, *cut* thorow *cloke*, *coat*, *skin* and all. And, their *heart* never *ſmites* them for it. Nay there be, whoſe *hearts* would have *ſtrucken* them, they had *ſtrucken no deeper*: as did his, that he had hit the *tooth*, and miſſed the *throat*: and that, if the *knife* had beene in their hands, would have *cut his skirts* ſo cloſe, the bloud ſhould have runne downe the reines of his backe.

To ſuch; *David* (in effect) ſaith thus: It was a leſſe matter farre, that I did, than *laying hands on Saul*: If you will be ruled by me, meddle not ſo much as with *laying hands on his mantle*: if you had felt ſuch a *blow* at your *heart*, as I did at mine, you would never offer. What? not *mittere manum in illum*? nay, not in *pallium illius*. Never talke of his *perſon*: So farre from that, as not to the very *corner*, but of his *cloke*.

And this is the remove I told you of at firſt. Thus did GOD ſuffer this *à minore ad majus* to fall out in this firſt attempt upon a *King*, that we might inferre thereof a further matter, and yet no other than our SAVIOVR CHRISTS owne inference. May not a man put a *knife in Saul's rayment*? by this *blow* of the *heart* (here) it ſeemes he may not: May he not? and *is not the body more worth than the rayment, O yee of little faith*? Matth.6.25.

Alway, this we may count of, and ſo conclude this point: that, he whoſe *heart* did thus *ſmite him* for doing this; he would not doe that, his *heart ſmit him* for, if it were to doe againe. Not goe thus farre, ſince he felt it at his *heart*, his going but thus farre; though nothing ſo farre, as *his men* would have had him. And ſo much for *percuſſio cordis*, *Davids contrition*.

VER. VII. 2 *Davids confeſſion.*

All this while we goe but upon collection; feele but by his pulſe, how his *heart beateth*. Will ye have an *ore tenus*, a full and a flat confeſſion from him, heare him diſtinctly ſpeake his minde to this very point, of *laying hands on Saul*; and give you the true reaſon, why he did it not; why, neither they, nor any ſhould ever doe it? That followes now in the third verſe.

What *Davids men thought* of it.

But firſt, let me tell you, this *cut* of *Davids* was not well taken, of either ſide. *David* (we ſee) thought not well of it: No more did *his men*. *He*, that he had done ſo much: *They*, that he had done no more. Evidently to be gathered, that *his men* when they ſaw, he made no more of their motion than ſo, that he came backe with his *knife* in one hand, and a *ſnip of Saul's mantle* in the other, and his *knife* had no bloud on it; and that he had done as much as he would doe, and no more was to be looked for at his hands (for, he looked like one *heart-ſtriken*, that, if it had beene now to doe, would not have done that, neither:) they fell into a *rage*, a *mutinie*, a plaine *riſing*; as reſolved, if he would not, they would: If it were not *good in his eyes*, in *theirs* it was. It was not *an end of a mantle* ſhould ſerve their turne; they would make him ſure for ever *going his way*: as knowing, if he went away, he would prove worſe than ever, as (indeed) ſo he did. So, when *David* was downe, his *men* were *up*.

2 *Sauls* ſecond danger: *Davids* mens *commotion.*

Here now, is there a ſecond danger toward *Saul*, from *Davids men*, a multitude ready to *riſe* and runne upon him. Plaine: for, it is ſaid in the next verſe expreſly, *David ſuffered them not to riſe*. Which could not be ſaid properly, unleſſe they were on *riſing*. But, an *inſurrection* there was toward, and at *Saul* they would have beene, had not *David* interpoſed, and oppoſed himſelfe, with theſe words which now follow, and with thoſe words *overcome them*, and *ſtayed them*, that they did not *riſe*.

Davids diſſwaſive to them

So that, the words we now come to, ſerve for two purpoſes: Not ſo much for an *Apologie* for himſelfe, that he did it not (though, that they doe too:) as for a *Diſſwaſive*, or *Retentive* to them; and in them, to us, and to all, that none ſhould ever attempt it. You ſaw even now, how evill his *heart* brooked it: you ſhall heare (now) his mouth utterly renounce it, ever to hold that for good, *that ſeemed good in their eyes*.

Firſt, a flat deniall it is. But, that is not ſo much: the manner of it, is all. It is not ſoberly and coldly. No, I will not doe this thing. No: but it is with very much vehemencie, as the manner of men is, when they ſpeake in great paſſion. If ye marke it, it is with ſhort turnes: GOD *forbid: What, Doe this? To my liege Lord? To* GODS *Anointed? lay my hands on him, and he* GODS *Anointed?* A pawſe, at every word; as if he were halfe out of breath, as if his *heart* did *beat ſtill*. Weigh them a little: חלילה לים ׃. There is not, in the Hebrew; there is not in any Tongue, ſo earneſt, ſo paſſionate an abnegation, abjuration, abrenunciation, as it: It was the word they uſed, when they rent their clothes at blaſphemie. We turne it, as our Tongue will beare, as the poverty of it will ſuffer us. To turne it to the quicke, there is more in it, than can in any one phraſe be expreſſed. So, not being able to doe it in one, the Interpreters have aſſayed to doe it in more than one. Every one, as their owne *Idiome* will beſt beare. *The* LORD *keepe me from doing this thing* (ſaith ours.) So, it is of the nature of a prayer againſt it. Μηδαμῶς, Out upon it, *Away with it, By no meanes*; Or Μὴ γένοιτο (ſaith the Greeke:) never let me, let any, never let it be done. So, it is an utter deteſtation. *Abſit mihi à Domino* (ſaith the Latine) *Never let me come where* GOD *hath to doe, Accurſed be I of* GOD, *all evill come to me*, if ever I doe as you would have me. So, is it a bitter *execration*. It beares all. Vnder one, it is both a *hearty deprecation or prayer againſt it*, a *deepe deteſtation*, and a *fearefull execration*, if ever he be brought to doe it, to *lay hands on Saul*. Theſe three will amount to an *oath of Allegeance* at leaſt.

The reaſons of it.

1 *Domino meo.*

2 *Chriſto Domini.*

You will ſay, here is *paſſion* indeed; but it is *reaſon*, and not *paſſion*, muſt carry things when all is done. Nay, here is *reaſon* too, and *reaſon* upon *reaſon*, couched in theſe words, why not to doe it. *Domino meo*, firſt; *To his liege Lord*, or *Soveraigne*: Not to him. Then, if that will not hold, *Chriſto Domini, To the* LORDS *Anointed*, not to him: That will. For, two he alleages; *Domino*, and *Chriſto Domini*; The firſt is from the *earth, earthly*; *Domino meo*, his *earthly Lord*. The ſecond, *Chriſto Domini*; *Domini*, is the LORD *from heaven*. The firſt he ſtands not on: this ſecond, that, he ſtands on; that, he iterates once and againe, ſets up his reſt upon that: as indeed, when wee have ſtudied all that ever we can, we ſhall never be able, to finde a more forcible. It can never be anſwered, if we care either for *heaven* or *earth*, *Chriſtus* or *Dominus*, CHRIST or GOD; any thing at all. It cannot be; the LORD of heaven ſhould ever endure (where his *hand* hath beene, to *anoint*) any *hand* ſhould be, to *violate* to doe any violence to that party. Doe but ſee how he utters it: *Lay hands on him? and he* GODS *anointed?* and ſo breakes off, as if he held it for a foule indignity, for a groſſe abſurdity in reaſon, once to queſtion it. So, for laying hands but on *his mantle, Davids heart checked him*: But, for *laying hands* on his perſon, that is paſt *cor pœnitentis*, it is *vox clamantis* that, μὴ γένοιτο, *Abſit*; farre be it from me; Never that, never.

Will ye now obſerve how, in this ſpeech, he returnes upon them and their three motives? GOD *forbid*, (ſaith he) to that, for which they alleaged *Dixit Dominus*. To their GOD *ſaid*, he ſayes, GOD *forbid*: anſwers *Dominus dixit* with *Dominus interdixit*. Of which GOD *ſaid*, No, no, GOD *forbid*, and that חלילה לי, *forbid with a curſe*. And what GOD did then *forbid*, he doth forbid ſtill; what, to him he did forbid, he doth to us (to every good body, that cares either for his bidding or forbidding it.) They that *lay their hands* care for neither. Doe that, which (as we uſe to ſay) is againſt all GODS *forbode*.

Then, for *inimicum tuum*, he replies to that with *Chriſtum Domini*: oppoſing, as his GOD *forbid*, to *Dominus dixit*; ſo, the LORDS *Anointed*, to *his enemie*, to weigh downe that. And ſo it doth: there is, there will ever be more vertue in *Chriſtum Domini*, to keepe him alive, than in any *inimicum tuum*, any enmitie in the world, to deſtroy him.

Laſt, where they ſay, *Ecce tradam in manus*, He is now even *put into your hands*; but not *mittere manum* (ſaith he) not to *lay any hands on him*. So that, for all *Dominus dixit*, or *inimicum tuum*; or *Ecce tradam in manus*, *David* is ſtill where he was, anſwers with reaſon, every part of their reaſon; GOD *forbid*, for any of them, or for all them, *Saul* ſhould have any harme, but *goe his way* quietly for him. And this for his *Confeſſion*.

But

3 *Davids ſatisfaction.*

But, you will remember I told you, all this was ſpoken not ſo much for *Davids* defence, why he did it not; as to let them ſee a good ground, why they ſhould not doe it; to keepe them from *riſing*. For, *riſing* they were, *Riſing* (ſay the LXX.) θανατῶσαι αὐτὸν, to have *ſlaine Saul*. They *ſtarting* up (as it were) in a kinde of *indignity*, that *David* had thus ſerved them, to doe that themſelves, which they hoped, hee would have done, but did not: for, done it ſhould be, if not by *him*, by *them*; that was reſolved.

Sure, had *David* had any *edge* to *Saul's* making away, here now was another, a ſecond, a faire opportunitie offered it ſelfe: as plauſible a pretence as he could have wiſhed, to have let *Saul* beene taken away in a *militare tumult*, a *mutiny of Souldiers*. As for *David*, he had refuſed it, he had good witneſſe of it: if they *roſe* rudely and ranne upon him, what could he doe withall? it was their fault, not his; hee had no hand in it. But, in all this, hee ſhewed himſelfe a moſt *loyall ſubject*, in thus putting himſelfe betweene *Saul* and *them*; in taking paines and even ſtriving till he had appeaſed them. Which ſheweth plainly, his *heart* was upright in all this buſineſſe, in ſaving the *Kings* life now *ſecundò*. Elſe, what he liſted not to doe himſelfe, he might have let them doe.

So then: doe it he will not; nor ſuffer it to be done, neither: neither *per ſe*, nor *per alium*, by himſelfe, or any other: thought it not enough to ſay, I will have no hand in it; but neither his owne, nor any mans hand elſe, if he can ſtay it. Not onely *Abſit à me*, but *abſit à meis*: firſt and laſt, *Abſit* (ſaith *David*) to both. Not, *non faciam* onely, let not me doe it: but μὴ γένοιτο, *ne fiat*, let not any, let it not be done. And what? not onely not *mittere manum*, but *mittere de manu* or *de manibus* (rather) ſend him out of their hands, ſend him away ſafe. To this ſecond end, were theſe words ſpoken by him, and (as the Text is) directed to *his men*; to quiet them, and not onely to cleare himſelfe. Now to *Davids* victory.

II. The ſecoud delivery. *Ecce abiit.*

Et vicit verbo hoc, and he even overcame *them with theſe words*, ſaith the Text. Here, is *Davids* victory. But, if he *overcame* them, then was there a ſtrife. So hee even ſtrove to ſave *Saul*. And if he *ſuffered them not to riſe*, then were they buſtling up at leaſt, and ready to *have riſen*.

The Text-word in the Hebrew, is full of force: שסע, it is to *cleave* properly, or to *rive in ſunder*. So, either they were cluſtering (as the manner is in mutinies, to runne together on an heape) and he made them ſhead and ſever themſelves, and returne to their places againe. Or yee may referre it to their *hearts*, that with theſe words were even *ſmitten* or *cleft* quite, and broken off their purpoſe, for proceeding any further in ſo bloudy an enterprize. Their motion did not ſo much as enter into him; his, did into them: entred into them, and as his *heart ſmit him*, ſo, he *ſmit theirs*; *ſmit them*, and even *cleft them*; made them leave, and let goe their reſolution quite, and let *Saul* goe.

The LXX. ſay, ἔπεισε, that is, he *perſwaded them* with theſe words: (the beſt *overcomming* ever, by words, by *perſwaſion*.) *Overcame them* (our Text turnes it;) and ſo *David* had here a *victory*: Nay, a *double victory*. 1 Over *himſelfe*, one: and that is a great one: *Great Victours have failed of it.* 2 Over *his men*, another; *He kept them* too. And ſo, by theſe two, ſaved the *King twice*. And many *victories* he had; but of them all, none like this: this the greateſt. For in thoſe other, he but *ſlew* his *enemies*; but in this here, without a drop of bloud-ſhed, he *ſaved* his *Princes life*. And now, this victory obtained, *David* and *his men* are agreed; and they are ſatisfied, not to *riſe*, but ſit ſtill, and let *Saul* riſe quietly, and *goe his way*. By which, ſome amends was made him for the *peece of his mantle*. This, for *Davids ſatisfaction*, and for his *Victory* both in one. For, this *victory* was (in a ſort) his *ſatisfaction*, and ſerved for it.

And now we have ſet the *King* ſafe, that he may goe when pleaſes Him, would I begge a little leave to returne to *Davids* words; to his *ſpell* (if I may ſo call it) to this *cleaving word* שסע: that *David* did not onely *ſmite*, but even *cleave his mens hearts*.

With what *axe* did he this? (for, it is the act of an *axe* properly:) Even with theſe words; (they were *Davids axe:*) *Shall we doe this? ſhall we ſo? lay hands on him? and he* GODS *Anointed?* and the edge of his *axe* were theſe two, *Chriſtus Domini*; Chap.26.9. they did the feat; all the force was in them. And (indeed) of great force they ſeemed 11. to *David*, and were of great uſe with him, came from him oft. To *his* 16. *companies*, 2 Sam.1.14. here. To *Abiſhai* (a chapter after.) To the *Amalekite* (the next Booke after, 16. I. Chap.) Twice, here: Thrice, to *Abiſhai:* Twice, to the *Amalekite*. Seven times in all. And ſtill, nothing but *Chriſtus Domini*; as if they had beene a kinde of a *Spell*, to charme any from *riſing*, to any ſuch end.

And (ſure) a marvellous *energie* there ſeemes to have beene in theſe words. *Davids men* (here) *were riſing:* theſe words kept them downe, they *roſe* not. *Abiſhai* after, he was even *ſtriking:* they ſtaid his hands, he *ſtruck not*. *David* himſelfe, he was but thinking a thought that way, they *ſmit his heart*, made it to ake, made him give over.

Now, when I fall to conſider what vertue theſe words had in thoſe times, to hold mens feet from *riſing*; their hands from *ſtriking*; yea, their very *heart* from *thinking* any ſuch thought; O I am forced to wonder, they ſhould not have in our times the force they then had. *David* could not *overcome* ſome men now: *his men* would *riſe*, doe what he could: *feet*, *hands*, and *heart*, fly looſe now, theſe words notwithſtanding. They have not the power to breake men, men have rather the power to breake them.

2 Sam.23.18. *Davids* men were brave Souldiers; *Abiſhai, one of his three Worthies:* Himſelfe more worthy than they all. Power they had, to ſtay theſe ſo many men of armes: and have not now the power to make a ſilly *Frier* hold his hands. What is become of their vertue now? Of the *cleaving* force they then had? It ſhould ſeeme, *Davids men* were othergates men than many (I will not ſay of our *Souldiers*, but) of our *Ieſuites* and *Friers*, are of late: had *magis ſubacta pectora*, breſts of a better mould; had, at times, beene brought by *David* to know what GOD was, what it was to be GODS Pſal.116.15. Chap.26.9. *Anointed*, how *precious their bloud* was *in His ſight*, how no man *could lift up his hand againſt them*, and be *innocent*. So, they ſoone tooke an impreſſion of this his *abſit*, ſo paſſionately, ſo pithily (withall) delivered by him.

Mens breſts are now made of a tougher metall, the words meet with harder *hearts* in the *Cloyſter* (now) than here they did in the *Campe*. Some mens hearts (now) leave not *ſtriking* them, till they have *ſtriken Saul* to the heart. Turne *Davids Abſit mihi à Domino*, into *Adſit mihi à Domino facere rem hanc:* turne his *execration* into a *prayer*, nay, into many *prayers*, *roſaries*, and *maſſes*, for GODS aſſiſtance, to an act, which his *very ſoule abhorreth*. And this is the reaſon. The words are not rebated; they have not loſt their edge: but, men have in ſtead of *hearts* now, *flint-ſtones*. Elſe, the words being the ſame, the ſame effect would ſtill follow, if the *hearts* alſo were the ſame.

For, the ſame effect doth ſtill follow, in all, whoſe *hearts* GOD hath touched, on whom the Spirit of GOD is come. For, where the *Spirit of* GOD is, there the word of GOD will worke: and where it workes not, we may ſafely ſay, there is *no Spirit* to worke on.

1 Chro.12.18. To trie then, on whom the *Spirit of* GOD is come, there comes to my minde a pregnant place (it is the XII. of I. *Chron.*) full to this point, and it will even bring us home to our owne Text againe. *Amaſa* there, when the queſtion was asked, whom they would take part with, he and his: cried, *Thine are we O David*, and *on thy ſide thou ſonne of Iſhai*. And it is there in expreſſe termes affirmed, that the *Spirit of* GOD *came upon him*, that made him thus to *crie*. If then the ſame *Spirit of* GOD be upon us, that was upon him, it will make us take up the ſame words, *Thine are we, and on* 1 Sam.13.14. *thy ſide O David:* Thou haſt a teſtimony in holy Writ, to have beene *a man according to* GODS *owne heart:* what was in GODS *heart*, was in thine: then are wee to thinke, ſay, and doe, as thou diddeſt, and ſo the *Spirit of* GOD is upon us, indeed.

Will we then be as *David*, with him, on his *ſide?* (If GODS *Spirit* be upon us, we will:) now come we to our Text. For, here is in this our Text, a *vive anatomie*, of *David* in each part: his *eye*, his *hand*, his *heart*, his *mouth* and all.

1. His *eye*, full of compaſſion to *Saul* his *Soveraigne*. It was not *good in his eyes*, to

doe him any hurt; *good* to ſpare him. *Pepercit tibi oculus meus (11.verſe.)* There is *Davids eye.*

2. His *hand* not able to ſtirre, *not mittere manum in Chriſtum Domini*, to lay *any hands on him. O ne ſit manus meas ſuper te*, he twice cries (13. 14.) *Let not my hand be upon thee.* There is *Davids hand.*

3. His *heart ſmote him* (we ſee) for putting but his *knife* into the *edge of Sauls mantle.* There, is *Davids heart.*

4. His *mouth:* from that we heare *vox clamantis, Abſit mihi a Domino*, with great vehemencie of paſſion. There is *Davids mouth.*

5. So ſayes *David:* and will ye heare how he ſings? Heare it upon his harpe? how his *heart* and *harpe* agree; heare him ſay it and ſing it both? Ye may: For, to keepe for ever this *day* in memorie, he made a Pſalme of *Sauls* being *in the cave* here, and of his ſcaping out of it: And gives it this title, *deſtroy not*; no not *in the cave: deſtroy not.* By this meanes to ſing into his mens minds; their dutie in this point. And not into theirs alone, but into the hearts and mindes of all poſteritie; not to give their waies to *deſtroy Kings:* No, though they have them in a *cave*, as theſe had *Saul.* Even there, to ſing *deſtroy him not. Ne perdas*, in the *cave*, is worth all.

So have you *David* at full: if any be of his *ſide*, thus to ſee, and ſay, and ſing, and thinke, and doe. ---*Sic ille oculos, ſic ora ferebat.* If you would know, what his *heart* beleeveth touching this point, *percuſſit eum cor*; that, gave him a ſhrewd checke, for but a *ſhred* taken off *Sauls cloake:* he beleeves, he did not well in it. If what his *mouth* confeſſeth, *Abſit mihi facere rem hanc. Abſit*, ſaith his *mouth*; *Ne ſit*, ſaith his *hand*; *Ne fiat*, ſaith his *heart*; *Ne perdas*, ſaith his *harpe*. All keepe time, all ſound one way; this way, all.

It *ſeemed not good in his eyes* to doe it: that, is the Text: Nor, to his *hand, Let not that be upon him.* Nor to his *mouth*, he ſpit it out with an *Abſit.* Nor to his *heart*; leaſt of all to that, that for a leſſe matter, for but *drawing his knife*, though without minde of drawing a droppe of bloud, fell on beating, and caſt him into a *cardiack paſſion.* And any, who thinking but a thought that way, if his *heart ſmite not him, let him ſmite it* hardly. Elſe is he not according to *Davids*; and ſo, not to *Gods heart.*

III. The *Ecce* of this our day. Pſal. 48.8.

Thus have our eares heard of a *King delivered* in the Text. And the like, may our *eyes ſee*, of a *King delivered on this day. Sicut audivimus, ſic & vidimus*, is the *Pſalme:* but *Plus vidimus quàm audivimus*, may it truly be ſaid of this day of ours. I report me to *You*, if it may not: if there be not a greater *Ecce*; nay, many greater *Ecce's* on this day, than on that.

Many waies (I know) the ballance is even. *Kings*, both: in *danger*, and *danger* of *Ecce tradam*, both. Both, *in a cave* (for, all *caves* are not under ground; ſome above *ſtaires.*) And, of a *knife*, or worſer than a *knife*, both. And of a tumultuous *riſing*, both: and yet both preſerved from both. Thus farre, even. But then, in other points, they are not: No, not even in theſe. For, weigh them well, and *Saul* will be found (as *Balthazar* was) *Tekel, minus habens:* too light in the ballance. And this of ours to over-weigh, to weigh him and all his downe, many waies. Dan. 5.27.

To reflect a little on this. I have ſaid a great deale; I have ſaid nothing, if nothing be ſaid of this. It is the life of all. If, of the twaine, the *Ecce dies* of this *day*, be the greater, if more *Ecce's* upon it: The more of them, the more *Beholds*, the more *beholden* are we to GOD: the more marvellous His mercies have beene to us, the more plenteous our thankes be to Him for them.

The *Ecce dies*, is as the *Ecce diei.* Ever, the more remarkeable the *day*, the more the *things* are ſo, that happen upon it. The *Ecce diei* is of two ſorts: [1] *Ecce tradam*, [2] *Ecce abiit Rex. Tradam, the deliverie* into the danger: *Abiit*, the *deliverie* from it.

And, ever this we hold, the worſe the *Tradam* (that is, the danger;) the better the

Abiit, the eſcaping from it: and the better it, the more is our *joy*; and the more our *joy* is, the more our *thankes* ſhould ever be, *Iehovæ Liberatori*. And, O that ſuch an *Ecce* might be on our thankes, as there is on the day, as it and the *Ecce's* of it doe well deſerve at our hands.

1. To ſhew them, the *Tradam* is worſe; I beginne with the *Tradent*, or *Traditor*. *Ecce tradam*, Behold, I will *deliver him*; it is GOD that ſaith this: this was GODS doing, *Sauls deliverie* into. Here is no *trecherie* in the Text. *Into the cave* he came of his own accord; was caſually found there, not guilefully drawen thither. So, was it not to day; but the *King* trained thither moſt treacherouſly. *Ecce*, Behold then, it is farre worſe, when wretched men by wicked alluring meanes, ſhall toule one meaning no harme at all, into a ſecret corner as evill as *Sauls cave* every whit; and there ſet on him. Worſe, I ſay; for here, the *devill betrayes*; GOD *delivers* not. Suffers, I grant; but is not agent in it. GOD never *co-operates* with *treaſon*. So then, no *day* (this) *de quo dixit Dominus*: rather *de quo dixit diabolus*, a day (in reſpect of them and their treacherie) of the Devills owne beſpeaking. This then the firſt ods, that *A Domino factum eſt illud*, *a diabolo factum eſt hoc*: that of *Gods*; this of the *divells* owne *tradam*: and ſo the *Traditor* worſe (I am ſure) with an *Ecce*.

And, who was *delivered? Inimicum tuum*, an *enemie* in the Text. Some reaſon, in that. *Saul* was ſo indeed, *Davids enemie*. *You* were not *theirs*: *they* were *Yours*, without a cauſe. Nay, cauſe to the contrarie: Nay, cauſes more than one. And, in that regard, worſe. Worſe, to deliver an *innocent* than a *deadly enemie*.

And *delivered* whither? The Text is, *into a cave*. Where *Saul* (indeed) ſaith, *he was ſhut up*: but to ſay truth, ſimply he was not ſo: the *caves* mouth was open, he might have come forth, his men might have come to him at his call. But, with us, in our cave, the *King* was *ſecundum literam* in the literall ſenſe, *ſhut up* indeed. Many *locks* and *doores* faſt upon him, no *going* out for him, no *comming* in for others. The worſe his caſe. Nay, a worſe could not be. So doth the *Holy Ghoſt* deſcribe the hardeſt caſe of all, by theſe three: 1 *Concluſus*, 2 *derelictus*, 3 *& non erit auxiliator*. All three, here: *ſhut up, quite left, none to helpe*. In farre worſe taking, than ever was *Saul in the cave*. 2 Reg. 14.26.

There is no hurt in *a cave*, if there be no *hurtfull* thing in it: But *David* ſaith in the *Pſalme*, his was; and ſure it is, *Your ſoule* was there *among Lions*. The Text is, *Tradam in manus tuas*: *Tradam in manus*; I aske, into whoſe *hands*? for, in danger, it is ever *good lighting* into *good hands*. Into what *hands* light You? No compariſon, there. *Saul* light into *Davids hands*: His *in manus tuas*, where *Davids*, and *Davids* were *gentle hands*. *His heart ſmit him*, for doing but ſo much, as You have heard. If their *heart ſmit them* this day; it was not for doing ſo *much*, but for doing *no more*. *David* was touched with his dutie to his *Soveraigne*, *ſtricken* with the *Majeſtie of Chriſtus Domini*: Theſe, they trode under foote, *Dutie*, and *Majeſtie*, and *Chriſtus*, and *Dominus*, and all. Nothing like *David*; quite contrarie, worſe with an *Ecce*. Pſal. 57.4.

Nay, not like *Davids men*. For firſt, in the Text, here is a diſpute betweene them and *David*, and the parties divided. *Saul* the more likely to ſcape: as he did. Where the *enemie is divided*, the *danger the leſſe*. But to day, in the *Kings*, no debate at all. It was *concluſum in causâ*, reſolved on both ſides long before, what to doe with him; if ever they got him. No way but one, then.

Againe, *Davids men* (how ever evill minded at firſt, yet) after *relented*, were *overcome*. Theſe of the day, of farre another *Spirit*; their malice invincible. *Davids men overcomming* was with words: Here, it came to blowes and to *gripes*, and all would not ſerve. *Davids men*, they were *overcome* willingly and did yeeld: Theſe were *overcome* too (thankes be to GOD) but it was maugre their wills, they never yeelded till they both lay *dead* on the floore. The more the parties, the more their *hands* ſuch, the more your perill: the more it, the more the faire grace of GOD, you eſcaped ſuch parties *hands*.

Now to *& facies illi*; what was done. At *Saul* there was a *knife drawne*; or rather not at *Saul*, but, at *his mantle*. A *dagger*, not at your *mantle*, but at *You*. Betweene theſe two, a *dagger* and a *knife*, there is ſome odds; but certainely betweene a *daggers point*, and a *knives edge*, there is. And, this was Your caſe.

And what to doe with it? (that ſets it further yet.) To doe nothing to *Saul*, and, no great thing, to *his mantle*: left a peece of that behind. His *dagger*, with farre another minde, and at farre another marke, than *Davids knife*. More was ſought here. You to loſe more than ſo. What talke we of a *peece*? I would a *cloke*, I would a whole *wardrobe* would have ſerved the turne, would have ſatisfied them, or excuſed You. No *cloke*-matter, here. *Your beſt bloud* was ſought; *Your breſt* aimed at; and not the edge, but the point bent, and too neere You.

And, to be ſhort, for the laſt point, *Bonum in oculis*. No more than a *ſhred*, *ſeemed good in his eyes*; no leſſe than Your *life*, ſeemed *good in theirs*.

Thus every way from point to point, the *Ecce* ſtill greater, in *Tradam*, the *deliverie* to: In *Ecce abiit*, in the *deliverie from*, how holds it there?

In his extremitie, *Saul* found one yet to crie, *Abſit*, to deliver him. Never an *Abſit*, here. Never an one? Yes: one there was, and that a ſtrong one. When that wretched creature, that was ſet to doe the fact, in a ſort hindred it for once. But, ſo faint an one it was, as that would not ſerve, as *Davids did Saul*. GOD was faine to ſtep into *Davids* roome: And, when there was never a tongue on earth to ſay it, to ſay it from heaven; thence to give the true μὴ γένοιτο, *Ne fiat, I would not have it done*. From heaven He ſent You helpe; not by the *caves* mouth, but miraculouſly another way; by them that knew not, whither they went, but unwittingly were led by *God*, to the place of your *danger*.

Let me ſee: at the moſt, there were but two attempts againſt *Saul*. So, he ſcaped but *twice*. *Two* and *two* againſt *You*. Twice and twice eſcaped *Your Majeſtie*, foure times in all; foure diſtinct dangers, and as many preſervations. 1. That of *him* that ſtood ready armed: 2. That of the *dagger* of the firſt: 3. That of the *ſword*: Nay (more than one) *Ecce duo gladii*, of the ſecond brother. 4. And, that of the *popular tumult*, worſt of all. Theſe were but upon *riſing*, in the Text; they *roſe* not: They, were not upon *riſing*, but were *riſen* up indeed. So, two *Ecce's* more in Yours.

And, of all this perill, *Saul* had no ſenſe at all. Awake he was, but he might even as well have beene aſleepe. Of all that was ſaid, he heard not a word: Of all that was done, he perceived nothing; had an eaſie eſcape, he. So was it not with *Your Majeſtie*. You heard and ſaw all, and felt ſomewhat of that, was ſaid, and done; eſcaped the *perill*, but not the *fright* and feare, oftentimes worſe than the perill it ſelfe.

Upon the matter, in *Sauls*, ſomewhat was offered to be done, but nothing acted: No doing. Here, there was doing: *doing* and *ſuffering*, both.

In *Saul*, it never came to *manum mittere*, not on his perſon: *hands* were *layd on his cloake*; his *perſon*, that not touched. *Yours* was: *hands* were layd, *bloud* was drawne; the marks on your *jaw*, the hurt on your *hand* remained to be ſeene a good time after: So, *Sauls* comes not home; falls ſhort in every point. More *Ecce's* in Yours; Your *day*, Your *danger*, Your *deliverie*: the more of them, the more is *God* ſtill to be magnified by You, and by us all.

All fell out well in the end though, with both. It was meant, you ſhould neither have *riſen*; *Saul*, nor *You*. You both *roſe*. And, either of you went *viam ſuam*; *viam*, not *eorum*, but *ſuam*; went not the way, they would have ſent you, the wrong way; but *viam ſuam*, your owne, the right way, the way of *ſafety* and *peace*. And thus ended *Sauls* danger, and thus *Yours*: Thus the Text, and thus the *day*.

Nay, Yours ended not ſo. The goodneſſe of *God* ſtayed not there. Yours had a
plus ultra, another, a further, a greater *Ecce* yet, beyond that of *Saul*. There, as *Saul* Pſal.1.4.
went his way, So did his *enemies* their way too: He ſcaped them, and they him. *Non ſic*
impii, non ſic: It was not ſo with *Yours*. *You* ſcaped them, they ſcaped not *You*. *Quia* Pſal.92.10.
ecce inimici tui Domine, Ecce inimici tui. For, *Lo thine enemies ô Lord, lo thine enemies*

ſhall periſh (and ſo they did;) and *all the workers of wickedneſſe ſhall be deſtroyed* (and ſo they were:) *Miſit manum in manum mittentes*, He ſtretched His *hands* againſt them that ſtretched theirs againſt You. And becauſe *their hearts ſmit not them* in this ſo foule an attempt, they were *ſmitten to the hearts*, the ſword went through both their hearts. The very place they had deſigned for Yours, became to them the place of their periſhing: periſhing here, and periſhing eternally. The day of which they ſayd, *Now is the day come*, it came indeed; but came, and proved a diſmall day to them: the *rubricke* of it written in their owne *blood*, with an *Ecce*; the laſt *Ecce* of all, *Behold our fearefull end, and let every one feare to doe the like.*

They ſaid not *Abſit nobis a Domino*: God therefore ſaid *Abſit Dominus à vobis*. And ſo He is; He from them, and they from Him, as farre as the bottome of the nethermoſt hell, is from the top of the higheſt heaven.

And ever the ſame *hand of* God *be ſo layd on them*, that ſhall offer to *lay hands on* Gods *Annointed*. So may they all ſhut their eyes, as many as it ſhall *ſeeme good in their eyes*, to doe the like. So, may their *hearts be ſmitten*, that Esay 55.3. ever hatch in their hearts any thought that way tending. And the *faithfull mercies of David* be upon them, whoſe eye and hand, heart and tongue, ſhall ſee, and ſay, and thinke, and doe, as he did. And let the *King* live, live yet many yeares, to ſee the renewing of this *bleſſed day*, and to refreſh the *memorie of Gods mercies*, upon it, ſhewed him; and in him, ſhewed us all.

And now to returne to the beginning. We may (I truſt) now ſay, *Ecce dies venit, Behold the day is come*, with an higher accent. A *day*, in regard of the *deliverie into their hands, de quo dixit diabolus*: but in regard of the *deliverie from them, de quo dixit Dominus*, which God did beſpeake. Beſpeake, but in a better ſenſe: not thus, *in quo tradam in manus*: but rather *in quo eripiam de manibus*: not *deliver You into*, but *to deliver You out of their hands*. And yet, it is *dies in quo tradam* too: but the edge turned toward them. Not, *in quo tradam te illis*; but *in quo tradam illos tibi*: not deliver You into your enemies; but deliver your enemies into Your hands. The beginning was, they made full accompt, You had beene given over into theirs; and that the *good* ſhould have beene *in their eyes*. The end, as is happily proved, they were *given into Your hands*, and the *good* was in *Yours*; removed thither: And you have done, and they ſuffered what was *good*, not in their, but *Your owne eyes*: heaven and earth approving it and rejoycing at it.

Now then, as if they had done to You, that was *good in their eyes*, it had made many *weeping eyes*, it had beene *Ecce dies funeſtus*: ſo, ſeeing they have ſuffered what was *good in Yours* and even in *Gods eyes*, and thereby made many a *glad heart*, Pſal. 118. 15, 16. ſhall it not be *Ecce dies feſtus*; *a day of joy and health in the dwelling of the righteous; wherein the right hand of the Lord had the preeminence, the right hand of the Lord brought* Pſal. 118. 24. *this mightie alteration to paſſe?* As they meant it, it had beene a *day*, the *devill had marred*: as it fell out, this was a *day that the Lord hath made, and let us rejoyce and be glad in it, with the voice of joy and thankſgiving among ſuch as keepe holy day.*

Holy (I ſay:) for let *God* have the honour of the day, for ſetting ſo many *Ecce's* upon it. For which, all daies, but ſpecially as the *day* it ſelfe returnes, we to make returne of our thanks upon it. Even upon it, upon this *day*, for this *day*, for the many *Ecce's* of this day; to *God* the Author of them, for the *King* and his *ſafetie*, the *ſubjecta materia* of them; for the *Ecce ſurrexit è ſpeluncâ*, his *riſing out of the cave*, in effect as good as his *riſing out of the grave*, or (as *David* in this *Pſalme* calls it) *his de-* Pſal. 57. 4. *livery from the Lions den*: thence he *roſe*. And for *Ecce abiit viam*, that a *way* was made him, that he was not made *away*, but that *his way he went*. Then went, and many Pſal. 91. 11. a way ſince hath gone, and many more may ſtill goe, and the *Angell of the Lord take charge of him to keepe him in all his wayes*, and the *Lord Himſelfe preſerve his going out and comming in, from this time forth for evermore.*

There is a *Pſalme* (as I ſaid) the LVII. purpoſely ſet (of his being there in the
cave, and ſcaping thence:) the *Pſalme* is like the *day*; repreſents it fitly. The fore-part
of it, full of danger and feare: *Miſerere mei Domine, miſerere mei*, and *My ſoule is* Pſal.57.1.
among Lions: well befitting You when You were under their hands. But the latter 4.
part, the *Cataſtrophe*, full of *joy* and *triumph*. When You were got out of the *cave*,
and were now upon Your *way*, then it was (I truſt) and ever will be as there it followeth:
My heart is ready, O GOD, *my heart is ready, I will ſing and give praiſe:* Pſal.57.7.
Awake up my glory, awake Lute and Harpe, I my ſelfe will awake up early: I will 8.
praiſe thee among the people, I will ſing unto thee among the nations: For, *thy mercy* 9.
is great toward me, it reacheth even up to the heavens, and thy truth above the 10.
clouds: Set up thy ſelfe, O LORD, *above the heavens, and thy glory* 11.
over all the earth; as *this day* thou didſt indeed. So, ends the
Pſalme, and a better end there cannot be. So, will we
end, with *glory* and *praiſe*, *bleſſing* and *thankes*, to all
the *three Perſons* of the *glorious Trinity*: To
whom for *this day*, and the *Ecce* of *this
day*, be aſcribed *this day* all theſe,
Even *this day*, and
for ever.

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A SER-

A SERMON PREPARED TO BE PREACHED VPON THE V. OF AVGVST, A. D. MDCXXIII.

GEN. CHAP. XLIX. VER. V, VI, VII.

Simeon & Levi fratres, &c.

Simeon *and* Levi *brethren in evill, the inſtruments of crueltie are in their habitations.*

Into their ſecret let not my ſoule come; my glory, be not thou joyned with their aſſembly: For, in their wrath, they ſlew a man, and in their ſelfe-will (or fury) *they digged downe a wall.*

Curſed be their wrath, for it was fierce; and their rage, for it was cruell: I will divide them in Iaakob, *and ſcatter them in* Iſrael.

I Have read you a Text, out of a peece of *Geneſis*: a part of *Iacobs* laſt words, before he went out of the world; or (as they call it) a Clauſe of his laſt *Will* and *Teſtament*. There is in it, a *Cenſure* upon a couple of his ſonnes. In which cenſure (I take it) I have read the deſtiny of another couple; in attempting (both) of a like foule deſigne, they as theſe, and theſe as they: As *Simeon* and *Levi*, the *brethren* of the Text; ſo theſe two, the *brethren* of the day.

To open the caſe here in the Text; (The day will open it ſelfe ſufficiently.) You are to imagine, You ſee *Iacob*, being now about to goe out of the world, lying at the very point of *death*; *lifted up in his bed* (for ſo he was) his

Sonnes ſtanding before him, all twelve in order, according to their ſeverall ages, as they came into the world. He had ſomewhat to ſay to them (it ſhould ſeeme:) and comming to theſe two (his *ſecond* and *third* Sonnes) he called to minde a foule outrage by them committed, upon *Hemor* and *Sichem*, and the whole Citie. Of which you may reade before, at the XXXIIII. *Chapter*.

This, though it were done and paſt many yeares before, that it might ſeeme to have beene forgotten, yet it comes freſh to his minde, and troubles him (now) at the houre of his death. The nature is ſuch (ever) of the ſinne of bloud.

This fact of theirs, he did not thinke good to ſlip over in ſilence; but, even then, to tell them of it, and to tell them his minde about it. No time, to keepe it from them now. He was going to *God*; and ſo, ſtirred in *Spirit*, not to leave the world, till he had left a good *teſtimonie* of his deepe diſlike of attempts in that kinde. It was the will of *God*: ſo, as he ſpared not his eldeſt ſonne *Reuben*, for a foule fact of another nature (for *inceſt*;) So neither did he theſe two, for another, of *bloud-guiltineſſe*. *Bloud* and *Inceſt* take heed of them.

Beſides, it might prove dangerous (he knew) if he did not declare his minde, and ſet a cenſure upon that, and the like attempts; and that he could not diſcharge his conſcience, if he had ſaid nothing to it. That others therefore hearing of it, might feare to doe the like; firſt, he condemnes their counſell, with a *Ne Veniat*, *Let never my ſoule come in any ſuch counſell or companie*: 2. Then layes his heavy *curſe* on the fact it ſelfe, and on their *thirſt of revenge*, the cauſe of it. 3. And laſtly, cenſures them doubly for it: ^{1}by *diſ-heriſon*, depriving them, and not them onely, but all their poſteritie, for ever having lot of inheritance of their owne, as all the other *Tribes* had: ^{2} And then *Scattering* them abroad up and downe all *Iſrael*. For, theſe are two diſtinct: ^{1} To *diſ-inherit*, is one thing; and, ^{2} to *ſcatter abroad*, is another.

The Summe.

The *Summe* is, *Iacob* their Fathers curſe, and the diſ-heriſon of theſe two brethren *Simeon* and *Levi*; for conſulting firſt, and after purſuing ſo wicked a counſell, as the murder of *Sichem*.

The Diviſion.

Culpa and *Pœna* will divide the Text; the *fault*, and the *puniſhment*. In it doe but adde the *perſons*, to make the parts three; *Simeon* and *Levi*, the Parties, that made the fault, and upon whom, the puniſhment came.

I.

The *fault*, was either the *fact* it ſelfe; or two *weightie circumſtances* of it. ^{1} The fact was, they *ſlew a man*, they *brake downe the wall*. This for this fact, and for the two things in it; ^{1} Firſt, that there was a *meeting* and *conſulting* before, about the doing of it. ^{2} Then, that there was *crueltie* after, ſhewed in the doing of it. *Conſulting*, and *plotting*, before: *Rage* and *fury*, after.

II.

The *puniſhment*, or cenſure is of two ſorts: You may thus reduce them. ^{1} The one is a *Church-cenſure*: ^{2} The other, a *Civill penaltie*; and ſo the *ſentence* of both *Courts*. 1 *Maledictus*, of one Court, that is *Spirituall*: And ^{2} *Diſpergam*, of the other, that is *Temporall*.

III.

You ſhall obſerve, all here ſtands upon *two's*. ^{1} *Simeon*, and ^{2} *Levi*: ^{1} *they*, ^{2} and their *bloudy weapons*. 1. In the *Plot*, two: ^{1} *Counſell*, and ^{2} *Company*: whence *Iacob* removeth two, ^{1} his *ſoule*, and ^{2} his *glory*. 2. In the fact, two: ^{1} *Murder*, and ^{2} *Burghlary*: done upon two; ^{1} Vpon the *men*, ^{2} and upon the very *walls*. 3. In the manner, two: ^{1} *Anger*, and ^{2} *fury*: and they two, two *Epithets*; the Anger ^{1} *ſtrong*, in the beginning; and the Rage ^{2} *indurate*, in purſuing: *killed* the *men*, in their *anger*; *brake downe walls*, in their *fury*. 4. In the cenſure, two: ^{1} The *Curſe*, ^{2} and the *Penalty*. One lookes *backe*; the other lookes *forward*: One, to the *fact*, the *Curſe*: The other, to the *perſons*, the *Penall part*. In the *Penalty*, two: ^{1} The *dividing*, and ^{2} the *Scattering*; *dividing* their perſons in the family of *Iacob*; *Scattering* their poſteritie, in the common-wealth of *Iſrael*.

What is now the uſe, we have of it? Firſt, the *not comming* to any ſuch *counſels*;

the condemning of all ſuch *attempts*, the holding for *accurſed*, all ſuch *outrages*, as this was. Which (I truſt) we will now doe at the laſt. We have ſeene it condemned in *Perſia*, in *Iewrie*, and now, in *Ægypt*. In *Perſia*, by the *Heathen*: In *Iewrie*, by *Kings* and *Prophets*: And now in *Ægypt*, by the *Patriarchs*. By the *Heathen*, in the caſe of *Bigthan* and *Tharez*: By the *Kings* and *Prophets*, in the caſe of *Abſalom*, and *Abiſhai*: and now by the *Patriarchs*, in the caſe of *Simeon* and *Levi*. And all this even up as high as *Geneſis*, up before the *Prophets*, before the *Law*, long yer *Moſes* were borne, in the *Patriarchs* daies: and (now) higher than *Geneſis*, further than the *Patriarchs*, we cannot goe.

Kings and *Prophets* you have heard: to day, you ſhall heare a *Patriarch* lay his curſe upon it; and not, in his life time onely, but at the very point of death. All, to ſhew, how hatefull a ſinne this is; and how GOD will be ſure to require it at their hands, whoſe *feet are ſwift to ſhed bloud*. And, this was a good doctrine then, and Eſay 59.7. hath beene ever ſince, till our unhappie daies; wherein, ſome that have attempted it, have ſcaped the *Patriarchs Maledictus*, and have much adoe to ſcape the Popes *Benedictus* and being made *Saints* for it.

* * *

I: The Parties: *Two.*

SImeon and *Levi* are the Parties. He joynes them together in the *Proceſſe*, for ſo they were in the *fact*: either, as deepe as other, and ſo, their cauſes proceeded in joyntly.

Two they are: and two are more than one. It is *hand in hand*, this; a *double-twiſted cord*. Prov. 11.22. *Hand in hand* is the ſtronger: double, than ſingle iniquitie.

Two brethren. And, this is true of any *two*: but more yet of theſe two; for, theſe two are *brethren*. And, that very bond of Nature and naturall affection, workes yet more ſtrength. For, Prov. 18.19. ſtrong, as the *bars of a palace*, ſo is *frater qui à fratre adjuvatur* (ſaith *Salomon*.)

The firſt thing, that makes us muſe, is, that *Iacob* calls theſe two *Brethren*, as if Gen. 42.32. the reſt were not ſo: were nothing of kin to them. They were *twelve brethren*; themſelves ſay ſo, to *Ioſeph*. But, not of whole bloud, you will ſay. True: but, ſix of them (theſe two named, and foure beſides) they had all the ſame father (*Iacob*) and the ſame mother (*Lea*.) And, why then theſe two, *two brethren*, and not they? We muſt ſeeke out ſomewhat, wherein theſe two were, and the reſt were not. And we will not ſtirre a whit from the Text. They two were brethren (firſt) 1 in wearing of *weapons of violence* (in this *verſe*.) 2 and (in the next) brethren, in *wicked counſell*: 3 and (third) in *the rage of revenge*: 4 And (laſt) in *a bloudy murder*. And, as in theſe, that make up the fault; ſo, in the puniſhment. In all theſe, were theſe two, *brethren*; and theſe two onely: The other, nothing of kinne to them, no fraternitie in theſe.

If *Rabbi Salomon* be right, that μάχαιρα in Greeke be all one with *Mechera* in Hebrew; then it is, the *ſwords* they were girt with, were *weapons of violence*. But if (as others take it) *Mechera* be a *tent*; then, it muſt be, the *weapons of violence* were to be found in their *tents*: that, in their *tents* they had them, though not at their ſides. The 1 Brethren, in wearing weapons. other were of a more quiet diſpoſition: So were not theſe; but, their *ſwords* out, ready to offer violence upon every occaſion. The other had *weapons* too, but not מכרה weapons *of violence*: and, *tents* they had; but, *cruelty* dwelt not in them. *Weapons of crueltie* then, is their firſt difference.

Why, may not one for a need, have by his ſide, or in his houſe, *weapons*? Yes: But, כלי חמס theſe were *Chele chamas* (that is) *weapons of violence*: and *violence* implies *wrong*, ever. *Weapons*, he may: *of wrong*, he may not. All, even our very hands and members them- Rom. 6.13. ſelves, are to be *weapons of righteouſneſſe*. GOD never intended to arme injuſtice. 2 Cor. 13.10. There is *no power given to deſtroy*, or doe violence withall. The Law allowes no *Chele chamas*: no man to have them in his houſe, no man to weare them by his ſide. No Deut. 32.35. ſword is allowed to private furie or revenge: *Mihi vindictam*, *Revenge* is GODS, for He will doe juſtice. The ſword of it is His; and no mans, but whom GOD girdeth with it, by vertue of the words in *Geneſis*, *By man ſhall his bloud be ſhed*. But, that *man* Gen.9.6. is not *every man*: that *ſword* hangs not at every mans girdle; nor is, by every hand to be drawne forth.

There is one caſe only, where the party would, and cannot ſtay for the Magiſtrates ſuccour: the aſſailant comes on him ſo fierce and furiouſly, that either he muſt uſe it, or loſe his life, and yeeld it to the rage of his enemie, being a private man, as himſelfe. In that caſe, if he cannot otherwiſe keepe off *violence* from himſelfe, it is lent him *pro hâc vice tantùm*; and the uſe of it made lawfull, by the *unwritten* Law, the *Law of Nature*; *Vim vi*: Yet (as we ſpeake) *cum moderamine inculpatæ tutelæ*, or (as our *Law*) *Se defendendo*. And never, but upon that occaſion: and in that caſe, the *ſword* is but a *weapon* of *defence*, to keepe off *violence*. And out of that caſe, this one except, not to be allowed. Even they, that carry the *ſword* in their name (*Gladiatores*) we call them *Fencers*: and ſo doe they themſelves, their *ſcience*, the *Science of defence*, that is, Skill to uſe their weapons only to that end. For (ever) a *Cherethite* is *eo ipſo* to be a *Pelethite*. Theſe two were but one: their weapons, to *defend* and *ſave*: to deliver from *wrong*; to doe none. To make the *ſword*, the *weapon of cruelty*, is to abuſe the *ſword*: Every abuſe is naught: And ſo, theſe two, *Brethren, non tam naturâ quàm nequitiâ*, not ſo much in *nature*, as in *naughtineſſe*. As, we know a place, where many ſuch there be: no kinne at all by nature, yet *ſworne brethren* they call themſelves: making *Sacramentum pietatis*, *vinculum iniquitatis*; binding themſelves by the oath of God, to ſerve the Devill: As they all are, *whoſe feet* are *ſwift to ſhed bloud*. So, the Patriarch implies thus Eſay 59.7. much: that of all his ſonnes, theſe two were by nature, of a *revengefull*, of a *bloudy diſpoſition*. And as they were, ſo were their *weapons*. For, who will blame the *ſword*, or lay any thing to the *weapons* charge? The *weapon* is, as the man is; as he will uſe or abuſe it. Of it ſelfe, not *violent*, if he be not ſo, that weares it. But, theſe were ſo: and ſo, the fault, in the *men*, and not in the *weapons*. *Brethren of bloud* they were; and not ſo, but *Brethren in bloud*. And ſo paſſe we from this bloud.

You may gheſſe at their diſpoſitions, not ſo much by their *weapons* as by their 2 *In counſell.* *counſell*; *In conſilium eorum*: He tells of a *Councell* taken about it, where they met, and ſaid one to another, their *ſwords* ſhould doe *violence*: their ſiſter was *wronged*, they would be *revenged*: and no revenge ſerve them, but *death* and *deſtruction*; *death* of the *men*, *deſtruction* of the towne, yea, of the very walls of it. It was a *plot* or *conſpiracie* then: a very match made betweene them.

And what was their *counſell*? *In dolo*, deceitfully contrived. *Marry* they would their ſiſter, to *Sichem*; and all ſhould be well, if they would be *circumciſed*. Whereas, their purpoſe was, when they were *soreſt* of their *circumciſing*, when the wound was at worſt, and they could not ſtirre; then, to ſet upon them, and make a maſſacre of them all.

Here, *Iacob* cannot containe himſelfe, but burſt out, *from ſuch Matches* God *keepe me*. At the very firſt, at the doing, *Iacob* miſliked it: Miſliked it then, and ever after; and even now, at his death, he cryes, *Ne veniat*, *Never let my ſoule come among them*, or have to doe with them.

It troubled him much, at the time, it was done. He ſaw, he loſt his reputation by it. Loe, here is the holy *Patriarch*! Here be Impes of his breeding, and bringing up! That they made him even *ſtinke* (you will beare with it, it is the Holy Chap.34.30. Ghoſt's word) before the Nations round about.

Beſide, they put him in feare, and hazard of his owne, and all their lives. Very like it was, they would all have beene over-runne by the bordering people, but that God, ſeeing *Iacob's* innocencie, even for his ſake ſent His *feare* into the heart of the Nations adjoyning, that they purſued them not to death with the like cruelty. Theſe were motives for the preſent: but here now, ſo many yeares after, he takes it on his death, he was never partie nor privie to it. Never was he, to that; nor ever would be, to any ſuch, as we ſee by his ſo deepely deteſting it, and proteſting againſt it. For, it is, as if he ſhould ſay: I here declare openly before God and the World, it went againſt my very ſoule, this *counſell* of theirs: I had no hand in it, neither *art*, nor *part* (as they ſay) neither had, nor ever meant to have: But was, and ever will be innocent from all that belong to it, *violence, counſell* and all. *Never let my* ſoule come among ſuch.

Luke 22.3.

And why *not come in any ſuch counſell?* For, where two or three are at counſell about any ſuch matter, *Inter duos proditores Diabolus eſt tertius*, where two are conſulting of any treachery, the Devill is the third. *Miſit Satanas in cor*, was in *Iudas*, is the rule of all traytours. The firſt *miſsion*, the firſt *motion*, is (ever) from him: he, the prime *Counſellour* of the three. And blame not *Iacob*, if he would not be one of, or one at any *counſell* of his, or have *his ſoule* at the end of any ſuch treatie.

This, on their parts, makes it the more hainous, that they did it not of any ſudden paſſion, but *conſultò*, in cold bloud: ſlept upon it, roſe upon it, were in it three dayes: Did all adviſedly of malice pretenſed: *met* about it; tooke *counſell*, how to effect it, the *counſell of the ungodly*: Put off the execution, till after three dayes.

Pſal.1.1.
Iacobs twofold abhorring of it.
1 *Non veniat anima in conſilium.*
2 *Non ſit gloria in cœtu eorum.*

On *Iacobs* part; two things he ſpeakes of: 1 That neither *his ſoule ſhould ever come in ſuch counſell*: (So, it is a *ſoule*-matter; a *counſell*, and an act, which brings with it the hazard of the *ſoule.*) 2 Nor his *glory*, or *reputation*: (ſo that, it is a thing which toucheth ones honour and reputation neere; a blemiſh to the *glory* of a man.) As pollutes his ſoule, ſo taints his bloud; is the loſſe of both. To ſave both theſe, he doth (we ſee) and we muſt diſavow all ſuch *counſell* and *Counſellours*. All are bound under the ſame paine, to make the ſame proteſtation: to ſay the ſame *Ne veniat anima mea*, all that are of the *Iſrael of* GOD, *Let never my ſoule come into any ſuch counſell*, let never any ſuch *counſell* come into my *ſoule*. Marke thoſe two words: 1 his *ſoule*, and 2 his *glory*: the two things of higheſt regard with all; 1 What ſhall become of our *ſoules*, 2 What *Name* we ſhall leave behind us. All, to thinke, that in ſuch company, they doe but caſt away their *ſoules*, they doe but loſe the honour of their *name* for ever.

סוד קהל

And yet, a farther matter there is. For, marke theſe two words, *Counſell*, and *Aſſembly*, *Sod* and *Kahal*: for, by them, two ſeverall partakings he ſeemes to ſet out. 1 One, of their ſecret privie meetings, that is *Sod*. 2 The other is *Kahal*, which is any publike meeting or aſſembly of theirs; and namely, their *Church* and *Congregation*. He ſpeakes to his *glory*, never to make one in any ſuch *aſſembly*, never to be joyned to any ſuch *congregation*: ſo, makes a matter of Religion of it. Never, of that *Church*, which ſhall give countenance, that there may be any *meetings*, to any ſuch end. It is no *Kahal*, no Church, no *religion* for *Iacob*, that favours any man that is ſo minded.

חלילה לי

If then we will like or diſlike with the *King* and *Prophet David*, we muſt ſay *Chalila li*, GOD *forbid*, I ſhould once lift up my hand to any ſuch act. If we will like or diſlike with the Patriarch *Iacob*, wee muſt ſay, *Ne veniat in conſilium anima mea*. You obſerve, the Patriarchs and the Prophets agree well: *Iacob's Ne veniat*, with *Davids Abſit mihi à Domino*. Not onely to have *cleane hands* from it, not to lift them up, or ſtretch them out to the Act; but, a *cleere ſoule*: never once to *conſult*, but to deteſt, not onely their *conſultations*, but even the *congregations* of ſuch *conſulters*, that be that way given. Neither *Civilly*, nor *Eccleſiaſtically*; neither in *Church* nor *Market* (as they ſay) to have to doe with them.

And for a farewell to this point, let me tell you; there be, that interpret *Iacobs* ſpeech, in this ſenſe. Not, *let not me*, nor *my ſoule be preſent*, or partaker of any ſuch; but, let not my *ſoule* or life, be the matter or ſubject of any ſuch *conſultation*: *Ne tractent de animâ meâ in conſilio tali, ut ſicut Sichemitis fecerunt, ſic facerent & mihi*: GOD keepe my ſoule, ſave my life from any ſuch *Conſultours*, for ever comming to be treated or debated of, by any ſuch. Let never any ſuch meet in *counſell*, about *my ſoule* or me. Both will ſtand well: 1 Neither *I*, about *any mans*; 2 nor *any, about mine*: either, 1 to *conſult* about the *life* of any *other*; or, 2 *my life* to *be conſulted of*, by *any other* like them.

II.
The *Fact.*
1 Murder.
Interfecerunt.

From the *counſell* we come to the *fact*, to the *hatching* of it. There is too much in the *Counſell*; that was fault enough, if no *fact* followed: But, here followed a *fact* too, and that, a *foule fact*. Which is of two ſorts: expreſſed firſt in two words, [1] *Interfecerunt*, and [2] *ſuffoderunt*, that is, *Murder*, and *Burglary*: and two more; killed, whom? it is ſaid, a *man*, *virum*, in the ſingular, but one; the number doth but aggravate, the fact is all one, one or more, both to be condemned.

Virum.

But ſure, *Iacob*, in ſaying *Virum, a man*, meant but, and aymed but at one, principally. *Virum: At quem virum?* what man was it? *Hemor* the chieſe man, the *Ruler*, the *Lord of the Citie*, and the territory about. Of no great circuit (perhaps:) That comes all to one: But, being the *Soveraigne Ruler and Lord*, ſuch a man is worth many men: that, in killing him, they may be ſaid, in one to have killed many. And, as if *Iacob* thought, they might be quit of the reſt, ſo they had let that man (the chieſe Magiſtrate) alone.

Chap. 34. 25.

But, they killed more than one: Even every mothers ſonne, *all the males in the Citie*. This is an *outrage*: not to leave a man to kill; to kill them all, as if they were but one *man*; to leave no one alive!

Gen. 34. 2.
Gen. 34. 12.
Gen. 34. 24.
Gen. 18. 25.
Gen. 34. 31.

And why? what was the offence? *Sichem had deflowred their Siſter*. Say, there was a fault in *Sichem*: what, no remedy, but *kill* and *ſlay* him? But, if his were the fault, let him alone be ſlaine. But, what was his *fathers* fault? He, ſought to make amends, by mariage, for the wrong done, and gave them a *blancke* for her *Iointer*, to put in what they would: Agreed to be *circumciſed*, he and all his people: All that ever in reaſon could be required. Why was he (then) ſlaine? For being his father. Nothing elſe can be alleaged. But, all the men in the Citie, the poore people, what had they done? They went about their buſineſſe, medled nothing in the matter: Yet, they went to the pot, too. So, it is murder of *many*, and thoſe many, innocents all. *Innocent* and *nocent* together, to be ſwept away? *ſhall the Iudge of the world doe it?* ſhall any *Iudge* in the world doe that, which the *Iudge of the world* would not doe? They ſaid: *ſhould he abuſe our Siſter?* No: But, ſhould he doe it, and all they ſuffer for it? But, what had their *wives* and *children* deſerved, that they ſhould be led captive, and all they had, either in houſe or field, taken for a prey, made ſpoile of, and carried cleane away? But, what had the *walls* and houſes hurt them, that not onely the *houſe-walls*, but even the *Towne-walls* muſt be laid flat for it? was there ever heard of a greater havocke?

2 Burghlary.
Suffoderunt murum.

And, ſo eager upon it they were, that, to commit the *murder*, they commit *Burghlary* firſt: Firſt, *downe with the houſe-walls*, that after, *downe* with the *men*. So greedie to *kill*, as *breake downe walls*, breake up houſes, to make their *ſlaughter*. For, either it muſt be, they broke through the *houſes* to come at the *men* and kill them: Or, when they had killed the *men*, they pull'd downe the *houſes* and all. Both (it may well be) they did: But, one it muſt needs. And, that one, is too *foule* and *barbarous*.

1 King. 2. 5.

Now, put to the circumſtances, which are ever of importance (ſpecially in a ſtorie) and well worthy to be weighed, in a matter of fact. Here was no *warre*, wherein ſuch things are done: (for, the name of *warre* covers many a foule fault.) But, *warre* it was not; but a treatie of peace. So, they ſhed the *bloud of warre* (that is), that bloud, which but in *warre* ſhould not be ſhed:) made *ſpoiles* as in *warre*; razed downe *Townes*, as in *warre*, and all this in *peace*.

במרם

Nay, not onely a treaty of *peace*, but of a *match* and marriage, *contracting affinity*, of a *firme league*, of *amitie perpetuall*. Nay, of unitie in *Religion*, taking upon them the ſame *ſeale* of the *Covenant*. That, they violated all three, [1] *Iura Fœderis*, [2] *Connubii*, [3] *Religionis*. And that, in all theſe, their *counſell* was fraudulent, *Bemerma*, without any good meaning, coloured onely with theſe three pretences. Which they did not onely violate, but above all abuſed the holy [1] *ordinance* of *Matrimonie*, [2] abuſed the *Sacrament*, 3 and made the ſacred *Seale of righteouſneſſe*, a cloake for their bad and barbarous intent.

They would ſeeme to pretend juſtice: But, even in juſtice, the rule is, *pro menſurâ* *peccati* there ſhould be *plagarum modus*. Here was no meaſure kept. A whole Citie ſackt, a whole Countrey ſpoil'd, all the men ſlaine, all the reſt led away as priſoners; and all for a fault, to which they were no wayes acceſſory.

And that, all this they did, with a kinde of contempt of *Iacob* their *father*, and his *authority*: never *acquainted him* with it, never *conſulted him* about it. He was bound not to come in their counſell: they were bound to *come to him* for his; who, if they had come, would have counſelled better.

The concluſion is: *Reaſon* they had none, nor *colour of reaſon*. Onely, it is ſaid *Birtſonam*, for their *will* and *pleaſure*, did they all this. A wretched pleaſure, to take delight in ſo wicked a deſigne.

ברצנם

The Root of theſe:
1 *Anger*.
2 *Furie*.
אף
עברה

To this, adde the root of all, ſet out in two words, [1] *Rage*, and [2] *Outrage*, or *Anger* and *fury*. That their *anger* ſhewed it ſelfe *cruell*; that their *fury* ſhewed it ſelfe *indurate*. It was not *Aph* onely, that is, *anger*; but *Gebrath*, which is paſt *anger*, gone beyond it; indeed, very *furie*. They did it *furiouſly*. And, that *furie* was *hard*, hard as *ſtone*; caſt off all compaſſion, without pitie or mercie ſpared none; Not the *poore people*, that made no fault; not the *women and children*, but made bootie of them: No, not the *walls*, but downe with them too. And (which is worſt of all the reſt) ſpared not GOD neither: did all theſe in the very *act of Religion*. If they had done it, when they were (yet) *Heathen men*, it had beene the leſſe: but now, in their being *circumciſed* to doe it, as they were comming on to be the people of GOD, and were within the *Covenant*, by *receiving* it alreadie: Now to doe it, inferreth well, *Curſed be the wrath*, yea, *thrice accurſed*, that *outrage*; for, the like was never heard. *Anger* (we know) is *furor brevis*: And, *ſi gravis, brevis*, being ſo vehement, it ſhould not be long by courſe of nature: But this was long too, continued; not to be ſatiſfied, but *implacable*; Nothing could appeaſe them, or turne them from their *outrage*, till they ſaw walls and all lye flat upon the ground. Here, wee looke backe. Their weapons (above) were *Chele*, which is (properly) *vaſa*, veſſells. So as, their paſſion was not powred out like water, and ſo let runne away, but it was kept or reſerved, as liquor in a *veſſell*; *barrelled* up, to be *broached*, when they ſaw cauſe. Without *reaſon*, in the beginning; without *appeaſing*, in the end. Such was the malice of theſe men: Such theirs of this day.

כלי

III.
The *Cenſure*.
1 A *Maledictus*, to the fact.
Deut. 27. 24, 25.

Now, ſuch rage, ſo outragious, juſtly deſerves a *Maledictus*: Such wrath, ſo qualified beyond all account, ſo *exorbitant*, ſo inſatiable. On ſuch *wrath*, *Iacob* layes his *Curſe*, curſeth them here. Which *Curſe* was (after) by GOD renewed in *Mount Ebal*: *Curſed be he that ſmiteth his neighbour ſecretly*; Againe, *Curſed be he, that lieth in wait, to ſhed innocent bloud*. The two laſt, and heavieſt curſes there, to which all *Iſrael* was to ſay *Amen*.

From *Iacob*.

While it was but in conſultation, *Iacob* cries, *Ne veniat*, Away with the *Counſell*, come not at it. But, when it comes into *act*, then he cries, *Maledictus*, *Curſed* be the *execution*; at no hand, be an Actour in that. Nay, not onely have no part in it your ſelves, but condemne them that have ſo, and hold them as people *accurſed*, even by *Iacobs* owne mouth.

Weigh a little this *Maledictus* of *Iacob*. *Maledictus* is a word, we would not heare from the *pooreſt* or *meaneſt body*, that is. But, there is much in the Party, who is (here) a *Patriarch*: and they *vertuous*, *holy*, and *grave perſons*. To be *curſed* of one of them is much: for, whom *they curſe*, GOD *curſeth alſo*. And, not onely a *Patriarch*, but a *Father*, to whom GOD hath given power to *bleſſe*, and to *curſe*; and whoſe curſe ever accompanieth a *father's*; eſpecially ſuch a *Father*, as is like *Iacob*. So that, this puts them under GODS curſe certainely.

Numb. 24. 9.

On his death-bed.

Weigh alſo the *circumſtance*, the *time*. For, this *time* was the time of *bleſſing*: Lying on their *death-beds*, men commonly give their laſt *bleſſings* to their children. So did *Iacob* to *Iuda* here, and ſo to the reſt. At this time (then) to do it, is ſomewhat yet more ſtrange, than at another; Nay, than at any other time. *Bleſſing-time* with others, is *curſing-time* with them. When he *bleſt* others, to curſe them, and that there, on his *death-bed!* For, the *curſe* of the death-bed is of all other the worſt: ſuch as are ſo curſed, ſome evill will come to them.

Yet ſomewhat to eaſe it. This *curſe* (if you marke it) is not on their *perſons:* their *nature,* as men, is not toucht; but onely by *reflexion* upon their *affection* of *anger.* And yet, not on that neither (For, there is good uſe of them alſo: for, one may be *angrie and ſin not:*) But, as it was *tranſcendent,* too much and too long; paſt the bounds of all *reaſon* and *moderation.* And this was their *puniſhment ſpirituall.* Epheſ.4.26.

Maledictus, that goes to the *fact:* *Diſpergam* to their *perſons;* which he denounceth, ſhall fall upon them. And, he doth not this by way of *Prophecie,* they *ſhall be divided and ſcattered:* but pronounced it by way of *ſentence.* Not, *it ſhall be done:* but he *will doe* it himſelfe. It ſhould be his owne act, and he would never leave it, till he ſee it put in execution. And, though it were not done in his time, yet it was as good as done; as certaine and ſure, as if, at that time, it had had the performance.

2 A *Diſpergam* to the *Perſons.*

You may referre *Dividam* to *Simeon,* and *diſpergam* to *Levi.* *Simeon* was *divided* into peeces: A peece, in *Iudah;* a peece, in *Dan;* a peece, in mount Seir of the *Amalekites.* *Levi* was *ſcattered* here and there, up and downe in every corner of the land. Or (if you will referre it to both;) they were *divided,* while *Iacob* continued a *familie:* they were *diſperſed,* when they after came to be a *ſtate.*

And (if you marke) the puniſhment is very proper, and well proportioned to the fault. The *fault* was a bad *union:* their *puniſhment* is a *juſt diviſion.* Their fault was *hand in hand,* they were too neere: their puniſhment is, they ſhall be ſet *farre enough aſunder,* for taking any ſuch *counſell* more. So, *whom the divell hath joyned,* GOD *puts in ſunder.* And, a righteous thing it is, it ſhould ſo be. For, *puniſhments* ſhould have in them the nature of a medicine: They, cure (ever) by contraries: *Heat,* by *cold; drought,* by *moiſture.* Even as this doth; an *evill joyning,* by a *juſt diſperſion.*

There was great wiſedome in this *puniſhment.* For, them that be evill, if we *deſtroy* them not, we muſt take order to weaken them: and to *ſeparate* them, is to weaken them. *Vnited force* is the ſtronger; *diſ-united,* the *weaker* ſtill. Vndoe the *faggot-bond,* and when the *ſtickes* be ſevered, you ſhall *ſticke by ſticke,* deale with them, and keepe them under. A *ſticke* will eaſily be broken; a *faggot* will not. So as, to *ſcatter* them, is to *weaken* them.

And ſo to be, is good for *Simeon* and *Levi* themſelves. It takes from them, *hability* to doe hurt: *pares* their *nailes, breakes* off their *hornes,* doth them good againſt their wills. For, if the worſt come to the worſt, they can hurt but ſingly or by one. And therefore we ſay; *Conſultum eſt malis, ut à ſociis dividantur:* they that are ill affected, it is good for them and their fellowes, to be *put aſunder.*

And, if it be good for them; certainely, for the other *Tribes,* much more: They ſhall all live the more quietly. For, if theſe two ſhould ſtill continue together, they might the ſooner, the more eaſily, againe in like ſort combine, and confederate themſelves together againſt the other *Tribes,* if they gave them but the leaſt occaſion. Now, they ſhall be ſo *ſcattered,* and ſet, where they ſhall do no great harme any more: as no more they did. And ſo, as it was good for them, ſo we ſay, *Conſultum eſt Reipublicæ ut dividantur ſocii ad malum;* Good for the *Common-wealth,* if any be that way given, to *remove* them either from other at leaſt. So, they the *weaker,* and the reſt the *ſafer.* But *ſcattering* will not alwaies ſerve: for, even *ſcattered,* ſome doe miſchiefe enough. And therefore, it is as good policie, to *coope* them up, if *ſcattering* they doe harme; as it is, to *ſcatter* them, if they prove the worſe for being together.

To ſpeake a little of the grievouſneſſe of the *puniſhment:* theſe degrees are in it. 1 Firſt, it concludes the *diſherſon* of them, the loſſe of having any lot at all of *inheritance* of their owne, as the reſt of the *Tribes* had. It *kills* not the men, but it *pulls downe* their *wall,* and layes them to the *Common,* wherein every man had as much right, as they. And ſure, *God* of His goodneſſe, not intending to proceed the way Himſelfe

The grievouſneſſe of the *puniſhment.* 1 *Diſ.inheriting.*

had ſet, that, having *ſhed mans bloud, by man ſhould their bloud be ſhed* (for ſo, they ſhould have beene rooted out cleane, and two *Tribes* had beene loſt in *Iſrael* :) The next was, to let them have no *inheritance*, entirely by themſelves, as had all the reſt. As the *Pſalmiſt* ſaith: *Slay them not, leſt my people forget, any ſuch thing was done*, but *ſcatter them abroad*, and ſo put them downe that way, as chaffe is either to be burnt, or the winde to ſcatter it, no man can tell whither.

Pſal. 59.11.

2 *Scattering.* Gen. 4.12.

A ſecond degree is, not onely to be *diſ-inherited*, but to be *ſcattered* : for, that was *Cains puniſhment*, divided and caſt out from GODS *preſence*, all his life long: To wander up and downe, he knew not whither. That was, for *bloud* too, the *bloud* of *Abel*. It is the *Iewes puniſhment* : (and that was for *bloud* too; the *bloud* of CHRIST;) that they are *ſcattered* all over the earth (as, to this very day they be;) and never could get together, to make an entire ſtate, no more than theſe did.

3 Even of their *poſterity.*

The third degree is; That all this did light upon their whole *poſteritie*, rather than upon their owne perſons. For, to have all, that came of them, ſo *diſperſed* abroad, was a more heavy hearing to them, than if it had light on themſelves: of that I make no queſtion. It is the courſe, *God* holdeth in His Law, to *viſit the ſinnes of the fathers upon the children*. But, this is yet heavier: for, there, it is but to *the third and fourth*, but this is to endure *throughout all generations*. The father, which is little moved with his owne loſſe, if it ſhall turne to the dammage of his *children*, it will move him the rather: As, this ever hath done, and ever ſhall.

Exod. 20.5.

4 And that, *upon record.*

And let this be the laſt: That *Iacobs Maledictus*, and his *Diſpergam*, doe remaine and ſtand thus of *Record*, and ſo ſhall ſtand to the worlds end. The *curſe* on their *heads*, a *blot* on their names, a *ſcattering* upon their ſeed and *poſteritie* for ever.

But, let me adde this: That, though it appeares, their nature was none of the beſt; they were no good natur'd men, as given to *bloud*, and ſo to be diſliked: yet was not their nature exempted from *grace* though, but *place* left for *grace*, and ſo, they to be releeved that way. For, it may well be thought, this ſo ſevere a cenſure, ſpecially at this time now inflicted, and by their owne *father*, being to goe out of the world; that it wrought upon theſe *two brethren*, and wrought in them deepe *contrition* of that their *outrage*. Wherewith *God* being appeaſed, turned their curſe into a *bleſſing*, *Pœnam diſperſionis in præmium Sacerdotii* (ſay the *Fathers*.) For, the *curſe*, which *Iacob* inflicted, *Moſes* reſerved; (not for their *diſperſing*, which came through their fathers fault:) *Scattered* they were, but *ſcattered* with *honour* : One having the Office of *Prieſthood*, and teaching men: the other, of *Scribes* and Schoolemaſters, training up their children all the Tribes over.

The *Application* of the Text.

Let us ſee now, if you can finde in theſe *men*, the men of this day; and, in this *fact*, theirs; and ſo for the *puniſhment* likewiſe. 1 *Two* they were, this day: So the number agrees. 2 And *brethren* they were, as neerly allyed. 3 And *weapons* they had both. 4 And made of the ſame metall (of *violence*) that theirs here. 5 *Counſell* they tooke, into which *Iacobs ſoule* would never have *come*. 6 And coloured it with falſe ſemblance (*Bemerma*) no leſſe than theſe: (One, of diſcovering of (I wote not what) *Secret* : the other, of not *being from the Sermon* in any wiſe: his *Sermon*, like their *circumciſion*.) 7 Did as much as in them lay, to *execute* their *counſell* : offered to *ſtrike*, offered to *binde*, *lay hands*, graſped, fell to the *ground*. 8 And, from the ſame root they came both, from *deſire of revenge*. Their *furie* no whit leſſe, no leſſe *cruell*, no leſſe *implacable*. Thus farre their likeneſſe holds.

But now, in two things, *diſlike* : 1. One, theſe in the Text had ſome cauſe: their Siſter was deflowred. Not the leaſt colour, here. Their ſiſter was *honoured*; themſelves dealt with but too well. No cauſe in the world, they. Diſlike, in this firſt.

בִּרְצֹנָם

2. And then, if you come to the iſſue, in that, diſlike too. It was not *interfecerunt* indeed (we thanke *God* for that, it was not:) Yet they did their good will (*Birtſonam*;) And, it was a judged caſe in *Perſia*, *Voluerunt* was enough.

But, when we come to the *Virum*, there (I am ſure) is great oddes. *Ours*, another manner of *Virum*, than theirs, and put *Hemor* and *Sichem* both together. Many a yeare after this, there were in that land *thirty one Kings*, whereof *Hemor* (at the moſt) had but one part: The leaſt of your three *Kingdomes*, is greater than all the *thirty one* put together. So, there holds no proportion in *Virum*.

Will ye ſee now the puniſhment: that *though hand* were *in hand*, they were *not unpuniſhed*. *Iacobs Legacie* came on ours too. Vnder *Iacobs* curſe they died, His *curſe* upon their *ſoules*, under which their ſoules lie, and ſo ſhall for evermore. And upon their *glorie* and honour; for, that is gone and loſt for ever, and, as their *ſoules*, ſo their *memorie accurſed*. And upon their *Tribe* or *Houſe*; for, that is *ſcattered* as *duſt* before the *winde*, and come to nought.

And one degree further, wherein ours were diſlike. *Simeon* and *Levi*, for all this lived out their time; *ſlew*, but were not *ſlaine*. But, here this day with theſe, inſtead of *Interfecerunt*, it was *Interfecti ſunt*. This *Simeon* and *Levi*, they lay both dead on the floore, with their *weapons* of *cruelty* in their *hands*, with their wicked *counſell* and purpoſe in their *hearts*. Which *hearts* of theirs, the *weapons* of *juſt defence* went through; and their *counſell* turned to their *confuſion*.

And now our *Benedictus Deus*, to God: Bleſſed be He for this *Maledictus* of *Iacob*, for the *Patriarch's curſe*, that light upon them and theirs. And yet our *Maledictus* too, to *them*, their *weapons*, their *counſell*, their *furie*, their *ſoules*, and their *memories*. And, *from ſuch bloud-thirſtie curſed men*, God *ever bleſſe You*.

Let me tell you this, for a farewell. *Iacob* doth here two things: [1] Delivers us a *Document*; [2] and denounceth *a dreadfull puniſhment*. His *Document* is, *Ne veniat anima mea*: His *puniſhment* is, *Maledictus* and *Diſſipabo*. And chooſe, they that will not ſay, *Ne veniat* with him, he will ſay, *Maledictus*, his curſe be upon them. But, as *Iacob* ſaid, ſo we to ſay all, all to ſay after him, *Ne veniat* both paſſive, and *active*. *Paſſive:* Never be their *counſell* taken about *Iacobs ſoule*; or his *ſoule*, that is to us, *Iacob*, even the *Feeder*, the *Paſtor*, and *Stone of Iſrael*; never come his *ſoule*, to be the *ſubject*, or *matter* treated of in any ſuch *counſell*. *Active:* and never let any true ſubjects *ſoule* come in any ſuch *counſell*; nor ever any good *Chriſtian* come in that *Church*, wherein ſuch *Counſell*, or Counſellors are harboured and maintained; or that hold any *doctrine* that favours any ſuch *conſultations*.

But if any will not thus ſay *Iacobs ne veniat*; we to be ſo bold as to ſay *Iacobs Maledictus*, to him, his *ſoule*, his ſeed, his *memorie* and all. Let all ſuch inherit the *curſe*, let it be their legacie. *Exurgat Deus & diſſipentur inimici, Let God ariſe, and theſe* Pſal. 68. 1, 2.
*His enemies be ſcattered; As the ſtubble before the winde, and as the ſmoke, let
them vaniſh and come to nothing.* Let their *lives* be for the *ſword*, their
names be *put out*; their *ſoules* for the *curſe*, their *houſes pull'd
downe* and *deſolate*. *So periſh all thine enemies* Iudg. 5. 31.
ô Lord, &c.

⁂

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SERMONS
OF THE
Gun-pouder-
TREASON,
PREACHED
VPON THE FIFTH OF
November.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT VVHITE-HALL, On the V. of *November*, *A. N. DOM.* MDCVI.

(⁂)

PSAL. CXVIII. Ver. XXIII, XXIV.

A DOMINO factum eſt iſtud, & eſt mirabile in oculis noſtris.

Hæc eſt Dies quam fecit Dominus; exultemus & lætemur in ea.

This is the Lords *doing, and it is marvellous in our eyes.*

This is the Day which the Lord *hath made; let us rejoyce and be glad in it.*

TO entitle this time to this Text, or to ſhew it pertinent to the preſent occaſion, will aſke no long proceſſe. This Day of ours, This *fift* of *November*, a day of GODS *making*; that which was done upon it, was the *Lords doing*. CHRISTS owne application (which is the beſt) may well be applied here: *This day, is this Scripture fulfilled in our eares.* For, if ever there were a *Deed* done, or a *Day* made by *God*, in our dayes; this *Day*, and the *Deed* of this *Day* was it: If ever He gave cauſe of *marvelling* (as, in the firſt;) of *rejoycing* (as in the *ſecond verſe*) to any Land; to us this day, He gave both: If ever *ſaved, proſpered, bleſſed* any; *this day*, He *ſaved, proſpered*, and (as we ſay) *fairely bleſſed* us. Luk.4.21.

The *day* (we all know) was meant to be the day of all our *deaths*; and we, and many were appointed, as *ſheepe* to the *ſlaughter*; nay worſe than ſo. There was a thing *doing* on it, if it had been done, we all had been undone. And, the very ſame day (we all know) the day, wherein that appointment was diſappointed by *God*, and we all ſaved, Verſe 17. that we might *not die but live, and declare the praiſe of the Lord*: the *Lord*, of whoſe *doing*, that *marvellous Deede* was; of whoſe *making*, this *joyfull Day* is, that wee celebrate.

Pſal. 111.5. This mercifull and gracious *Lord* (ſaith *David, Pſal.* 111.5.) *hath ſo done His marvellous Works, that they ought to be had, and kept in remembrance.* Of *keeping in remembrance*, many waies there bee: Among the reſt, this is one, of *making Dayes*; ſet ſolemne Daies to preſerve memorable Acts, that they be not eaten out, by them, but ever revived, with the returne of the Yeare, and kept ſtill freſh in continuall memorie. Exod. 12.3, &c. *God* Himſelfe taught us this way. In remembrance of the great *Deliverie* from the *deſtroying Angell*, He himſelfe ordained the day of the *Paſſe-over* yearely to be kept. The *Church*, by Him taught, tooke the ſame way. In remembrance of the diſappointing of Eſter 9.26. *Hamans bloudie lotts*, they likewiſe appointed the daies of *Purim*, yearely to be kept. The like memorable mercie did He vouchaſe us: The *Deſtroyer* paſſed over our dwellings, this day: It is our *Paſſe-over*. *Haman*, and his Fellowes had ſet the *dice* on us, and wee by this time had beene all in peeces: It is our *Purim* day.

Wee have therefore well done and upon good warrant, to tread in the ſame ſteps, and by law to provide, that this Day ſhould not die, nor the memoriall therof periſh, from our ſelves, or from our ſeed; but be conſecrated to perpetuall memorie, by a yearly acknowledgment to be made of it throughout all generations. In accompliſhment of which order, wee are all now here in the preſence of *God*, on this day, that He firſt, by His Act of *doing*, hath *made*; and we ſecondly, by our act of *decreeing*, have *made* before *Him*, His holy *Angels*, and men, to confeſſe this His goodneſſe, and our ſelves eternally bound to Him for it. And, being to confeſſe it, with what words of Scripture can wee better or fitter doe it, than thoſe wee have read out of this *Pſalme*? Sure, I could thinke of none fitter, but even thus to ſay, *A Domino factum, &c.*

The Diviſion. The treatie whereof may well be compriſed in three points: I. 1. The *Deed* or *doing*: II. 2. The *Day*, and III. 3. The *Dutie*. The *Deed*, in theſe: *This is the Lords, &c.* The *Day*, in theſe: *This is the day, &c.* The *Dutie*, in the reſt: *Let us, &c.* The other two reduced to the *Day*, which is the center of both. The *Doing* is the cauſe; The *Dutie* is the conſequent: from the *Day* groweth the *Dutie*.

To proceed orderly, we are to begin with the *Day*. For though (in place) it ſtand after the *Deed*; yet to us, it is firſt: our knowledge is *à poſteriori*. The effect ever firſt, where it is the ground of the reſt. Of the *Day* then firſt.

1 That ſuch *Daies* there be, and how they come to be ſuch. 2. Then of the *Doing*, that maketh them: wherein 1 that this of *Davids* was; and 2 that ours is no leſſe, rather more. 3. Then of the *Dutie*, how to doe it; by *rejoycing*, and *being glad*, for Ioh. 16.22. ſo, *gaudium erit plenum*, theſe two make it full: How to take order, that we may long and often doe it, by ſaying our *Hoſanna*, and *Benedictus*; for, *gaudium noſtrum nemo tollet à nobis*, thoſe will make, that *our joy no man ſhall take from us*.

I.

Of the Day: Such daies there be.

T*HIS is the Day: This?* Why, are not all daies *made* by Him? Is there any *daies* not made by Him? Why then ſay we, *This is the day the Lord hath made?* Divide the daies into *naturall* and *civill*; the *naturall*, ſome are *cleere* and ſome are *cloudie*; the *civill*, ſome are *luckie daies*, and ſome *diſmall*. Bee they faire or foule, glad or ſad; (as the Poet calleth him) the Great *Dieſpiter*, the *Father of daies* hath made them both. How ſay we then of ſome one *day*, above his fellow, *This is the Day, &c.*

No difference at all, in the *dayes*, or in the *moneths* themſelves: by nature, they are all one. No more in *November*, than another *moneth*: nor in the *fifth*, than in the *fifteenth*. All is, in GODS *making*. For as, in the Creation, we ſee, all are the *workes*; and yet, a plaine difference between them for all that, in the manner of making: Some made with יהי *Sit*, *Let there be light, a firmament, drie land*; Some, with *Faciamus* with more adoe, greater *forecaſt*, and framing, as *man*, that *maſter-p*[illegible] of His *works*, of whom therfore, in a different ſenſe, it may be ſaid: *This is the Creatur*[illegible] *which* GOD *hath made* (ſuppoſe, *after a more excellent manner.*) In the very ſame manner, it is, with daies; All are His *making*, all equall, in that; but, that letteth not, but He may beſtow a ſpeciall *Faciamus* upon ſome one day more than other; and ſo that day, by ſpeciall prerogative, ſaid *To be indeed a Day, that* GOD *hath made.* Gen.1.14. 26.

Now, for GODS *making*, it fareth with *daies* as it doth with *yeares*. Some *yeare* (ſaith the *Pſalme*) GOD *crowneth with His goodneſſe*, maketh it more ſeaſonable, healthfull, fruitfull, than other. And ſo for *dayes*; GOD leaveth a more ſenſible impreſſion of His favour, upon ſome one, more than many beſides, by *doing* upon it ſome *marvellous worke*. And, ſuch a day on which GOD vouchſafeth ſome ſpeciall *factum eſt*, ſome great and publike Benefit; notable for the time preſent, memorable for the time to come, in that caſe, of that *Day* (as if GOD had ſaid *Faciamus diem hunc*, ſhewed ſome worke-manſhip, done ſome ſpeciall coſt on it) it may with an *accent*, with an *emphaſis* bee ſaid, *This verily is a Day which* GOD *hath made*, in compariſon of which, the reſt are as if they were not; or at leaſt were not of *His making*. Pſal.65.11.

As for *blacke* and *diſmall dayes*, dayes of ſorrow and ſad accidents; they are and may be counted (ſaith *Iob*) for no *dayes*: *Nights* rather, as having the *ſhadow of death* upon them; or, if *dayes*, ſuch as his were, which *Sathan* had *marr'd*, than which GOD had *made*. And for common and ordinarie daies, wherein as there is no *harme*, ſo not any notable *good*, we rather ſay, they are *gone forth* from GOD, in the courſe of nature (as it were) with a *fiat*, than *made* by *Him*; ſpecially, with a *faciamus*. So, *evill dayes* no daies, or daies *marr'd*: and *common daies*, daies; but no *made* daies: Only thoſe *made*, that *crowned* with ſome extraordinary great *Favour*, and thereby get a dignitie, and exaltation above the reſt: exempted out of the ordinarie courſe of the *Calendar* with an *Hic eſt*. Such, in the *Law*, was the *Day* in the *Paſſe-over, made by* GOD, the head of the yeare. Such, in the *Goſpell*, of CHRISTS *Reſurrection, made* by GOD, *Dies Dominicus*; and to it, doe all the Fathers applie this verſe. And we had this day our *Paſſe-over*, and we had a *Reſurrection* or παραϐολῆ, as *Iſaac* had. But, I forbeare to goe further in the generall. By this that hath beene ſaid, wee may ſee, there bee daies of which it may be ſafely ſaid, *This is the day, &c.* and in what ſenſe, it may be ſaid. Such there bee then; that this of ours, one of them; that if it bee, we may ſo hold it, and doe the duties that pertaine to it. Iob.3.3.6. Exod.12.1. Heb.11.19.

II. *Davids day* was ſuch.

Davids day here, was one certainely, *dictante Spiritu*; and they, that are like it, to be holden for ſuch: ſo that, if ours be as this was, it is certainely *dies à Deo factus*. Now then (to take our rule from the former verſe) *Factum Domini facit diem Domini*. It is GODS *deed*, that maketh it GODS *day*: and, the greater the *Deed*, the more GODS *day*. There muſt be firſt, *Factum eſt*, ſome *doing*: and ſecondly, it muſt be *à Domino*, *He* the *doer*: and thirdly, that *ſomewhat* muſt be ſomewhat *marvellous*: and fourthly, not, in it ſelfe, ſo; but, *in our eyes*. Theſe foure goe to it; theſe foure make any day, a *day* of *Gods making*. Let us ſee then theſe foure: Firſt, in *Davids* here, and then in our owne; and if we finde them all, boldly pronounce, *This is the Day, &c.*

In it there was 1 A *factum eſt*, A *deliverance*.

First, the *factum eſt*, in *Davids*; what was *done*, ſet downe at large in the fore-part of the *Pſalme*. It was a *deliverance*: all the *Pſalme* runneth on nothing elſe. Every *deliverance* is from a *danger*; and, by the *danger*, we take meaſure of the *deliverance*. The greater that, the greater the *Deliverie* from it: and the greater the *Deliverie*, the greater the *Day*, and the more likely to be of GODS owne *manufacture*. His *danger* firſt: what ſhould have beene done. He was in a great diſtreſſe. Three ſeverall times, with great paſſion, he repeates it, that *his Enemies* 1 *came about him*; 2 *compaſſed him round*; 3 *compaſſed and kept him in on every ſide*: were, no ſwarme of *bees* ſo thicke: That they gave a terrible lift or *thruſt* at him, to overthrow him; and very neere it they were. And at laſt, as if he were newly crept out of his grave, out of the very jawes of death and deſpaire, he breakes forth and ſaith, *I was very neere my death*; neere it I was, but *non moriar, die I will not* now, for this time, *but live* a little longer *to declare the workes of the* LORD. This, was his *danger*: and, a ſhrewd one (it ſeemeth) it was. From this *danger*, he was *delivered*. This, the *factum eſt*.

From *danger*. Verſe 10, 11, 12. Verſe 13. Verſe 17.

2 *A Domino*: By GOD, not by *man*. Verſe 8, 9. Verſe 15, 16. Verſe 1, 2, 3, 4.

But, *man* might doe all this; and ſo it be *mans day*, for any thing is ſaid yet. Though it were *great*, it maketh it not *Gods*, unleſſe *God*, *God* (I ſay) and not *man*, but GOD Himſelfe were the Doer of it: and, if He the *Doer*, He denominates the *Day*. This then was not *any mans*, not any *Princes* doing, but GODS alone, His *might*, His *mercie*, that brought it to paſſe: Not any *arme of fleſh*, but GODS *might*; not of any *merit* of His, but of His owne *meere mercie*. This was *done* by His might: Thrice he tells us of it; *It was the right hand of the Lord, that brought this mightie thing to paſſe*. This was done by His *mercie*; His *ever-enduring mercie*: foure times he tells us, it was that, did it. With that he beginnes, and makes it the key of the *ſong*. Then, as we have *factum eſt*, ſo we have *A Domino*: The *Deed* and the *Doer* both.

3 *Et mirabile*, and Marvellous it was. * Zech. 4. 10. Pſal. 72. 18.

GODS *doings* are many, and not all of one ſize. The Prophet * *Zecharie* ſpeaketh of a *day* of *ſmall things*; and, even in thoſe ſmall, muſt we learne to ſee *God*, or we ſhall never ſee Him in greater. Yet, ſo dimme is our ſight, that unleſſe they be great, commonly we ſee Him not: nay, unleſſe it be great *Vſque ad miraculum*, ſo great, that *marvellous* withall, we count it not worth a *day*, nor worthy GOD: unleſſe it be ſuch. But, if it be ſuch, then it is GODS, *Qui facit mirabilia ſolus, Who onely workes great marvells*: then, man is ſhut out; and then, *God's* muſt the *Day* be. *A Domino factum, & mirabile*.

4 *In oculis noſtris*, even in our eyes. Exod. 8. 19.

And yet this is not enough. The truth is, all that GOD doth, all His *workes* are *wonderfull*: *Magna, ſed ideo parva quia uſitata. Great, wonders*, all: but, not *wonderfull*; ſeeme *ſmall* to us, becauſe they be *uſuall*: His *miracles* are no more *marvellous*, then His *ordinarie works*, but that, we ſee the one daily, and the other, not. Therefore he addeth [*In our eyes*] for a full period: His *doings*, all *marvellous* in themſelves; but, not marvellous, *in our eyes*, unleſſe they be rare, and the like not ſeene before: But then, they be; and then we ſay, *Digitus Dei eſt*; It is the *finger of* GOD; nay, the *right hand* *of God*, that *brought this mighty thing to paſſe*. Then we give the *day* for *Gods*, without more adoe. Now then, we have all that goeth to it: 1 A *Deliverance* wrought; 2 wrought, by *God*; 3 a *wonderfull deliverance*; 4 and that, even *in our eyes*. Theſe make *Davids day*, a *day* of *Gods making*.

Our Day was ſuch.

Theſe foure in *ours*.

Factum eſt: 1 A *deliverance* from a *danger*, *a greater danger*.

Will *theſe* be *found in ours*, and then ours ſhall bee ſo too? They will, all of them certainly; and that, in an higher degree; in a greater meaſure; match *Davids day*, and overmatch it in all. 1 We were *delivered*, and from a *danger*, that is cleere. How great? (for, that makes the odds.) Boldly I dare ſay, from a *greater* than *Davids*. Thus I ſhew it, and goe no further than the *Pſalme* it ſelfe.

1 *David* called upon GOD in his danger; he knew of it, therefore. We did not: we imagined no ſuch thing; but that, all had been ſafe, and we might have gone to the *Parliament*, as ſecure as ever. The *danger* never dreampt of, that is the *danger*.

2 His was, by *compaßing* and *hemming in*; that is *above ground*, and may be deſcried from a watch-tower. Ours was by *undermining*, digging deep *under ground*; that none could diſcerne.

3 One cannot bee *beſet*, but hee may have hope to breake through, at ſome part. But here, from this, no way, no meanes, no poſſibilitie of eſcaping. The *danger* not to be deſcried, not to be eſcaped, that is the danger.

Verſe 12.

4 His were a *ſwarme of bees* (he calleth them ſo:) they, *buzze* and make a *noiſe* when they come. Ours, a brood of *vipers*, *mordentes in ſilentio*; *ſtill*, not ſo much as a *hiſſe*, till the deadly *blow* had beene given.

Verſe 11. 13.

2 Sam 18.3.

2 Sam.20.24.

2 Sam. 23.

5 His was but of *himſelfe* alone; ſo he ſaith, *I was in trouble*, *They came about* me, *kept* me *in*, *thruſt ſore at* mee: But one perſon, *Davids* alone. Ours, of a farre greater extent; *David*, and his three Eſtates with him. Now though *David* himſelfe were valued by them at *ten thouſand* of themſelves (and not over-valued neither, for hee is worth more; And all Kings like him, no leſſe worth:) yet he and they too, muſt needs be more, than he alone. Not only *King David* had gone, but *Queene Eſther* too: and not only they, but *Salomon* the young *Prince*, and *Nathan* his *Brother*. Nor theſe were not all. The Scriptures recount, *David* had *Iehoſaphat* for his *Chancellor*, *Adoram* his *Treaſurer*, *Seraja* his *Secretarie*, *Sadoc* and *Abiathar*, and twenty two more, the chiefe of the *Prieſts*, *Admo* his *Iudge*, *Ioab* his *Generall*; all had gone: His *forty eight Worthies* or *Nobles*, all they too. The Principall of all the *Tribes* in the kingdome: All they too; and many more than theſe; no man knoweth how many. It is out of queſtion it had exceeded this of *Davids* here.

Verſe 6.

Apoc.9.3.

1 Cor.15.32.

Ioh.8.44.

Ioel 2.30.

Mar.9.29.

6 One more. His *danger* (he confeſſeth) was from *man*: He goeth no further, *I will not feare what* man *doth unto me*. This of ours was not: meerly mans, I denie it; it was the *Devill* himſelfe. The inſtruments (not as his, *a ſwarme of Bees*, but) a ſwarme of *Locuſts*, *out of the infernall pit*. Not *men*; No not *Heathen men*: Their *Stories*; nay, their *Tragedies* can ſhew none neere it. Their *Poëts* could never feigne any ſo *prodigiouſly impious*. Not men; No, not *ſavage wild men*: the *Hunnes*, the *Heruli*, the *Turcilingi*, noted for *inhumanitie*, never ſo inhumane: Even among thoſe barbarous people this fact would be accounted *barbarous*. How then? *Beaſts*: There were at *Epheſus*, *beaſts in ſhape of men*; and θηριότης, *brutiſhneſſe* is the worſt, *Philoſophie* could imagine of our *nature*. This is more than *bruitiſh*; What *Tiger*, though never ſo inraged, would nave made the like havock? Then, if the like, neither in the nature of *men*, nor *beaſts* to be found (it is ſo unnaturall;) we muſt not looke to paterne it upon earth, we muſt to *hell*; thence it was certainely, even from the *Devill*. He was a *murderer from the beginning*, and will be ſo to the ending. In every ſinne of bloud, he hath a *claw*; but all his *clawes*, in ſuch an one as this: wherein ſo much bloud, as would have made it raine *bloud*; ſo many baskets of *heads*, ſo many peeces of rent bodies caſt up and downe, and ſcattered all over the face of the earth. Never ſuch a day; all *Ioëls* ſignes of a *fearefull day*, *bloud*, and *fire* and the *vapour of ſmoke*. As hee is a *murtherer*; ſo wee ſee (in *Marke*) by his *renting* and *tearing* the poore *poſſeſſed child*,

Exod.1.16. he is *cruell*; and in this, all his cruelties ſhould have met together: *Pharaohs* and Matt.2.16. *Herods* killing *innocent* and *harmeleſſe children*; yet, they ſpared the *Mother*: *Eſaus* crueltie, ſmiting *mother*, *children* and all: *Nebuzaradans* not ſparing the *King*, nor his *Lords*: *Hamans* not ſparing *Heſter*, nor her *Ladies*: *Edoms crueltie* not ſparing Pſal.137.7. the *Sanctuarie* nor the walls, *downe* with them *to the ground*: His owne *ſmiting* the Iob 1.18, 19. *foure corners* and bringing downe the houſe upon the heads of *Iobs children*. Put to all the *cruelties*, in *Ieremies lamentations*, the not *honouring the faces of Nobles*, *Prieſts*, Iam.2.9, 10. *Iudges*; the making ſo many *widowes* and *orphans*; the voice in *Rama* of *Rachel* com- Ier.31.15. fortleſſe: Crueltie, more cruell to them, it ſpared and left behind, than to thoſe, it tooke away. It irketh me to ſtand repeating theſe: That ever age, or land, but that our age, and this land ſhould foſter or breed ſuch monſters!

That you may know it for that perfectly, conſider but the wickedneſſe of it, as it were in full oppoſition to GOD, and you muſt needs ſay, it could not be His doing: Gen.18.23. 25. GOD *forbid* (ſaith *Abraham*) *thou ſhouldeſt deſtroy the righteous with the wicked. Kill* Exod.22.6. *not dam and young ones both* (ſaith *Moſes* in the Law.) *You ſhall not touch mine An-* Pſal.105.15. *nointed* (ſaith GOD in the *Pſalmes*.) *You ſhall not pull up the good corne, rather let the* Matt.13.29. *tares ſtand* (ſaith CHRIST in the *Goſpell*.) *You ſhall not doe evill, that good may come* Rom.3.8. *of it* (ſaith *Paul* in his *Epiſtles*.) But here is *Satan* flat contrary, in deſpite of *Law*, *Prophets*, *Pſalme*, *Epiſtle* and *Goſpell*: *Hoc eſt Chriſtum cum Paulo conculcare*, to throw downe *Abraham*, and *Moſes*, and *David*, and *Paul*, and CHRIST, and GOD and all, and trample upon them all.

Dan.9.27. One more yet: that this *abomination of deſolation*, (ſo calleth *Daniel*; ſo calleth our Matt.24.15. *Saviour*, the uttermoſt extremitie of all that bad is: ſo may we this truly:) that this *abomination of deſolation* tooke up his *ſtanding*, in the *holy place*.

1 An *abominatian*: ſo it is; abhorred of all fleſh, hated and deteſted of all, that, but heare it named; yea, they themſelves ſay, they ſhould have abhorred it, if it had taken effect: It is an *abomination*.

2 Every *abomination* doth not forthwith make *deſolate*. This had. If ever a *deſolate kingdome* upon earth, ſuch had this been, after that terrible *blow*. Neither *root* nor *branch left*, all ſwept away: *Strangers* called in; *murtherers* exalted; the very *diſſolution* and *deſolation* of all enſued.

3 But this, that this ſo *abominable and deſolatorie* a plot, ſtood in the *holy place*, this is the pitch of all. For, there it ſtood, and thence it came abroad. Vndertaken with an *holy oath*; bound with the *holy Sacrament* (that muſt needs be in a *holy place*;) warranted for a *holy act*, tending to the advancement of a *holy Religion*, and by *holy perſons* called by a moſt *holy Name*, the *name* of IESVS. That theſe *holy religious perſons*, even the *chiefe* of all *religious perſons* (the *Ieſuites*) gave not onely *abſolution*, but *reſolution*, that all this was well done; that it was by them *juſtified* as lawfull, *ſanctified* as meritorious, and ſhould have beene *glorified* (but it wants *glorifying*, becauſe the event fayled, that is the griefe; if it had not, *glorified*) long yer this, and *canonized*, as a very good and holy act, and we had had orations out of the *Conclave* in commendation of it. (Now I think, wee ſhall heare no more of it.) Theſe good *Fathers* they were *Davids bees* here, came hither, onely to bring us *honie*, *right honie* they; not to *ſting* Verſe 22. any bodie: or (as in the XXII. verſe) they (as *builders*) came into the land, only for *edification*; not to *pull downe*, or to deſtroy any thing. We ſee their practice, they begunne with *rejecting* this *Stone*, as one that *favoured Heretikes* at leaſt, and therefore excommunicate, and therefore depoſed, and therefore expoſed, to any that could handle a *ſpade* well, to make a *mine* to blow him up; *Him*, and all his *Eſtates* with him to attend him: (The *corner ſtone* being gone, the *walls* muſt needs follow.) But then, this *ſhrining* it (ſuch an *abomination*) ſetting it in the *holy place*, ſo ougly and odious; making ſuch a treaſon as this a *religious*, *miſſall*, *ſacramentall treaſon*; hallowing it with *oriſon*, *oath*, and *Euchariſt*; this paſſeth all the reſt. I ſay no more, but as our *Saviour* concludeth, when you ſee ſuch an *abomination* ſo *ſtanding*, *qui legit intelligat*; nay, *qui videt*. GOD ſent them, that (not *reade* of it, but) *ſee* it, and had like to have ſmelt of Matt 24.15. it, to learne that, they ſhould, by it: and ſo I leave it.

Tell me now, if this were not *His doing*, and if it ſhould not have beene a Day of His *making*, the *Devills* owne making?

This ſhould have been done; this, the *danger*: what was done? This, the *factum fuiſſet*; what the *factum eſt*? All theſe were undone, and *blowen over*; all the undermining diſappointed; all this murder, and crueltie, and deſolation defeated. The *mine* is diſcovered, *the ſnare is broken, and we are delivered*. All theſe, the *King, Queene, Prince, Nobles, Biſhops, Iudges*, both Houſes *alive*, all: not a *haire of any of their heads periſhed*; nor ſo much as the *ſmell of fire on any their garments*. Dan.3.27. *Give thanks ô Iſraël, unto the Lord thy God in the congregation, from the bottome of the heart; here is little Benjamin, thy Ruler, the Princes of Iuda, &c.* Pſal.68.26, 27, 28, &c. that they are here and we ſee them here, and that the *Stone* theſe *Builders* refuſed, is ſtill the *Head-ſtone of the corner*. That, ſhould have been done; this, was done: and we all, that are here this day, are witneſſes of it; Witneſſes above all exception of this *factum eſt*.

2 *A Domino.* But by whom, whoſe *doing*? Truly, not mans doing this; it was the *Lords*. *A Dæmone factum eſt illud*, or *fictum eſt illud*. It was the *Devils doing*, or *deviſing* (the *plot*.) *A Domino factum eſt hoc*, This was *Gods doing* (the *deliverance*.) The *blow* was the *Devils*: The *ward* was *Gods*. Not *man*, but the *Devill*, deviſed it: Not *man*, but *God* defeated it. He that *ſate in heaven* all this while, and from thence looked down and ſaw all this doing of the *Devill* and his *limmes*, in that mercie of His, which is *over all his workes*, to ſave the effuſion of ſo much bloud, to preſerve the ſoules of ſo many innocents, to keep this Land from ſo foule a confuſion, to ſhew ſtill ſome token, ſome *ſenſible token upon us for good, that they which hate us may ſee it, and be aſhamed*; Pſal.86.17 but eſpecially, that that, was ſo lately united, might not ſo ſoon be diſſolved; He took the matter into his owne hand. And, if ever *God* ſhewed, that he had *a hooke in the Leviathans noſe*; that the *Devill* can goe no further than his *chaine*: if ever, that there is in *Him* more power to *helpe*, than in *Sathan* to *hurt*; in this, He did it. And, as the *Devils clawes* to bee ſeene in the former; ſo *Gods right hand*, in this mightie thing (Hee brought to paſſe) and all the *fingers* of it.

1 To ſhew it was *He*. *He held His peace* and *kept ſilence*, ſate ſtill, and let it goe on, till it came neere, even to the verie period, to the day of the *lot*; ſo neere, that we may truly ſay (with *King David*) *as the Lord liveth, Vno tantum gradu, nos morſque dividimur*, 1 Sam.20.3. there was but a *ſtep* betweene death and us. We were upon the point of going to the *hill*, all was prepared, the *traine*, the *match*, the *fire*, *wood* and all, Gen.22.7. and we readie to be the *ſacrifice*, and even then and there, *In monte providebat Dominus, God provided* Verſe 8. for our ſafetie, even in that very place, where we ſhould have been the *burnt offering*; from heaven, *ſtayed the blow*. It was *the Lords doing*.

2 When treacherie *hath his courſe like water*, and creepes along like a *ſnaile* (it is Pſal.58.8. the *fiftie eight Pſalme*) then, to make it *like the untimely birth of a woman*, never to ſee the ſunne (not, as in this, *arſerunt ſicut ignis in ſpinis*, was but *a blaze, as in a buſh of thornes*: Verſe 9. (nay, if it come ſo farre, it had gone wrong with us:) but, as in that, *priuſquam intelligerunt ſpinæ*, or ever the *thornes* gat *heate* or the *powder* fire;) then, ſaith he there, *Dicit homo, Vtique eſt Deus*, Men ſhall ſay, verily there is a *God*, and this was Verſe 11. His *doing*.

3 And not only, that is was bewrayed, but that Hee made them the bewrayers of Eccleſ.10.20 it themſelves; and even according to the place (*Eccl. 10.*) made *things with feathers* to diſcloſe it: When (as in *Pſalme 64.*) *their owne tongues* (or, which is all one, Pſal.64.8. *their owne pennes*) make *them to fall*: all that conſider it, ſhall beamazed; and then all men ſhall ſay, *This hath God done; for they ſhall perceive it plaine, it is His workes*. They ſhall be charged in *confeſſion*, they ſhall *ſweare*, they ſhall take the *Sacrament* not to doe it; and yet, contrarie to all this, it ſhall come out by themſelves. Was not this *Gods doing*.

4 Yet further, to ſhew it was ſo: This which was written, was ſo written, as divers of profound wiſedome, knew not what to make of it. But then commeth *God* againe (*God* moſt certainly) and (as in the *Pro.16.10.*) puts קסם, a very *divination*, a very Pro.16.10.

Gen.41.38.

oracle in the Kings lippes, and his mouth miſſed not the matter; made him, as *Ioſeph* the revealer of Secrets, to read the riddle: giving him wiſedome to make both explication, what they would doe; and application, where it was they would doe it. This was GOD certainely. This, *Pharaoh* would ſay, none could, unleſſe he were *filled with the ſpirit of the holy* GOD. It was *A Domino factum.*

Pſal.109.27.
29.
Pſal.21.13.

5 Laſtly, as that, when it was come forth they were not reclaimed; not then, when they ſaw, the hand of GOD was gone out againſt them, and that it was even GOD, *they ſtarve withall:* no but even then, from hidden treacherie, fell to open rebellion, and even periſhed in it (if *God* ſhewed not a *miracle* of His *mercie* on them) periſhed there, and periſhed eternally: as this I ſay did (that it was *factum à Dæmone,* who never left them, till he had brought them thither:) So, that (before they came thither) GOD caſt their owne *powder* in their faces, *powdred* them, and disfigured them with it; and that their quarters ſtand now in peeces, as they meant, ours ſhould: It is the caſe of the CIX. *Pſalme, And hereby ſhall they know, that it is Thy hand, and that Thou Lord haſt done it,* How? in that, they are thus *clothed with their owne ſhame,* and even *covered with their owne confuſion,* that they *fall,* as faſt as they *riſe;* are ſtill *confounded,* and ſtill *thy ſervants rejoyce.* Theſe five (as prints) ſhew, it was *Gods hand:* It was the *Lord,* that made the *Day;* it was the *Day,* that the *Lord made. Be thou exalted Lord in thine owne ſtrength:* It was thy *right hand,* that brought this mightie thing to paſſe.

3 *Et eſt mirabile.*
Deu.4.32.
Ier.2.10.
Luke 5.26.
Mar.2.12.
Matt.9.33.
Ier.32.22.

This will not ſerve the turne. His *doing* makes it not the *Day;* His *doing* a *miracle,* that makes it: and, that it is too. I take no thought, to prove this point: by the *Law,* the *Prophets,* the *Goſpell.* To put them to it; *Moſes: Enquire now of the daies that are paſt, that were before us, ſince the day that God created man upon earth, and aske from one end of heaven to the other, if there came to paſſe ſuch a thing as this, whether any ſuch like thing hath beene heard;* and, if we cannot ſuit it, or ſet ſuch another by it, we muſt needs yeeld it, for one. By the *Prophets: Goe to the Iſles and behold, ſend to Kedar and take diligent heed, and ſee, if you can poſſibly* finde the like: if not, confeſſe it for *marvellous. Come hither* (ſaith *David*) and *behold, how marvellous God is!* and what is that? that ſuch, as are *rebellious,* are not able to *exalt themſelves:* We need not goe ſo farre, wee have it here to ſee; Wee may ſay to him, *Come hither.* By the *Goſpell:* for ſo doe they (there) acknowledge our *Saviours* for miracles: *Sure, we have ſeene ſtrange things to day:* We never *ſaw it on this faſhion:* The *like was never ſeene in Iſraël,* therefore *marvellous* certainely. It is now no *miracle,* no *ſtrange thing,* to have a *King* delivered: every other yeare, we ſee it, and therfore wonder not at it. But, to ſee *King, Queene,* their *ſeed,* all their *Eſtates* delivered, that is *mirabile,* that is a *new thing created on the earth.* I conclude: as, that was the *Devills doing,* and was *monſtrous in our eyes;* ſo this is *Gods doing,* and it is *marvellous in our eyes.* And againe, upon all theſe marks, that, as this was a *day,* the *Devill would* have *marred;* ſo, this is a *day,* that the *Lord made.*

4 *In oculis noſtris,* in our eyes
Pſal.126.2.

Marvellous then it is: yet, hath it not (as we ſay) his *full Chriſtendome;* unleſſe it be ſo *in our eyes.* For the time, it was; and that (of the *Pſalme*) fitts us well, *When God* (ſaith he) *turned away the captivitie* (ſay we, *the deſtruction*) *of His people, then were we like to them that dreame.* No man, but ſtood in a maze, as if he knew not well, whether he ſaw it *making,* or *dreamt* of it, it was ſo ſtrange.

In the *eyes* of others.
Pſal.126.2.
Verſe 3.

And let mee goe further. Not, *in ours* onely; for (ſure I am) that which followeth there, is true *(Then ſaid they, inter Gentes)* of other *nations;* The *Lord hath done great things for them:* and we are too blame, if we anſwer them not, with the *Echo* there following, *Yea indeed, the Lord hath done great things for us; for which wee have cauſe to rejoyce.* If ſtrangers thinke it ſtrange, and ſay, and write, *A ſeculo inauditum,* The like was never heard before: if it were *marvellous in their eyes,* it were very *marvellous,* it ſhould not be ſo, *in our eyes* too.

Of the very *Actors.*

I adde, they that were the *Actors* of it, *in their eyes,* it is ſo; and that of the *Apoſtle*

Acts 13.41.

ſtle may fitly be applied to them. *Behold, ye Deſpiſers, and wonder, and vaniſh, for God hath wrought a Worke in your dayes, a Worke which you your ſelves that were the doers, ſhall ſcarce beleeve, when it ſhall be told:* that even aſtoniſhed themſelves, to ſee it goe forward ſo long, and ſo ſuddenly caſt downe. Nay, I goe further, to make it a *miracle* conſummate. I doubt not, but it was ſtrange newes, even in *Hell* it ſelfe, inſomuch as even that place had never hatched the like monſter before. You ſee the welcome they in *Hell* gave him of *Aſſur* (*Eſay* XIIII.) *What art thou come, that makeſt the earth to tremble, and doeſt ſhake whole kingdomes?* And yet it is well knowne, all his *ſhaking* was but in a *metaphore:* He never made it *ſhake actually*, as theſe would have done: and therefore, this of greater admiration, and (I doubt not, but) more *wonderfull* in *their eyes:* And *ours* are very dimme, if in all other it be, and be not ſo in *ours*.

Eſay 14.16.

III.
The *Duty*.

Then, if ſuch *dayes* there be, if this of ours be one of them, if the fore-part of the verſe doe, then muſt the latter alſo belong to us: If this, the *day, the Lord hath made*; then, this, the *day*, wherein we to *rejoyce:* When *He makes*, we to *make*; and our *rejoycing* in it, is our *making* of it.

To *rejoyce*, no hard requeſt, nor heavie yoke, let it not be grievous to us. We love to doe it, we ſeeke all meanes to doe it in all caſes elſe: then to aſſay to doe it here, This (ſure) the *Prophet* would not require, nor make it the office of the *day*, but that upon ſuch dayes, *God* Himſelfe calls us to *joy*.

And even as, when *God* calleth us to mourning, by *blacke dayes*, of famine or warre, or the like; then to fall to *feaſting* or revelling, is that that highly diſpleaſeth *God:* ſo, when *God*, by *good dayes*, calleth us to *joy*; then to droope, and not to accommodate our ſelves to ſeaſons of His ſending, is that which pleaſes Him never a whit.

Nehem. 8.9, 10.
Num. 10.10.
Deut. 16.11.

What? (ſaith *Nehemias*, upon ſuch a bleſſed day as this) *Droope you to day? Nolite*, at no hand to doe it, *Dies enim feſtus eſt*, it is a *feſtivall day:* What then? why it is eſſentiall, it is of the very nature of every *Feaſt* (ſaith *God* in His law) *omnino gaudere*, by any meanes, in any wiſe, therein to rejoyce. And *Nehemias* promiſe is to incourage us, that if the *ſtrength of the Lord* be our *joy*, the very joy of the *Lord* ſhall be our *ſtrength*.

2 Sam. 1.20.

To conclude: Sure I am, that if the *plot* had prevailed, it would have beene an high Feaſt in *Gath*, and a day of *Iubilee in Aſcalon*; *The daughters of the uncircumciſed would have made it a day in triumph.* Let us not be behinde them then, but ſhew as much *joy*, for our *ſaving*, as they would certainely have done, for our *periſhing*.

Exultemus and *Lætemur* both.

Exultemus & lætemur. *God* loveth our *joy* ſhould be full; it is not full, except we have both theſe, the *bodie* (as it were) and the *ſoule* of *joy:* the *joy outward* of the *bodie*, and *gladneſſe inward* of the *ſoule*. (So much doe the two words ſignifie, in all the three tongues.) Both He will have: for, if one be wanting, it is but *ſemiplenum*, halfe full.

Exultemus: the outward joy.

And he beginneth with *Exultemus*, the outward: Not, to our ſelves within, which we call *gaudere in ſinu, Ioy of the boſome*; but ſuch, ſo exuberant, as the ſtreames of it may overflow, and the beames of it ſhine and ſhew forth, in an *outward* ſenſible *exultation*. It is a *day:* ſo would He have us *rejoyce*, that, as by *day light*, it might be ſeene in our face, habit, and geſture: *Seene*, and *heard* both: Therefore hee ſaith (at the XV. *Ver.*) *the voice of joy is in the dwellings of the righteous.* And *in the dwelling* it doth well: But yet, that would not ſerve his turne; but, *open me* (ſaith he at the XIX. Verſe.) *the gates of righteouſneſſe*, that is, the *Church-doore* (his *houſe* would not hold him) *thither will I goe in*, and *there*, in *the Congregation, in the great Congregation, give thankes to the Lord:* And that ſo *great a congregation*, that it may *conſtituere diem ſolennem in condenſis uſque ad Cornua altaris*, that they may ſtand ſo thicke in the *Church*, as fill it from the entrie of the doore, to the very edge of the *Altar*. This ſame *joy*, that is neither ſeene nor heard, there is ſome *levin* of *malignitie* in it; he cannot skill of it. He will have it *ſeene* in the *countenance*, *heard* in the *voice*; not onely

Verſe 15.
Verſe 19.

preaching, but *ſinging* forth His *praiſe*. And that, not with *voices* alone, but with *in-
ſtruments*, and not *inſtruments* of the *Queer* alone, but inſtruments of the *ſteeple* too,
bells and all, that ſo it may bee *Hoſanna in altiſsimis*, in the very *higheſt key* we have.
This for *exultemus*.

Lætemur, the inward joy. But, many a cloſe *Hypocrite* may doe all this, and many a counterfeit *Shemei*
and *Sheba* did all this, to *David*; got them a *fleering forced countenance*, taken-on
joy: And therefore the other; that *God* will have his joy, not be the joy of the coun-
tenance alone, a cleere face, and a cloudie overcaſt heart; hee will have the *gladneſſe*
Pſal. 16. 9. of the *heart* too, of the inner man: *Cor meum & caro mea*; the *heart*, as well as the *fleſh*,
to be joyfull. The *joy* of the *ſoule*, is the *ſoule* of *joy*: not a *bodie* without a *ſoule*, which
is but a *carcaſſe*. *Strange children may* (and will) *diſſemble with me* (ſaith the Pſalme
Pſal. 18. 44. XVIII. XLIV.) *diſſemble* a *gladneſ*, for feare of being noted; and yet within, in *heart*,
you wot what. But, *God* calleth for His *de fontibus Iſraël*, which we read, *from the*
Pſal. 68. 26. *ground of the heart*. That is (indeed) the true fountaine of joy, that our *lips may be*
Pſal. 71. 21. *faine, when we ſing unto Him, and ſo may our ſoule, which He hath delivered*. Nay, Hee
delivered both: and therefore, both the *bodie* to rejoyce, and the *ſoule* to be *glad*. This
doth *Lætemur* adde, to *exultemus*.

How to *order* our *joy*. If then we be agreed, that we will do both, I come to the laſt, how to *order our joy*,
that it may pleaſe Him, for whom it is undertaken. It is not every *joy*, that He liketh.
Hoſ. 7. 5. Merrie they were, and joyfull (they ſought) that kept their Kings day (*Hoſ*. VII.)
Mal. 2. 3. by taking in *boule* after *boule*, till they were ſick againe. So they that *Malachi* ſpeaks of,
there came nothing of their *feaſts*, but *dung* (beare with it, it is the *Holy Ghoſt* his owne
terme) that is, all in the *belly*, and *belly-cheere*. So they, that ſate *downe to eate and drink,*
Exod. 32. 6. *and roſe up to play*, and there was all; that is the *Calves feaſt*: a *Calfe* can do as much.
1 Cor. 10. 5. *But with none of theſe was God pleaſed*: and as good no *joy*, as not to the purpoſe; as not
to pleaſe *Him*.

That it may bee to the purpoſe, that *God* may take pleaſure in it, it muſt beginne
Verſe 9. at *Hoſanna*, at *Aperite mihi portas Iuſtitiæ*, at the *Temple-doore*; there muſt it goe in, it
muſt *bleſſe*, and be *bleſſed* in the *houſe of the Lord*. *I will* firſt *make joyfull in my houſe of*
Eſay 56. 7. *prayer (it is God by Eſay:)* the ſtreame of our *joy*, muſt come from the ſpring-head of
Religion.

Well then, to the *Church* we are come: ſo farre onward. When we are there,
what is to be done? Somewhat we muſt ſay, we muſt not ſtand mute. There to ſtand
Verſe 25. ſtill, that, the *Prophet* cannot skill of. That then, we may (there) ſay ſomething, he here
frames, he here endites us a verſicle, which after grew into ſuch requeſt, as no *Feaſt*
ever without it, without an *Hoſanna*: it grew ſo familiar, as the very *children* were per-
Matt. 21. 9. fect in it. The ſumme and ſubſtance whereof (briefly) is no more, but (which we all
deſire) that *God* would ſtill *ſave*, ſtill *proſper*, ſtill *bleſſe* him, that in His name, is come
unto us (that is) *King David* himſelfe, whom all in the Houſe, and all of the Houſe of
the *Lord* bleſſe in His name.

And to very good purpoſe doth he this: for, *joy* hath no fault, but that it is too
ſhort, it will not laſt, it will be taken from us too ſoone. It is ever a *barre*, in all *joy*, *tolle-
tur à vobis*; ſubject to the *worme*, that *Iona's* gourd was. It ſtandeth us therefore in
hand; to begin with *Hoſanna*, ſo to *joy*, as that we may long joy to pray for the con-
tinuance, that it bee not taken from us: ever remembring, the true temper of *joy*,
Pſal. 2. 11. is (*exultate in tremore*) not without the mixture of ſome *feare*. For, this day, we ſee
Pro. 27. 1. what it is, a *joyfull day*: *we know not* (ſaith *Salomon*) *what the next day will bee*: and if
not what the *next day*, what the *next yeare* much leſſe. What will come, wee know
not; what our ſins call for to come, that we know; even that *God* ſhould call to judge-
ment, if not by *fire*, by ſomewhat elſe. If it be but for this, it concernes us neerly, to
ſay our *Hoſanna*, that the next yeare be as this. It is our wiſedome therefore, to make
the meanes, for the continuance of it, that *God would ſtill ſtabliſh the good worke,*
Hee this day wrought in us; ſtill bleſſe us, with the continuance of the ſame *bleſ-
ſings*.

And this that we may doe, not faintly but cheerefully with the *lifting* up of our *ſoules* therefore, as farre as art or ſpirit can doe it, he hath quickned his *Hoſanna,* that he may put *ſpirit* and life in us, to follow him in it, with all fervor of affection: foure times, twice with *Anna,* and twice with *Na*; either of them before, and after; but Verſe 25. eight words, and foure of them *interjections*: all to make it paſſionate; and that ſo, as (in the originall) nothing can be deviſed more forcible; and ſo, as it is hard, in any other tongue, to expreſſe it; which made the *Evangeliſt* let it alone, and retaine the *Hebrew* word ſtill. But, this, as neere as I can, it ſoundeth: *Now good Lord ſave us yet ſtill, now good Lord proſper us yet ſtill.* Be to us, as laſt yeare, ſo, this, and all the yeares to come, IESVS *a Saviour, yeſterday and to day and the ſame for ever.*

And three things doth he thus earneſtly pray for, and teacheth us to doe the like. 1 To *ſave,* 2 *proſper,* 3 and *bleſſe.*

1 To *ſave*: that ſhould be firſt with us; it is commonly laſt: We have leaſt ſenſe of our *ſoules*. To *ſave* us, with the *true ſaving health*; (it is a word whereof our *Saviour* IESVS hath His name) it importeth the ſalvation of the *ſoule*; properly to that it belongeth, and hath joyned to it *Hoſanna* in the *Goſpell* (*Hoſanna in excelſis*) to ſhew, it is Matt.21.9. an high and heavenly ſalvation.

2 Then, to *proſper*. If He but grant us the former alone, to have our *ſoules* ſaved, though without proſperitie, though with the daies of adverſitie, it is *ſors Sanctorum,* the lot of many a *Saint* of His, of farre more worth than we: Even ſo, we are bound, to thanke Him, if, even ſo, we may be but *ſaved*. But, if He adde alſo *proſperitie* of the outward, to the *ſaving* of the inward man, that not ſo much *as a leafe of us ſhall wither,* Pſal.1.3. *but looke what we doe ſhall proſper*; and that, whatſoever men of evill counſells do, ſhall not proſper againſt us; if He not only vouchſafe us *Hoſanna in excelſis,* but *Hoſanna de profundis* too, from *deep cellars, deep vaults,* thoſe that dig deep to undermine our proſperitie; If He adde the *ſhadow of His wings,* to ſhelter us from perills, to the *light of His countenance,* to *ſave* us from our *ſinnes,* then have we great cauſe to rejoyce yet more: and, both with *exultemus* from without, and *lætemur* from within, to magnifie His *mercie,* and to ſay with the *Prophet, Prayſed be the Lord, that* (not onely *taketh care* for the *ſafetie,* but) *taketh pleaſure in the proſperitie of His ſervants.*

3 Laſtly, becauſe both theſe, the one and the other; our future *ſalvation,* by the continuance of His *Religion* and *truth* among us, and our preſent *proſperitie* (like two walls) meet upon *the Head-ſtone of the corner*; depend both, firſt, *upon the name of the Lord,* and next upon him, that *in His name,* and with *His name,* is *come* unto us (that is) the *King*: (So, do both the *Evangeliſts, Saint Luke* and *Saint Iohn* ſupply; and, where Luk.19.38. we read, *Bleſſed be he,* there they read *Bleſſed be the King that commeth*:) ſo that nei- Ioh.12 15 ther of them ſure, unleſſe *hee* be ſafe; that *He* would bleſſe him, and make him beſt, that, in His bleſſed Name, is come amongſt us. The building will be as *mount Sion,* ſo Pſal.125.1. the corner ſtone be *faſt*; ſo the two walls, that meet, never fall aſunder. If otherwiſe: but, I will not ſo much as put the caſe; but as we pray, ſo truſt, it *ſhall never be removed but ſtand faſt for ever.*

This then wee all wiſh that are now in the *Houſe of the Lord,* and *wee that are of the Houſe of the Lord,* do now and ever, in the Temple and out of it, morning and evening, night and day, wiſh and pray both, that He would continue forth His goodneſſe, and bleſſe with length of dayes, with ſtrength of health, with increaſe of all honour, and happineſſe, with terror in the eyes of his enemies, with grace in the eyes of his Subjects, with whatſoever *David,* or *Salomon* or any *King,* that ever was happie, was bleſſed with; Him, that in the *Name of the Lord* is come to us, and hath now theſe foure yeares ſtayd with us, that he may be bleſſed, in that Name, wherein he is come, and by the *Lord,* in whoſe Name he is come, many and many yeares yet to come.

And, when we have put this *incenſe* in our phialls, and bound *this ſacrifice with cords, to the altar* faſt, we bleſſe you and diſmiſſe you, to eat your *bread* with *joy,* and to drink your *wine* with a *cheerefull heart*: for, GOD accepteth your worke; your *joy* ſhall pleaſe Him: this *Hoſanna* ſhall ſanctifie all the *joy,* ſhall follow it.

To end then. This *Day*, which the *Lord* hath thus *made* ſo *marvellouſly*; ſo *marvellouſly* and *mercifully*; let us rejoyce in the *Maker*, for the making of it, by His doing on it that deed, that is ſo *marvellous in our eyes*, in all *eyes*; returning to the beginning of the *Pſalme*, and ſaying with the *Prophet*: *O give thankes to the Lord for hee is gracius, &c. Let Iſraël, let the houſe of Aaron, yea, let all that feare the Lord, confeſſe that His mercie endureth for ever.* Verſe 1, 2, 3, 4.

Pſal. 136. 4. *Who onely doth great wonders.* 23. *Who remembred us when wee were in danger.*
24. *And hath delivered us from our enemies, with a mighty hand and ſtretched out arme. And, as for them, hath turned their device upon their owne head.* 12. *And hath made this day, to us, a day of joy and gladneſſe.*

To this GOD of GODS, the LORD of heaven,
glorious in holineſſe, fearefull in power,
doing wonders, be, &c.

(***)

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVHITE-HALL, on the V. of *November* *A. D.* MDCVII.

PSAL. CXXVI.

In convertendo DOMINUS captivitatem SION, *&c.*

VER. 1. *When the* LORD *brought againe the Captivitie of* Sion, *we were like them that dreame.*

2 *Then was our mouth filled with laughter and our tongue with joy: Then ſaid they among the Heathen, The* LORD *hath done great things for them.*

3 *The* LORD *hath done great things for us, whereof we rejoyce.*

4 *O* LORD, *bring againe our Captivitie, as the Rivers in the* South.

THE word *Captivitie* is enough to give us light, when and why this *Pſalme* was firſt indited; namely, upon their returne from the *Captivity*. Of which returne of theirs, it may truly be ſaid, it was one of the greateſt; nay, it was the very greateſt *Delivery* that ever GOD vouchſafed His people. Their eſtate no where ſo miſerable as there; witneſſe the booke of *Lamentations*. Their caſe never ſo joyfull, as returning thence; witneſſe this booke of *Pſalmes*. No benefit ſo much celebrated: None, ſo many *Pſalmes* as it. Divide the whole booke into foure parts, one fourth part is, for this *returne*: either directly of ſet purpoſe (as here are fifteene together) or recorded in *Pſalmes*, though made upon other purpoſe: ſtill, as the greateſt *Delivery* that ever they had.

Yet, this I confeſſe unto you, that this *Delivery* of theirs (ſuch as it was) falls ſhort of that of ours as on this day, wherewith yet I ſhall be faine to match it. But, this I muſt tell you before-hand: to have this of ours fully patterned in all points, we muſt not looke for it; The Scripture hath it not. They had no *powder*, then, it was not found. If they had had, they would have uſed it, but for the murder of perſons: they knew no other *murder*. But, to murther all three *Eſtates* of a Realme at a clap! *Facti ſunt ſicut ſomniantes*, or rather, *Facti non ſunt ſicut ſomniantes*, they never dream't of any ſuch. And what then is our caſe, thinke we, that have received from GOD ſuch a *Deliverance*, as we can finde no match for it?

But well, though theſe *Pſalmes*, of the *Captivitie*, come not fully home, be not altogether like ours; yet, becauſe there be none liker, none that come neerer, wee muſt content our ſelves with theſe, and either take our Texts hence, or take none at all.

In taking this then, and applying it to the preſent, there ſhall need but one word to be altered, that is, the word *Captivitie*. But for it, all elſe would runne very cleere and currant: if we might but change that one word, and in ſtead of reading, *When the* LORD *turned away the Captivitie of Sion*, we might thus reade, *When the* LORD *turned away the blowing up of Sion*: all beſides, every word elſe, would ſuite well, and keepe perfect correſpondencie.

It is true, it was not a *Captivitie*, that was *turned* away from us. And yet it is hard to ſay, whether it might not have proved to that too: and whether GOD, in *turning it away*, did not happily *turne away* a *Captivitie*. But, if not a *Captivitie*, that He *turned away* from us, was worſe than any *Captivitie*. This *Pſalme* ſheweth it; They that are *Captives*, how miſerable ſoever their caſe be, yet have hope of returning, as theſe had and did. But, if this of ours had taken place, we had beene ſure enough for ever returning: we had beene (all) paſt ſinging, *In Convertendo*.

This one word being changed (and that without wrong to the Text, for it is for a greater) all elſe will fall in and follow of it ſelfe. 1. As that of theirs, ſo this of ours, for all the world *like a dreame*. 2. As they, *among the Heathen*, then ſaid of them: So, they, of other Nations, now ſaid of us: that GOD had beene our *good* LORD, for bringing us againe, if not from *the captivitie of Babylon*, from *Babylon* (I am ſure) that is, from a horrible and fearefull *confuſion*, which He turned away from this land, and from us all.

The *Summe* and *Diviſion*. To ſet then this *Pſalme*, firſt for them, and then for our ſelves. It is a *Pſalme of Degrees* (the title is ſo:) and two *degrees* there be in it. No new ones, but the uſuall; which we muſt ſtill fall upon, if we deale with the *Pſalmes*: (All the *Pſalmes* are reduced to them, even to thoſe two words *Halleluja and Hoſanna*, *Praiſes* and *Prayers*; *Halleluja*, *Prayſes* for *Deliverance* obtained; *Hoſanna*, *prayers* for obtaining the like, upon the like need.) 1. The *Halleluja* in the foure firſt verſes: 2. The *Hoſanna* in the laſt. I durſt not ſever them; they proſper not, where they goe not together.

I. The *Halleluja* or praiſe, hath two degrees, which (as in all other things, ſo in this make it praiſe-worthy.) ¹ The *Stuffe*, and the ² *Workmanſhip*.

The Stuffe (or matter) I call, The *turning backe the captivity of Sion*: and two degrees in it: 1. That *Sion* is ſuffered to goe *into captivitie*. 2. That GOD *turneth away the captivitie of Sion*. This is *Halleluja* for the *Stuffe*.

And againe, *Halleluja* for the *Workmanſhip*. That GOD did not deliver *Sion Vtcunque*; but, ſo deliver her, as the *manner* was memorable. The manner is ſet downe in two degrees (Which two are, as it were, the *embroidery* of the other.) 1. *Turned* it ſo ſtrangely, as, when it was done, it ſeemed rather a *dreame*, than a thing done waking, *Facti ſumus, &c.* 2. Againe, *turned* it ſo memorably, as the *Heathen* talked of it, *Tum dicebant, &c.*

Which *Dicebant* divides it ſelfe, ¹ into the *ſound* amongſt the *Heathen* (in the *ſecond verſe*,) and the ² *Eccho* of it in *Iſrael* (in the fourth.)

Then commeth the Concluſion (the beſt concluſion of all) *Facti ſumus, &c.* This their *Halleluja*.

II. Their *Halleluja* is no ſooner done, but cloſe upon it commeth their *Hoſanna*. To their knees they get them, and pray *Converte Domine*. And in this alſo two degrees: 1 Firſt, they pray to turne it. 2 And then, ſo to turne it, as the *ſtreames in the South*. In the *South* (that is) the *wilderneſſe*; likening their *captivitie* to a *deſart*, and their returning to *ſtreames* of *water*. And what more needfull, or what more welcome than *water* in the *wilderneſſe*? Theſe are the *degrees* and *ſteps*, in theirs. The ſame *ſteps* will we tread in our owne; to ſhew, that we may with good right convert to our owne uſe, this *Pſalme In Convertendo*.

* * *

VER.1.
I.
Hallelujah.
1
For the *Work.*
1 The *Captivitie* of *Sion.*

HAllelujah firſt for the *worke*, then for the *workmanſhip*: The *worke* is, The LORD *turned away the Captivitie of Sion*: 1 Firſt, of the *Captivitie of Sion*; 2 Then, of the LORDS *turning it*.

The *Captivitie of Sion*: I aske firſt, why of *Sion*? why not the *captivitie* of *Ieruſalem, Iuda, Iſrael*? *Ieruſalem, Iuda, Iſrael*, were led away *Captives*, no leſſe than *Sion*. They, the greater, and more generall: why not the *Captivitie* of them; but of *Sion*? It ſhould ſeeme, there is more in *Sion's*, than in the reſt, that choice is made of it before the reſt. Why? what was *Sion*? We know, it was but a *Hill* in *Ieruſalem*, on the *North-ſide*. Pſal.48.2. Why is that *Hill* ſo honoured? No reaſon in the world, but this; That, upon it, the *Temple* was built: And ſo, that *Sion* is much ſpoke of, and much made of, it is onely for the *Temples* ſake. For whoſe ſake it is (even for His *Church*,) that the LORD *loveth the gates of Sion, more than all the dwellings of Iacob*. Pſal.87.2. *Loveth* her more, and ſo her captivitie goeth neerer Him, and her delivery better pleaſeth him, than all *Iacob* beſides. This maketh *Sions captivitie* to be mentioned chiefly, as chiefly regarded by GOD, and to be regarded by His. As (we ſee) it was: *When* Pſal.137.1. *they ſate by the water of Babylon*, that which made them *weepe*, was, *When we remembred thee, O Sion*: that their greateſt *griefe*. That, their greateſt griefe, and this their greateſt joy; *Lætati ſumus*, when newes came, (not ſaith the Pſalme, *in domos noſtras*, We ſhall goe now every one to his owne houſe, but) *in Domum Domini ibimus, Wee* Pſal.122.1. *ſhall goe to the houſe of the* LORD, *we ſhall appeare before the* GOD *of Gods in Sion*.

Sion, GOD loved and favoured high: yet, how deare ſoever *Sion* is in His ſight, for *Sions* ſinnes, *propter peccata populi mei*, ſhe ſometimes is forſaken, and afflicted by Him. Though He take *not His mercie utterly from her, nor ſuffer His truth quite to faile*, Pſal.89.33. 32. yet He *viſiteth her offences with the rod*, and *her deeper tranſgreſsions with ſcourges*: and among the reſt, with this ſcourge of *Captivitie*.

To be plagued at home, in their owne land, is but a *rod* in compariſon: *Captivitie* is a *ſcourge*, in reſpect of it, and a ſharpe one. To be bereft of all we have, and of (that, which they have, that have nothing elſe) *libertie*; to be carried into a *ſtrange land*; to be made bond and thrall to the proud commands of an *Enemie*, *Woe is mee for Sion* (ſaith *Ieremie*.) And no man ſhall need but to reade his *Lamentations* onely. There is, in particular, to be ſeene, the evill of *captivitie*, how ſharpe a *ſcourge* it is. The Booke was made for that end.

But, of all *Captivities*, none ſo evill, as that of *Babel*: If any other be a *ſcourge*, that is a *Scorpion*. In *Ægypt*, their caſe was more tolerable: their *ſoules* were free there, howſoever their *bodies* in *Servitude*; they might ſerve GOD yet, they were not compelled to fall downe before *Iſis* or *Oſiris*. Only, the *Captivitie* of *Babel* is the captivity of *ſoules*, no leſſe than *bodies*. There, they *muſt fall downe before the great Idoll in the field*

Dan.3.1,6.

Dura, or *be throwne into the furnace. Babel* is the worſt place that is, for *Sion* to be carried captive to. And this is the firſt degree, *Sion* is afflicted, and that with *Captivitie*; with the *Captivitie of Babel.* Now to *In Convertendo Dominus.*

2 The *Lord's Turning of it.*
Lament. 4. 9.
Pſal.129. 1, 2.
Pſal.124.7.
Pſal.116.16.

They that fell by the ſword (ſaith *Ieremie*) *were in better caſe than they that went into captivity,* ſave onely that, this poore hope they had left. They might *returne* againe. They might *returne,* and ſo they did. *Sion* went into *Captivitie*; but her *captivitie* went not ſo farre, but it *turnes againe.* It is one of the Songs of *Sion. Many a time have they afflicted me from my youth up, &c.* And againe, *Many a time have they afflicted me, &c.* that is, many and many times more; but yet, *they have not prevailed againſt me* finally. Here is a proofe of it. Though brought to *Babel,* yet not left there; though led into *Captivitie,* yet *reſtored* to libertie. There may be ſnares, for her, but the end is, *laqueus contritus eſt*; there may be bonds, but the end *dirupiſti vincula, Thou haſt broken my bonds in ſunder. Sions captivity* is ſtill *turned backe.*

Marke 16.3.
Prov.21,1.
Pſal.118.23.
Pſal.124.1,2.

But who ſhall turne it? *In Convertendo Dominus. Cyrus* may ſeeme to have done it: But alas, *Cyrus* is a great *Monarch,* and they a ſort of poore *Captives.* Beſides, he is a *Heathen man,* an *Idolater,* a ſtranger to them and their Religion, no wayes like to *turne,* or to *be turned*; *Quis revolvet nobis hunc lapidem,* what enginē ſhall bring this about? *Dominus, the* LORD *ſhall.* For, though the hearts of *Monarchs* be as *rivers of many ſtreames,* yet *In manu Domini cor Regis* (ſaith a great Monarch) *in His hand their hearts be*; *Et quocunque vult convertit,* and He can *turne them, as the ſtreames in the South.* (This verſe referring to that of *Salomon.*) It is the LORD then, the great Καρδιοτρέπτης, the great *Turner* of the greateſt *Monarch's hearts,* that thus *turned Cyrus's heart. Cyrus* being *turned,* his *Decree* came forth for their returne. *A Domino factum eſt iſtud, It was His doing*; they ſaw it, they noted it; and they had beene to be noted of great blindneſſe, if they had not noted it. But, note it they did. So they beginne one of their Songs, *Niſi quia* DEVS; and againe they repeat it, *Niſi quia* DEVS, *If the* LORD *had not done* it, it had not beene done. But for Him, they had beene in *Babel,* ſtill. Thus much [1] *for Sion's captivitie,* and [2] the LORDS *turning: The* LORD *turned away the Captivitie of Sion.* So have yee the *worke: Hallelujah* for the *worke.*

2 *Hallelujah.* For the *workmanſhip,* or *manner.*

And againe, *Hallelujah* for the *Workmanſhip.* To eſcape a *Captivitie,* is enough, it skills not now; howſoever, it is well; thanks be to GOD. But, it receiveth encreaſe, and is made capable of a higher degree, by the *Manner*: and that greatly. All *captivities* are grievous; ſpecially, that of *Babel*: And all *returnes* joyfull; ſpecially, from thence. Yet is even that made more joyfull, two wayes; ſet higher by theſe two degrees: 1. That it was *like a dreame.* It is ever a ſigne of a very ſtrange event, when men, at the ſeeing ought, though they be awake, yet thinke they are not; though they doe not *dreame,* yet thinke, they are in a *dreame.* 2. That they *among the Heathen* talked of it. It is ever a ſigne of a famous accident, when other men (ſpecially, other Nations) ſpeake, and ſpeake *magnificè* of it.

So *ſtrange* as like a dreame.
1 *Vnlookt for.*

Facti ſumus ſicut ſomniantes, We were as it were in a dreame, it came ſo *unlook't* for. For, ſo come *dreames* (we know) without looking for: (Men know not, when they goe to bed, what they ſhall *dreame* of.) And it is a benefit, to have a benefit come, like a *dreame,* without waiting longer for it.

2 Without *labour.*

Then, it came without any *labour* of our parts: That, that commeth in a *dreame,* commeth to us *ſleeping*; we doing nothing to it, or toward it, more than if we had beene faſt aſleepe. And, it is a benefit to have a benefit come like a *dreame,* without *paines*-taking for it.

3 Beyond *hope.*
Gen.28.12.
37.9.
Dan.2.31,32.

But, neither of theſe is it: That it was *unlaboured for,* or that it was *unlook't for.* But, that it was ſo *ſtrange,* as no man would ever have looked for it; ſo ſtrange, as well might we *dreame* of ſome ſuch thing, but (awake) never any ſaw the like. The nature of *dreames* is ſuch: Men, in *dreames,* have ſuch ſtrange things appeare to them, as would never come into the minds of any, that were *awake.* They ſee *ladders ſo long as will reach up to heaven*: They ſee *the Moone and Starres worſhipping them*: They ſee *men with heads of gold and breſts of ſilver,* and I wot not what things: incredible things, of the phanſies figuring, but never of the ſenſes apprehending. This maketh things, by all likelihood, to ſeeme like *dreames*. And ſuch was their caſe, at the comming out of *Cyrus's* proclamation, for their returne. It was ſo little looked for, that ever it ſhould come; it was ſo above all they could hope for, when it did come; that, what with the ſuddenneſſe, and what with the ſtrangeneſſe, for the preſent, it ſeemed to them a *dreame* of the *night*, rather than any *viſion* of the *day*. Well might they ſay, *Facti ſumus, &c.*

A pleaſant Dreame. Gen.28.15. Dan.4.5.

A *dreame* it was. To ſpecifie what kinde of dreame. *Iacob* dreamed, and was much *comforted* with it: *Nebuchadnezzar* dreamed, and was exceedingly *frighted* with it. This (here) was of the nature of *Iacob's*; a *comfortable*, pleaſant *dreame*: You may ſee by the effects in the *ſecond verſe*; *Tum repletum eſt, &c.* And ſure, the impreſſion of the *phanſie*, no where ſheweth it ſelfe more powerfull, than in *dreames*; Men ſhall be ſo affected, as they ſhall even *laugh* out, as they ſhall even *talke aloud*; yea ſo, that they ſhall even wake with it many times. This here was ſuch; *Ioyfull*, it *filled* their *hearts full of joy*; ſo full, as it even brake forth, and ranne over, over into the *countenance*, *Os riſu*; over into the *tongue*, *Lingua jubilo*. The *face* is a mirrour, to ſhew, how the *minde* is affected: The *tongue* a trumpet, to ſound out the ſecrets of the *heart*. You might ſee their *joy*, in their *face*, as in a *mirrour*: you might heare it from their *tongue*, as from a *trumpet*. A ſigne it was, the *Fountaine* was full, when both the *Ciſternes* thus runne over.

And true withall.

But, what is it for a *dreame*, to be *pleaſant*, if it be not true withall? Nay; there is no more miſerable caſe, than of him that dreameth the pleaſant *Ivory-dreame*, and when he awaketh findes it nothing ſo. Dreames, he is at a *feaſt*, and waketh all *hungrie*: dreames, he is *rich*; and waking, *findes nothing in his hands*. This, was not ſuch: it was *per corneam portam*, a true one; not to be let goe for a *dreame*, for it proved more than a *dreame*, a reall thing indeed. For, when they came out of their *dreame*, all the Countrey about rang of it, *Tum dicebant, &c.*

And, there can be no better way, to come to a true judgement of what befalleth us, than by *dicebant*, what other men ſay of it. Men are commonly over-ſenſible of their owne *joy*: a truer eſtimate would be taken, from them, that are no parties to it. Beſt, heare what they ſay.

Eſpecially, if it be not onely *Dicebant inter Homines*, but *inter Gentes* too; if they be not ſingle men, but whole *Nations*. Their *Dicebant* is yet a degree further. For, many a *deliverance* there is, the world never talkes of, and yet, *great* for all that: but, thoſe, that fill the eyes and the mouthes of whole *Nations*, muſt needs be *prima Magnitudinis*: and ſo was this then. Notice was taken of this, by thoſe *inter Gentes*; and no other talke for the time, but of it. This ſheweth, it might well be as ſtrange, as a *dreame*, but was no *dreame* indeed.

The *Heathen* were either ſtrangers, and regarded them not; or enemies, and maligned them. No feare, that ſuch (eſpecially, the later ſort) ſhould *dreame* too. No; *Envie* ſleepes not. And waking and ſeeing it; no feare, they will be partiall and confeſſe more than truth. Commonly, their nature is to abate, diminiſh, extenuate: no feare of *amplifying* at their hands. If they ſay, it is great; it is great indeed. And here, both *ſtrangers*, and *enemies* confeſſe it; therefore, we may be ſure, it was no vulgar or ordinary *turning*.

2 *So memorable as the Heathen talked of it.*

And truely, great reaſon they had ſo to ſay; It could be no policie (they ſaw) for *Cyrus*, to ſend them backe. He had them now ſafe, and well broken to ſervice, by *ſeventie yeares* continuance. They might prove ſlippery, and revolt; and ſo hee repent his ſending them home. Beſides, he ſent none backe, of all the reſt of his *Captives*, being (yet) of his owne Religion, which theſe were not. They ſaw (then) no reaſon for it, in the world. Then, to let them goe; and in ſuch ſort to let them goe; with ſo ample a commiſſion, with ſo *rich rewards*, to build againe: This, when it came to their notice, it made them muſe, it found them *talke*; it even drew from them this *dicebant*.

VER. 2. The *Sound* amongſt the *Heathen*.

Then ſaid they of the Heathen.] And, what is it they ſaid? It is to the purpoſe. In this (as in many other) the *Heathen's* ſaying cannot be mended. This they ſay: 1. That they were no quotidian, or common things; but *great*. 2. Then, theſe great things they aſcribe not to *chance*; that they *hapned* not, but were *done*. 3. Then, *done by* GOD *Himſelfe:* they ſee GOD, in them. 4. Then, not done by GOD at randome, without any particular ayme; but, *purpoſely* done *for them*. 5. And yet, there is more in *magnificavit facere* (if we looke well.) For, *magna fecit* would have ſerved all this: But, in ſaying *magnificavit facere*, they ſay *magnifecit illos, ut magna faceret pro illis*, He magnified them, or *ſet greatly* by them, for whom He would bring to paſſe ſo great a *Worke*. This, ſaid they among the *Heathen*.

And it is pitie, the *Heathen* ſaid it, and that the *Iewes* themſelves ſpake not theſe words, firſt. But, they were ſo raviſhed with joy at the firſt, as they were to be borne with. But now, finding the *Heathen* ſo ſaying; and finding, it was all but true, they ſaid; they muſt needs finde themſelves bound to ſay at leaſt ſo much: (And more they could not: for, more cannot be ſaid.) So much then, and no leſſe than they. And this addeth a degree to the *dicebant*. That the *ſound* of it was ſo great among the *Heathen*, as it made an *Eccho* even in *Iury* it ſelfe.

VER. 3. The *Eccho* of it in *Iſrael*.

That *Eccho* then followeth (in the III. *verſe*.) The *perſon* onely changed; *Nobiſcum*, for *Cum illis*: there's all. And indeed, *Sion* ſhould have beene much to blame, if the *Heathen* ſhould ſee thoſe things for *great*, and GOD to be the *Doer* of them, and *Sion* ſhould not diſcerne them for ſuch. If the *Heathen* ſhould *ſay magnificavit Dominus facere*, and *Sion ſhould not magnifie* Him for this ſo magnificent a worke; if this Confeſſion ſhould even be wrung from the *Heathen*, and ſhould not come voluntary from the *Children* of *Sion*, whom it more neerely concerned a great deale.

But what, ſhall there be no difference betweene *Sion's* and the *Heathens dicebant*, but onely *Nobiſcum?* Yes: for though the words be the ſame, there may be oddes in the uttering. GOD forbid, but *Sion* ſhould *ſay*, in another manner key, at the leaſt.

The *Concluſion*: *Facti ſumus lætantes*.

And yet, there is ſome amends for *Sion:* The words are not all out the ſame. Here is a *hemiſtichium* more in *Sion's*; in which, they plainely expreſſe the oddes, betweene their affections and the *Heathens*. This it is; *Facti ſumus lætantes:* That is, the *Heathen ſay it*; but, rather *wondring*, than *rejoycing* at it. They *ſay it*, becauſe they cannot chooſe but *ſay it*, it is ſo evident; but they bite the lippe when they have done; they could have beene well content, to have ſpared the ſpeech; well content, that GOD had not done it, that they might not have *ſaid* it. In a word: they ſay it without a *lætantes*; But, *Sion* ſaith it *joying*, and joyeth in *ſaying* it: *ſaith it*, and, in ſaying it, ſay at the end of it, *Facti ſumus lætantes*. And this (here) is true joy, grounded upon the due conſideration of the matter, by occaſion of the *Heathen's* ſpeech. The other (before) was like the *laughing* in a *dreame*. But, this, true joy; and, in ſigne thereof, it was at the firſt but *facti ſumus ſicut ſomniantes*; but here, it is *facti ſumus* (not *ſicut*, but) *verè lætantes*, truely *joyfull* indeed. And this maketh up their *Halleluja*.

VER. 4. II. Their *Hoſanna*.

Their *Halleluja* thus performed, they come to their *Hoſanna* ſtraight. And why ſo ſtraight? They were *ſicut ſomniantes*; ſo they ſay: And, *dreames* (we know) have this quality, they are but ſhort. And, they were *facti lætantes*; and, *joy* commonly is of the ſame nature, laſteth not much longer than a *dreame*, but vaniſheth quickly, as a *dreame when one awaketh*. *Dreames*, and *joyes*, as ſoone had, ſo ſoone loſt. That therefore their *lætantes* prove not *ſicut ſomniantes*, to keep their joy *waking*, this they think, their wiſeſt way: No ſooner to make an end of *Halleluja*, but ſtraight to beginne

Pſal. 73. 20.

their *Hoſanna,* make the next verſe to their thankes for *In Convertendo,* a petition, *Converte.* And that to Him, that granted that; to grant this. *In convertendo Dominus, Converte Domine:* (that is, *Hoſanna to Him in the higheſt.*)

1 They pray to *turne it.*

Converte Domine: Why how now? But very now, they *prayſed* Him for *turning it* away, and doe they now *pray* Him, *to turne it* away? How hangs this together: to pray to have that *turned,* that is *turned* already? They may ſeeme to be ſcarce yet out of their *dreame.* Not ſo: Theſe *two Converte's,* and theſe *two Captivities* are not all one. *Saint Auguſtine* ſaith well (upon *ſolutis doloribus inferni,* Acts II.) that, two manner of wayes, a thing is *looſed:* 1 Either, after we are already ſnared; 2 or elſe beforehand, that we be not ſnared with it at all. CHRIST looſed thoſe *ſorrowes,* this latter way, which is farre the better way of the twaine. And even ſo, two waies is a captivitie (or any miſchiefe elſe) turned away: 1 by an after-*deliverie,* when it is come: 2 or by a fore-hand *prevention,* yer it doe come. The *Grecians* expreſſe it, by *Prometheus* and *Epimetheus:* the *Latines,* by *Antevorta,* and *Poſt-vorta;* The *Schoolemen,* by *præveniendo,* and *ſubveniendo:* But, *prevention* is ever the better. Better a good *Buckler,* to keepe off the blow; than a good *Plaiſter,* to heale the hurt of it. Better never ſee *Babel,* than returne from it. The *captivitie* of the *firſt verſe* was come, and is now come and gone: Who knoweth, whether there be any other to come? If there be, *Converte Domine,* turne it away beforehand; take order there never come any more. So, it is plain, for all the former *In convertendo,* they may well pray this laſt too, notwithſtanding. They may well pray it; and good reaſon they have, to pray it. *The children of Edom,* and the reſt of their evill neighbours, that ſhewed their goodwill in this captivitie paſt, are the ſame men ſtill; ſtill carry the ſame minds. No yeare, no day goeth over their heads, but they wiſh and contrive, to bring another, either *captivitie,* or ſome miſchiefe elſe, I know not what. Therefore *Converte Domine* is no more than needs.

Acts 2.24.
Pſal. 137.7.

2 The manner *of turning it.*

Now, as *Converte Domine* is, what they wiſh done: *Sicut torrentes* is, the *manner* how they wiſh it done. Turne it and ſo turne it, as the *ſtreames in the South.* By the *South,* underſtanding the *South climate;* on which ſide, lay *Arabia deſerta.* All, *South-ward* from them, was nothing but a *drie* and *waſt wilderneſſe.* It is of the nature of a *wilderneſſe* to be without *water.* And what ſtreames are there then in the *wilderneſſe?* None, but ſuch as they call *Land-waters.* And how are they turned or brought thither? No other way, than by melting the *ſnow* on the great high hills there, which being diſſolved by the ſummer-ſun, come downe ſo plentifully, that all the *pooles are filled with water* ſo ſtrongly, that they turne the courſe of mighty rivers. Their meaning then is: 1. They have as great need of deliverie, as the *South-climate* hath of *water.* 2. *Captivitie* is as congealed ſnow, and they frozen faſt in it, that they cannot ſtirre. 3. They would have it *turned,* but by no violent way, but even onely by thawing and melting the hearts of *Princes* (*Cyrus* and the reſt) ſet againſt them (whoſe hearts *Salomon* compareth to theſe *ſtreames:*) by that, rather than by any other way. 4. That never was water-*ſtreame* more welcome to the way-faring man, in the *wilderneſſe,* than this ſhall be to them. For, we reade of two manner of *turnings* they had. 1 One out of *Ægypt,* in violent and tempeſtuous manner: *The ſea fled, Iordan was driven backe; Pharao* was drowned; *Sehon* and *Og* ſlaine; very great adoe there was. 2 And now this, out of *Babylon;* neither by an armie, nor by maine ſtrength, but *by my Spirit* (ſaith the *Lord*) *breathing upon Cyrus,* and in milde and gentle manner melting his heart: and there was all. A converſion (not as that of *Pharao,* but) as this of *Cyrus:* not, as the rivers of the *North;* but, as the *ſtreames* in the *South,* is it they pray for. So pray they, and ſo will all pray that are well adviſed. Thus farre their *Hoſanna.*

Pſal. 107.35.
Prov. 21.1.
Pſal. 136.12.
Pſal. 114.3.
Pſal. 136.15, 19, 20.
Ezra 1.1.
2 Chro. 36.22.

The *Application.*
Our *Halleluja.*

Now to alter the property of all this, and to convert it to our own uſe: and to ſhew firſt, that both this *Halleluja;* and then that this *Hoſanna,* will no leſſe agree to us, and our Queer (if not more; but certainly more;) a *review* muſt needs be granted, of all the former points. And in them (there is no remedie, but) we muſt fall to meaſuring;

that it may appeare, there is great ods, betweene this of ours, and that of theirs. Conſequently, that we are bound to give thanks with another manner of *Halleluja*, than ever did they. And that, whether we looke to that which was *turned away*; ours was worſe: to the *manner* of *turning* it ſelfe, ours was better: to the *meanes* of this *turning*; ours to be preferred: to the likeneſſe of a *dreame*, to the *dicebant inter Gentes*, to the *facti ſumus lætantes*: in all and every point, we are ſtill beyond them.

Our *turning* and *delivery* the *greater* far.
I
For that which was *turned* away.

That which was turned away, in them, was a *Captivitie*, for terme of yeares: In us, was an utter deſolation: as much ods betweene them, as betweene *lying in priſon*, and *flying in peeces*. *Captivitie* (as we ſee by this) is *Vox convertibilis*, hath hope to turne againe; utter deſolation being uncapable of *in convertendo*, paſt all hope or poſſibilitie of ever returning more.

And what manner of deſolation? For, we may find *Captivities* to match theirs: For a People to be carried away *captive*, is no new thing upon earth. But, this deſolation of ours puts downe all that ever were. What ſhould I ſay, but as the *Apoſtle* of that which paſſeth the ſpeech of all ſpeakers, *Oculus non vidit, &c.* The like never *was ſeene, heard, nor entred into the heart of man.*

1 Cor. 2.9.
2
For the *manner* of *turning*.

And our *turning*, therefore, the better: and not onely therefore; but in it ſelfe, ſimply. Two *turnings* we ſaid there were: 1 By *prevention*, yer it come: and 2 *ſubvention*, after it is come; and *prevention* the better, and that was ours. Theirs was by *Poſtvorta*; light upon them firſt. Ours came not at us at all; and yet, very neere us it came, as neere as could be, not to hurt us; and even then, away it was *turned*. So much the better (ſhould I thinke) we will reckon of it. That the *blow*, or *blowing up* was *turned*, and we not hurt; rather than we hurt, and lye long on the *Chirurgians* hand and at laſt be cured. That of theirs lay heavie upon them for a long time, yer it was turned away: *Seventy yeares* full. Ours was *turned*, in the turning of a hand. And we know, it is a doubling of the pleaſure, to doe it at once.

3
For the *means*.

As in the *manner*, ſo in the *meanes* of this *turning*, we paſſe them farre. In that of theirs, the immediate cauſe of their *turning*, under God, was the *turning* of *Cyrus* the Kings *heart*, which God hath in *His hand*, and *turneth as the ſtreames of water*. And was not ours ſo too? And yet ſtill, after a more excellent manner. Theirs, a *Heathen*; ours, a *Chriſtian Prince*: theirs, a ſtranger; ours, our owne. To the ſtrange *turning* of whoſe heart, to *turne* the letter into a ſtrange conſtruction, next to *God* Himſelfe, we may all truely aſcribe our deſtruction then *turned away*. This for the 1 *turning*, the 2 *manner*, and 3 *meanes* of it.

4
For the likeneſſe to a *dreame*.
Ezra 1.1.

Now at the time of this *turning*, if they were *ſicut ſomniantes*, we were more. 1. They were delivered by a *proclamation*: proclamations (we know) come not forth, till it be well on of the day, when the ſtreets are well filled with people to heare them; but never early in the morning. But, the newes of ours came betimes, when a great part of us were not out of our beds, and ſcarce well awake: ſo, it might be affirmed of us literally, we were then in good earneſt, *ſicut ſomniantes*.

Acts 12.7.
Acts 12.9.

2. *Saint Peter* was *awake*, broad awake, when the *Angels* made his chaines fall off: he *clothed* himſelfe, *ſhod* himſelfe, *girt* himſelfe, went *through three gates* one after another, and after that, through a *whole ſtreet*; yet that that happened, was ſo exceeding ſtrange to him, that all this while, he thought he *was but in a dreame*. Our caſe was *Saint Peters* for all the world; we were truely delivered, and yet many of us got up, and were fully ready, yer we could get our ſelves ready to beleeve, but that we did ſtill *Viſum videre: Sicut ſomniantes, & ecce vigilantes.*

3. They had ſenſe of their *captivitie*, their mind ran on it; the more their mind ran on it, the more like to *dreame* of it. We had not ſo much: it was the further end of our thought, and therefore more like a *dreame*, more unlooked for.

4. They were not faſt *aſleep*, they did ſomewhat toward their deliverie; with long, often and earneſt prayer, they did ſolicite God; they and their *Prophets for them*. We prayed not, we knew no cauſe to pray: nothing at all did we to it or toward it, it ran into our nets, while we were on ſleepe.

5.
For the *Ioy* of the *dreame*.

Shall I ſay any thing of the *joy* of the *dreame*? This I may: that we paſſe them in that. They were in a ſtrange countrie; they muſt looke more demurely; they muſt ſpeake more ſparingly. We were in our owne, we might doe it the more freely, both in countenance and ſpeech. And for the time, ſo we did.

6 For *dicebant.*

And will ye now ſee, we paſſe them in *dicebant*. Theirs was *dicebant*; but of ours, not onely *dicebant*, but *Scribebant* and *excudebant*; *ſaid* it, *writ* it, and *printed* it. And what, as this here, *Magna?* Nay *Magna*, *Et à ſeculo inaudita*; ſuch, ſo great, as the like was never heard before.

7 For *Inter Gentes.*

This for *dicebant*. And for *inter Gentes*, we paſſe them there. For, who talked of theirs? a handfull of nations, in compariſon; but thoſe that bordered about. They In effect ſay as much: Not *Gentes*, not all; but *inter Gentes*, *ſome among* them. A ſmall part of the World, compared to ours: more *tongues* a great deale went to our *Dicebant*. I may ſafely ſay, *Quæ regio in terris*, What *land* is there, whither the *fame* of it is not gone, where it is not ſpoken of? and we by meanes of it renouned and made famous over all the earth; even to *Turkes* and *Infidels* (for, thither alſo it is come, how *God hath dealt with us.*) Yea, even our very *Enemies* themſelves (I doubt not) when it was told *in Gath*, and publiſhed in the ſtreets of *Aſcalon*; even in *Rome* it ſelfe, even they in the *Conclave*, even the *Pope* himſelfe, helped to make up this *dicebant*; though not aloud that their voice might be heard in the ſtreets, yet among themſelves, in private, were forced to ſay as much: that, the greatneſſe of ours received witneſſe from the mouth of our enemies.

8 For *facti ſumus lætantes.*

Our *dicebant* is double to theirs then, and ſo is our *facti ſumus lætantes*: There is, as a joy for *our owne deliverie*; ſo likewiſe another joy, for the *fall of our enemies*: They had the former only: We, both former and later. For, in theirs, they to whom they had beene *Captives*, let them goe, and there was all; and they were *glad* of it: but they of *Babylon* became not *Captives* to *Sion*. But in ours, not only the *Captivity* was *turned away*; but we *led captivitie captive*, which is the greateſt Ioy of all. They that meant ours, inſtead of ours, found their owne: *were taken in their owne turne*, became captives themſelves; and as they entended, our members ſhould, ſo theirs (now) rent, and ſtretched one from the other. So, in every point, they fall ſhort of us; and we, in all and every, are ſtill beyond them.

And now let me a little ſtay, and *ſay* as much for our ſelves, as for the *Iewes*. If we ſhall but enter into our owne hearts for a moment, we cannot but thinke thus: What, doth this our deliverance draw thus much, even from other nations, that are our enemies? Why then (belike) it muſt be ſome extraordinarie great one. Why (me thinkes) it toucheth not them, this; it toucheth us: it is we, that were *delivered* and not they: and, ſhall they *ſay* all this of us, and ſhall not we *ſay* as much of our ſelves? Shall we come behind them, or rather, ſhall we not come behind them, ſince they are got before in this *Dicebant?* The words we cannot mend, they are ſo full; *Great* were the things, and very *Great*: They *chanced* not; they were *done*; *done by God*, He was the Doer; He the *Doer* of theſe *great things*, and we the people, for whom theſe *great things* were done: And ſo, a people highly *magnified* by Him in His mercie; and ſo, a people deepely bound to *magnifie* Him for all His *mercies*, but for this, above all, that all the World ſpeaks of.

And, though we cannot, with other *words* than they; yet can, and will (I truſt) with farre other *affections*. GOD forbid, but *facere nobiſcum* ſhould be ſounded in an higher key, than *facere cum illis*. In dangers (I am ſure) it is; never any mens dangers touch us as our owne: Never they from the *ſhore*, cry ſo heartily, *Lord ſave them*, that they ſee in danger of drowning upon the Sea; as they in the ſhip, themſelves cry, *Lord ſave us*. GOD forbid, but we that felt it, ſhould take up our *Halleluja* in a higher ſtreine than they, that were but lookers on; heard of it, and ſpake of it, but were not partakers as we were of it.

Let this be the difference: that we *ſay* the ſame, that they *ſay*: but they ſay, *Magnificavit Dominus facere cum ill, is* and *facti ſunt gementes*; and we, *magnificavit Dominus facere nobiſcum, & facti ſumus lætantes.*

And, ſince our caſe doth ſo many waies ſurpaſſe this of the *Iewes*, in all the points along; our *Halleluja* muſt needs doe ſo too. It is but reaſon I will require. Theirs (here) went no further, than their *mouth* and their *tongue, Os & lingua*: more they mention not. But, in a certaine place, the *Pſalmiſt*, when he would expreſſe a far greater joy; thus he ſaith, Pſal.35.10. *All my bones ſhall ſay, Lord who is like thee?* This, I thinke reaſon; that ſeeing our *bones* ſhould have beene Pſal.141.7. *ſcattered in every corner like as chips, when one heweth wood on the earth*; (ſhould have, but were not:) Not onely our *mouth* and *tongue* (as theirs;) but our very *bones* ſhould ſay, *Halleluja, Lord who is like thee*, who haſt rid us from a danger, the like whereof never was? I adde further: that, if we and our *bones* would hold our peace, Luk.19 40. *the ſtones ſhould crie it*. For, timber-work, and ſtone-worke, and all had flyen in peeces (we know) then; even (as *Abakuk* ſpeaketh) Habac.2.11. *that the beame out of the timber-worke, and the ſtone out of the wall, may crie one to another*; the *beame* to the *ſtone, Halleluja*; and the *ſtone*, to the *beame* againe, *Halleluja*, To Him, that hath kept them faſt, and not made *Ieruſalem as an heape of ſtones*. Even they, to cry: Every *bone* to have a *tongue*; and every *ſtone* and *beame* to have a *tongue*, to put downe theirs, and to make our *dicebant*, our *Halleluja*, our *magnificavit* the louder.

Our *Hoſanna*. And now, ſhall we ſtay here and end with *Halleluja*, and cut off *Hoſanna* quite? I dare not: I ſeldome ſee *Halleluja* hold long, if *Hoſanna* forſake it, and ſecond it not. For I aske; What, are they all dead, that ſought our lives? Say, they are: Is the *devill* dead too? If he be not, it skills not, if they were. His *powder-mill* will ſtill be going; he will ſtill be as buſie, as ever, in *turning* over all his devices, in *turning* himſelfe into as many ſhapes as *Proteus*, and all *to turne* us to ſome miſchiefe. The more it concernes us, not to be too long at our *Halleluja*, but, when we have done it, before we ſtirre, to take up our *Hoſanna*; not to forget it in any wiſe. After we have praiſed Him for *in convertendo*, that ſo it is: to returne, to our *Converte Domine*, that ſo it may long be. The wheele will ſtand, it will not turne on ſtill, without it.

Then, in the perſon of humble ſupplicants cry we all, *Hoſanna to the higheſt*, and Ezek.1.15. *Converte Domine*, to Him, that is *Lord* of *Ezekiels wheeles*, and of all their converſions. The rather, for that there is no one deſigne, hath more layd open and let us ſee the defects and weakeneſſe of all humane wiſedome and watchfulneſſe, than this. There wanted neither, but it went beyond both. No, nor any deſigne hath let us ſee, how dangerous and undiſcoverable plots, the devill is able to poſſeſſe his limms withall. All to let us ſee, what need we have, to turne to Him, with our *Converte*, that can ſee what they doe at *mid-night*, in the *vault*, as well as what is done at *noone-day*, on the *houſe-top*: can ſee, and *diſcover*; *diſcover* it, and *turne it away*. That He would, as many as are comming this way, *turne them all away*.

And *turne them* all away, by the way of *prevention*; not ſuffering them to light on us (as theirs did) and then after remove it; but averting it, before it come; leſt after, it be too late.

And (that we forget not *Sicut*) that He turne it by ſuch, and no other meanes, than the *ſtreames in the South*; that is, with no great adoe: not, in boiſterous or rigorous *meanes*, as that of *Ægypt*; but, in milde and calme *manner*, as this of *Babel*, and as our owne. By the ſame meanes ſtill; even by the *turning* of the *heart*, which is in His *hands*; which as the *ſtreames in the South* He now did turne, and ſo ſtill and ever may. That, from that fountaine (ſtill) may flow the ſtreames, that may give us *refreſhing in time of our need*. That, if it be His bleſſed will, that may ever be the *Sicut*, as now it was.

And now, *turne our captivitie ô Lord*, paſt and to come; turne both; that, as the *ſtreames of the South*, they may melt, fall away, and come to nothing; that our future dangers may ſtill be *ſicut ſomnia*, ever as *dreames*, but never viſions: that, as we have beene now matter of *praiſe* to the Nations, for our former deliverie, ſo we never become a by-word to them, for any after calamitie: but that, our concluſion may be Ioh.16.22. ever, *facti ſumus lætantes*, ſtill in *joy*, and this *joy may never be taken from us*; that we ſtill may laud and *magnifie thy glorious Name, evermore prayſing thee and ſaying, Magnificetur Dominus*. The *Lord* hath magnified his power and goodneſſe toward us, this day, for which His holy Name be magnified, this day, and for ever.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVHITE-HALL, on the V. of *November* A. D. MDCIX.

LVKE CHAP. IX. VER. LIV, LV, LVI.

Cum vidiſſent autem Diſcipuli, &c.

And when His Diſciples Iames *and* Iohn *ſaw it, they ſaid: Lord, wilt thou that we command, that fire come downe from heaven, and conſume them, even as* Elias *did?*

But Ieſus *turned about and rebuked them, and ſaid: Ye know not of what Spirit ye are:*

For the Sonne of man *is not come to deſtroy mens lives, but to ſave them.*

WE have here, in this Text, a whole town of *Samaria*, in danger of being *deſtroyed*; of being deſtroyed, by *fire*: and they ſcaped it narrowly: ſo neere it was, there lacked but *dicimus*, a word ſpeaking. Of the *Diſciples*, ſome were very forward in the motion: but, CHRIST *rebuked them*: and the end was, the Towne was ſaved. And was not this, under the termes of *Iames* and *Iohn* and a Towne of *Samaria*, our very caſe, this day foure yeare? We were then in danger of *deſtroying*; and deſtroying by the ſame element, *fire*; and ſo neere it we were, it would have beene done as ſoone, as a *letter burnt*. There were then, that forwarded theſe *fire*-workes, with their *dicimus*, all they could: and they ſaid, they were *Diſciples* of IESVS's *ſocietie*. But IESVS ſhewed Himſelfe, to be (in heaven) of the ſame minde, He was, on earth. And as He was then better, to this Towne, than His *Diſciples*; ſo, to us He was better, than the *Fathers* of His *Societie*, and rebuked them too: and bleſſed be GOD, as the Text ends, ſo did the matter; in *Non perdere, ſed ſalvare:* none *deſtroyed*, all *ſaved*.

Finding here theſe words [*Non perdere*] in the Text, which amount to as much as *Ne perdas*, it brings to my minde, that this Text will ſecond well *Davids ne perdas*. As, when time was, we had *Davids Ne perdas*, to ſave a King: ſo, here we have now the *Sonne of Davids* (CHRISTS) *Ne perdas*, to ſave (a towne in the Text; but with us) an Aſſembly more worth than *Samaria*, and all the Townes in it.

This *Ne perdas* of CHRIST, beſide the *Sabboth* it ſelfe, is to us (this day) matter
Luke 6.1. of a ſecond *Sabboth:* and ſo, this (like that in the *Goſpell*) δευτεροπρώτῳ, a *ſecond* beſides the *firſt*, two *Sabboths* in one; wherein, the voice of *prayſe* and *thankſgiving* is here, and is all over the land, for the happie *non perdere, ſed ſalvare*, of this day.

The Summe. The whole Text is a queſtion, upon a Caſe: the Caſe, this. CHRIST was journeying from *Galilee*, to *Ieruſalem:* Being in that countrie upon His way, He *ſent to this towne, to take up lodging:* No *lodging* would be had; a generall reſtraint; no
Verſe 53. man to *receive Him:* the quarrell, becauſe *His face was toward Ieruſalem*; would not *worſhip* with them, *in their mount*. Vpon this Caſe, this queſtion: Whether this towne, for not *receiving* CHRIST, upon pretence He was not of their Religion, might not be *conſumed?* Or make the Caſe (if you will) *blowne up* with *fire*. Some little difference there is, and but little: *Vis, dicimus deſcendat* (ſay they;) *Vis, facimus aſcendat* (ſay ours:) *deſcendat*, or *aſcendat*, both end, in *conſumet eos*, deſtruction of them and us. In this queſtion, we ſhall divide CHRIST and His *companie*. For, of them, two here named were readie to doe it, and therefore reſolve, it might be done. But CHRIST ruleth the Caſe, for the Towne, that it ought not to be done; No, not for this quarrell, *Non receperunt Eum*; No not upon theſe parties, *Samaritans*; No not by that meanes done by miracle.

It was an error (this) of the *Diſciples*; we ſee it plaine, by *Neſcitis:* but, of it may well be ſaid, that *Gregorie* ſaith of another of theirs, *O ſalutaris error, qui totius mundi ſuſtulit errorem!* A bleſſed error it was; for, by it the world was rid of the like error, ever after. Rid of the error of this day: What CHRIST anſwered in this caſe, He would have anſwered in ours, *à fortiori*; If not a poore towne, not ſuch an Aſſembly. If not, by a *ſupernaturall* and miraculous; not, by an *unnaturall*, and monſtrous act. If not, for Himſelfe; not for Saint *Peter*. So that, this daies caſe determined here by CHRIST, before ever it was propounded: and determined quite contrarie, by IESVS, to His Diſciples, then; or to His *Societie*, of late. We are all much bound to *Saint Luke*, for recording it, or to the *Holy Ghoſt* rather, for inſpiring him, ſo to doe. For, ſo long as this *Verſe* ſhall ſtand in this *Goſpell*, it will ſerve for a reſolution to this queſtion. Whether upon pretence of religion, CHRIST will allow, the *Iew* ſhould blow up the *Samaritane?* Vpon *non receperunt eos*, any of His Diſciples may doe that, which they (here) would have done? This *rebuke* here of theſe, will reach to all undertakers in the ſame kinde. This *Non perdere ſed ſalvare*, ſaves all our Townes, Cities, and States, from *conſuming* by *fire*, from any of CHRISTS companie.

The Diviſion. To paſſe then to the entreatie. In the former verſe, there is a *Motive*, and a *Motion*.
I. 1 The *Motive* in theſe: *And when His Diſciples, Iames and Iohn, ſaw this.* 1. The *Motion* in theſe: *They ſaid, Lord, wilt thou that we, &c.* 1 Somewhat they *ſaw*, to move them: and what they *ſaw*, is in the verſe before; *Non receperunt Eum:* CHRISTS
Verſe 53. ſuffering repulſe; and for no other cauſe, but becauſe *His face was to-Ieruſalem-ward:*
II. that is, were not affected, as they were in religion. 2. The *Motion*, 1 to have the towne *deſtroyed* for it: 2 deſtroyed by *fire:* 3 by fire *from heaven:* 4 from heaven, onely by *dicamus*, ſpeaking a word onely: and 5 this, upon warrant, *Sicut fecit Elias*, *Elias*'s example.

In the latter, CHRISTS cenſure. Firſt, He giveth no leave nor liking any way to the Motion. III. 1 *Magiſter, vis dicimus* (ſay they:) *ſed, Magiſter non vult dicere.* 2 So farre from that, as He *rebukes* them, that moved it. The *rebuke* of the movers, is a diſlike of the *motion.* 3 *Rebukes* them not, for ſome one point, or circumſtance in it, but even for the whole, for moving to Him, any ſuch thing. 4 Nay, He goeth further: likes not the motion; nor likes not the ſpring it comes from. 5 In His rebuke, tells them, *Neſcitis*, they are much miſtaken: miſtaken themſelves, and miſtake Him, both. Themſelves, to move any ſuch matter: Him, to move it, to *Him*: it being neither meet for them, to move; nor Him, to grant. Them, to move: for, they were *of another ſpirit*, if they could hit on it. Him, to grant: For, He came to another end, than either to heare, or yeeld to motions of that nature: tells them they are not of *Elias's* ſpirit, but of His, if they be *His Diſciples*; and ſo, muſt come as He came, *Non perdere, ſed ſalvare.*

But (becauſe we come not now to learne onely; but to give thankes, as the dutie of the Day requireth) after this, we will lay the two caſes together, caſe by caſe; this of the *Day*, to this in the *Text*: by which, it will eaſily appeare (I doubt not) that wee have as great cauſe every way, of joy, and thankſgiving; nay, of the twaine, the greater, for the happie *Ne perdas*, CHRISTS *Ne perdas*, of this day.

* * *

OR yer we come to the *motion*, let us begin with that, that was the beginning of I.
all this quarrell; that is, Diſſent in religion, betweene the *Samaritan*, and the *Iew*. The *Motive.*
We ſee the fruit of it here, and what ſpirit it maketh men of. On the one ſide: Be they *Iewes*, goe they to *Ieruſalem?* let them have neither meat, drinke, nor lodging; (that is to ſay) ſtarve them. On the other: Be they *Samaritans*, Sectaries? pitie of their lives, put *fire* to them, burne them, *blow them up.* Mutuall and mortall hatred breaking forth, upon every occaſion. The woman of *Samaria* expreſſeth it, by *Non co-utuntur, They uſe not*, one ſide the other. (Iohn 4.9.) She might even as well have ſaid, *co-abutuntur*, they abuſe each the other; ſo they doe; forgetting humanitie and divinitie too, on either part. Here is the fruit: this, the ſpirit it breedeth. And theſe two, the *Samaritan*, and the *Iew*, they made not an end of this, till it made an end of them. Look in *Ioſephus*, you ſhall ſee in the dayes of *Claudius* (*Cumanus* then Deputy) the very like quarrell to this (here) upon the very ſame occaſion, taken wholly by the *Zelotæ*, and purſued hard, opened the way to the *Iewes* warres, which never ended, till the utter rooting out and deſolation of them both. Thus it was: and thus it will be: and by this we ſee, how neceſſary CHRISTS *Pax vobis* is; and the *Peace-maker*, that could (Iohn 20.26.) make the peace, how *bleſſed* he ſhould be! bleſſed here, and bleſſed everlaſtingly. (Matth. 5.9.)

But, let me tell you this withall: this Spirit was not then, in all; neither all the *Diſciples*, nor all the *Samaritans*. Some there were, on both ſides, more moderately affected. The *Diſciples* (I doubt not) did all of them (the other ten, too) much diſlike this diſcourteſie offered CHRIST: yet, all cried not for *fire*: *Two* onely, theſe two onely of the twelve. On the other ſide; the *Samaritans* neither, all were not thus inhumane. Though this Towne received Him not, it is ſaid (in the laſt *verſe*) they (Verſe 56.) went to *another Towne*, and there He was received. So all, neither all the *Diſciples* thus *ſpirited*; not all *the ſonnes of thunder*; ſome the ſonnes of raine, as *Bartholomew* (Marke 3.17.) is interpreted: nor all the Countrey of *Samaria*; GOD provided better, for both. All had gone to a generall combuſtion, if all had beene of this deſtructive ſpirit: and all did goe, when thoſe ſpirits gate the upper hand.

And for their comfort, that are ſuch, this: that our SAVIOVR CHRIST was none of the *Zelotæ*, but ſhewed Himſelfe on that ſide, that enclined to humanity and

Iohn 4. 7. peace. There was no fault in Him. It was ſtill His deſire *co-üti Samaritanis*, to uſe,
and be uſed by them; He would have had *water*, and asked it of the woman of *Samaria*:
Sent His Diſciples to that towne, (there) *to buy meat*; and now, to this Towne here,
to take up *lodging*: ſhewed Himſelfe (ſtill) willing, to breake downe this partition-wall.
In this very journey, after this repulſe here, yet He healed (among others) a
Luke 17. 16. *Leaper*, yea, though a *Samaritan*. Yea, ſo favourable that way He was, and ſo readie
to be uſed, as He was counted and called a *Samaritan* for His labour. Well then, let
Iohn 8. 48. this *Towne*, and theſe two *Diſciples* pleaſe themſelves, in their *conſuming* zeale: that
other Towne, in the laſt verſe, and the other *ten* were in the right. CHRIST
was in the right (I am ſure:) and it is ſafe for us, that the *ſame minde be in us, that was in* CHRIST IESVS. And ſo now to the *Motion*: But firſt, to the *Motive*,
And when they ſaw, &c.

Let me ſay this, for Saint *Iames* and Saint *Iohn*; They *ſaw* enough, to move any
to indignation. A great indignitie it is, that, which is done by common courteſie, to
every ordinary traveller (harbour for a night) to deny that, to any: *Omni animantium
generi pabulum & latibulum*, fodder and ſhelter, they are due to all living creatures
Verſe 58. by the *law* of nature. Within a verſe after, CHRIST ſaith: *Vulpes foveas habent*,
&c. Not to allow a man, ſo much, as every *Fox* is allowed, a *hole* for his *head*; a very
great inhumanitie, to any: who could chooſe, but be moved?

2. And, if to deny this, to any were too much: it received increaſe, by the perſon. It was CHRIST, that was thus repelled: of whoſe well uſing, it ſtood them upon, to be jealous; and not to ſhew themſelves cold, in putting up any diſgrace offered to their Maſter. We muſt needs allow their zeale, in their Maſters quarrell.

3. And, when was this? For, that circumſtance addes much, here. It was even then, when He was newly come downe from the *Mount*, from His *transfiguration*: immediatly upon that, came this. Him whom a little before, they had ſeene glorified from *heaven*; to ſee him now thus vilified upon *earth*, would it not move any?

4. And, who were they that did it? A pelting country-towne; and they in it, a ſort of *Samaritan*-heretikes, whom the world were rid of; at whoſe hands, who could endure, to ſee Him thus uſed? Comming from hatred of hereſie, how can it chooſe but be a good motion?

5. And now, why was it, they did Him this diſgrace? For no other cauſe, but
for His Religion: becauſe His backe was to their Mount, and *His face to Ieruſalem*.
And here, zeale is in his prime; Never ſo plauſible, as when it hath gotten *Religion*
for his pretence, and the Catholike cauſe for his colour; then they may ſet *fire* on the
Towne. Put theſe now together. 1 A barbarous indignitie, *harbour* for a night denied:
and 2 denied CHRIST: 3 CHRIST ſo late in all His *glory*: 4 and that by
a ſort of heretikes: 5 and onely, for that He was well affected in Religion. The caſe
is home: when they *ſaw* this, it moved them to make a Motion. Never talke of it:
the motion cannot be miſliked; ſpecially comming commended by the Movers, *two*
Gal. 2. 9. *of His Diſciples*: and none of the meaneſt of them, *two Pillars* (as Saint *Paul* calleth
Iohn 21. 7. them) and he, whom IESVS *ſo loved*, one of the two.

II. We ſee, what moved them. Now, let us ſee what they move, and upon what
The *Motion*. warrant. They move to have them *deſtroyed, by fire, from heaven*. Their Warrant,
ſicut fecit Elias: whom they had ſeene a little before in the *mount*, and who (they are
ſure) would never have endured it.

In their *motion* (me thinkes) two things they take for granted: 1 one, that *deſtroyed* they muſt be: no leſſe puniſhment ſerve. 2 The other, that it ſhould be *by fire*. They make no queſtion of theſe two, nor ſo much as conſult with CHRIST of them; 1 whether it be meet they were *deſtroyed*: 2 then, whether *fire* were not a fit kinde of death for ſuch. They runne away with theſe two, and paſſe ſentence upon them. Die they muſt: die they muſt, and then limit the kinde; being heretikes, beſt even *burne* them and make no more adoe.

They onely adviſe with CHRIST about the meanes, whence they will have their *fire*, and how. Whence, *from heaven:* how, by *dicimus*. And hitherto, the caſe like. Both, to be *deſtroyed:* both, *by fire:* both, *upon one pretence*, they and we. Now, they breake company, IESVS's *Diſciples*, and IESVS's *Societie*. For, when it comes to the meanes, IESVS's *Diſciples* will take no indirect courſe: doe it, like Diſciples, or not at all. They will goe to worke, on GODS name: call it downe, not conjure it up: *from heaven*, His owne ſphere; not from any infernall place, not rent the earth to bring it up. Saint *Iohn* (as an *Eagle)* flyes up to the clouds: not (like a Mold-warpe) creepes into a vault, to doe it. *De cœlo* doe it, like Prophets; not, like incendiaries, fetch *fire* the wrong way.

The like may be ſaid, of *Dicimus*: not, *from heaven*, by any optike inſtrument (as ſome had, before that time, fired whole navies;) no, but onely by *Dicimus*, ſaying the word and no more. No *powder*, but from the clouds: no *match*, but their tongue: No *Vis fodimus*, to *pickaxes* to digge; nor *boats* to carry, nor *traines* to kindle it: but, *Vis dicimus*, by way of miracle, or not at all. This, the motion. Now, to the Warrant.

2 The *Warrant.*

A good Warrant will doe well. CHRIST without it (they know) likes of nothing done. The *quo Warranto* (to winne CHRIST to be willing, to obtaine His *fiat)* they alleage, one would thinke a good one: [1] *Sicut fecit*; ſo, no noveltie; a preſident for it: [2] and *ſicut fecit* (no leſſe Prophet, than) *Elias*. They had ſeene him but lately; they did the more eaſily call him to minde. *Moſes* they ſaw then too; but, they could not ſerve themſelves of him. He was *taken out of the water*; No good *ſicut* for them, that were about *fire-workes*. And he was the *meekeſt man on earth:* and it was no meeke matter; and ſo he no meet man, for the purpoſe they were about. *Elias*, is Scripture, as well as he: the authoritie of ſo great a *Prophet* is enough, to doe no more than he did, upon like occaſion. Nay, not like; here, the occaſion is greater: behold *Plus quàm Elias*, a greater than *Elias*, ſuffereth diſgrace here; and therefore *ſicut Elias* is but reaſonable. And here againe, our motioners will fall ſhort too. For, if the motion to CHRIST had beene *Vis fodimus?* whom would they have alleaged, whoſe example or authoritie, *ſicut fecit?* Who, who ever did the like? Which of the *Prophets*, or *Patriarchs?* Their motion muſt have beene without a *ſicut fecit*.

Exod. 2.5.
Numb. 12.3.

For the matter, all is one (ſaith *Sanders)* all one. *Elias*, when he commanded *fire* from heaven, might even as well have commanded any on earth: Run upon them, runne them thorow; had as great power over the metalls on earth, as over the *Elements* in the skie. And it is like enough, if *Sanders* had lived till *Anno Domini* MDCV. and had beene conſulted with, he would have ſaid ſtraight: *All one, Elias* might as well have bid put *fire* under the Towne, from beneath; as let *fire* fall on the Towne, from above. But, by his leave, there is great oddes betweene theſe. For firſt, *Elias* muſt doe, as his Commiſſion was to doe it, from heaven: Hee might not inter-line his *Commiſſion*, and put in, by *metalls*, or *Gun-powder*, or what hee liſted. And againe: who ſees not, that *Elias's fire*, and *Samſon's Foxes* are not all one? GODS *arrowes* (as *lightning from heaven)* and theſe *tela ignita Satanæ*, Satan's traines and fire-workes, from under the ground. In one, the hand of GOD muſt needs be: in the other, the paw of the devill, the malice of man, the fury or treachery of forlorne creatures may have no place. No ſuch authoritie, no ſuch feare to touch the conſcience, as the act of GOD hath; therefore, that is not *ſicut Elias*. And laſtly, if it were, yet is, nothing gained by it: CHRIST repeales it by and by; and forbids in this, either the *act* or *ſpirit* of *Elias*.

Iudg. 15.4.
Pſal. 18.14.
Epheſ. 6.16.

But now, they that ſay thus (not *Magiſter dicito tu*, but) *Magiſter vis dicimus nos*; feele, in themſelves (belike) no lacke of ſtrength. The *Cardinall* cannot ſay of them, *Id non fuit, quia deerant vires*, that was not done, becauſe there wanted force. So that, if after, they loſt any of their due, it was not, becauſe they lacked power, to maintaine it. Saint *Paul* denieth it flatly: *Having* (ſaith he) *in a readineſſe, vengeance againſt all diſobedience*. Had it; had it, *in a readineſſe*; and, againſt all *diſobedience*. And ſure, they

2 Cor. 10.6.

Acts 13.11. 5.5. that could thus doe, call *fire from heaven*; ſtrike *Elymas* blinde; ſtrike *Ananias* ſtarke dead, in an inſtant; need not loſe their intereſt, which they had (forſooth) in this ſame temporall dominion, for lacke of ſtrength. Now, it is well knowne, it was the caſe, here in the Text: *Diſcipulus potuit, ſed Magiſter noluit*. It was, for want of *vis*, this in the Text: *Vis*, of *volo*, of will in CHRIST: not, for want of *vis*, or *vires*, power in them. It went not, by *vires aderant, vel deerant*: It went, by *Magiſter vis*; CHRISTS *will* was wanting, and nothing elſe. That was their caſe (here:) who therefore (becauſe two things goe to the act, 1 their power, and 2 CHRISTS will) howſoever they felt their owne power, and themſelves able to doe it, yet would not doe it, on their owne heads, without His privitie, or leave: and ſo now, they aske it; *Magiſter, vis dicimus*. By which very manner of propounding it, in this confident ſtyle, it ſeemeth, little doubt they made to carry it cleere; made full reckoning of CHRISTS *volo*, and that He would be moved with their motion.

III. CHRISTS cenſure and rebuke of them.

And with their motion, He was moved; for, it is ſaid, He *turned* with it: but, it was, the wrong *way*. At the *turning*, it may be thought, they looked for ſome good turne; that CHRIST ſhould have commended them, and ſaid: I con you thankes, I ſee you have care of my credit; you are even worthy for it, to ſit *one on my right hand, the other on my left*, for ſhewing your ſelves my Champions: your motion is good; forward with it.

But, it falls out, His *turning* is the wrong way: He turned on the left ſide, To *rebuke* them. This CHRIST did. Now I will tell you, what He ſhould have done. For, according to the new taken up reſolution, of the grave Fathers of the ſociety, He ſhould have taught them firſt, to take a paire of ballances, and weighed, whether the good that would enſue would over-weigh the loſſe of the towne: If it would, up with it and ſpare not. That it would certainly, For, it would ſtrike ſuch a feare (the burning of this Towne) into all the Townes about, that CHRIST ſhould never after want *receiving*: and it would ſalve CHRISTS reputation much, who had beene thought too great a favourer of theſe *Samaritans*: and it would be much for His credit, that He had *Diſciples* could doe as much as ever could *Elias*.

But, CHRIST never ſtands weighing theſe: but, for all the parties were *Samaritans*, parties not to be favoured: for all it is made His quarrell, *non Eum*: for all their meanes ſhould be by miracle, which cannot be miſliked: for all this, *turnes* and *rebukes* them. Never thinkes the motion worth the anſwering, as being evill *ex totâ ſubſtantiâ*: but, *rebukes* them for moving it, *rebukes* the *ſpirit*, it came from: and *rebukes* them of *ignorance* of their owne ſpirit; *Yee know not, what ſpirit yee are of*. As much to ſay as, If yee did, ye would make no ſuch motions: that you doe make any ſuch, it proceeds from *Neſcitis*. That, would be marked. They are in *ignorance*; and the worſt ignorance (of themſelves) that move for *fire*. They knew not, what ſpirit they are of; but, whatſoever it is, a wrong ſpirit it is; for, here it is *rebuked*, by CHRIST.

1 For *Neſcitis*.

That which CHRIST *rebuketh* is, *Neſcitis*; that is their fault: There is no word, on which His *rebuke* can fall, but that. It can be no good motion, that comes from *Neſcitis*. For, from *Neſcitis* commeth no good; without knowledge, the ſoule it ſelfe is not good. *Neſcitis quid petatis*; No good prayer: *Adoratis quod neſcitis*, no good worſhip; and ſo *ignorant devotion, implicite faith, blinde obedience*, all *rebuked*. *Zeale*, if it be not *ſecundùm ſcientiam*, cannot be *ſecundùm conſcientiam*; matter of conceit, it may be; of conſcience, it cannot be. It is but κακοζηλία: and κακοζηλία is not to be allowed (we ſee) no, not in CHRISTS owne cauſe.

Matth. 20.22. John 4.22. Rom. 10.2.

2 For *Neſcitis cujus ſpiritus*. Prov. 16.2.

And, it is not every ignorance, this: not, of the *act*; but, of the *ſpirit*, He chargeth: which is more. For, *Spirituum ponderator* DEVS, GOD *weighes the ſpirit*: men looke to the acts; He, to the *ſpirit*: therefore, *trie* the act; but, *the ſpirit*, rather.

We may be deceived in any act, if we know not the *ſpirit*, it comes fro. One and the ſame act proceeding from diverſe *ſpirits*, good for one; for another, not ſo. Therefore, *Probate ſpiritus* is ever good counſell; and *diſcretio ſpirituum*, a principall part of knowledge.

1 Iohn 4. 1.
1 Cor. 12. 10.

And if this import us, to doe in other mens ſpirits, not to be deceived in them; much more in our owne: that we deceive not our ſelves, which is the third degree. *Neſcitis, cujus ſpiritus; cujus vos*; the foule *elench* of all, *ab ignoratione proprii ſpiritus*, to fall into this *fallax*. For indeed, many blinde actions come from men, by reaſon of ignorance, of this third. And this we are to looke to, the rather, for that we ſee two ſo great *Apoſtles*, like to precipitate themſelves into a bloudy act, for, miſtaking this point.

3
For *Neſcitis, cujus ſpiritus vos.*

1. There are (ſure) many *Neſcitis*, they were in. *Elias* (firſt) did not that, they would doe: that, is one. His *fire* tooke hold of none but Delinquents; every one as deepe in the ſame fault, as another. Here is a great many women and children in the towne, not acceſſory to this. GOD would not ſuffer the *wicked* and *innocent to periſh together*, no not in *Sodome*; would not ſuffer *Ninive* to be deſtroyed, becauſe there were in it many, that *knew not their right hand, from their left*. This did not *Elias*.

Gen. 18. 23.
Iohn 4. 11.

2. Then, it was but *quod fecit Elias*; not, *ſicut*: there is another. For, what *Elias* did, he did by ſpeciall inſpiration, had a particular Commiſſion, and (as it were) a Privie Seale for it. And, that, we muſt ever diſtinguiſh, in the *Prophets*, when they proceed by their generall calling (therein we may follow them:) and when an act is executed, and done by them, by immediate warrant: for, ſuch warrant paſſes not the perſon; no *precedent* to be made of it. Elſe, without their revelation, we may doe *quod fecit Elias*, and not *Sicut*. And, that is a great *Neſcitis*, and doth much harme: for many a lewd attempt, it is ſought; and, if they get it once over their heads, they thinke they are ſafe. For killing of Kings, *Sicut fecit Ehud*: of *Queenes*, *Sicut fecit Iehoiada*: for rebelling, *Sicut Libna*. No, no: *Quod fecit*, not *Sicut fecit*; what they did, they doe: as they did, they doe not.

Iudg. 3. 21.
2 King. 11. 20.

3. But, if it were *Sicut fecit* too, it would not ſerve; It is a *Neſcitis* ſtill; and this is our SAVIOVR CHRISTS, directed to their allegations of *Elias*. I obſerve, they aske of the act; and CHRIST anſwers of the *Spirit*. So that, *Sicut fecit Elias*, is not enough; is but a weake warrant: you muſt be of his *ſpirit*, as well as doe his act. His *Sicut* will not beare your act, unleſſe you have his *ſpirit*, too. It is not enough to ſay, thus did *Elias*, unleſſe you adde, I am of the ſame *ſpirit*.

4. Then, it remaines, they muſt ſay, they are of *Elias's ſpirit*; and into ſome ſuch phanſie (it ſeemes) they were fallen: but, that, is another *Neſcitis*. Why, what harme is that? *Elias's ſpirit* (I hope) was no evill ſpirit. No: but, every good ſpirit, as good as *Elias's*, is not for every perſon, place, or time. *Spirits* are given by GOD, and men inſpired with them, after ſeverall manners, upon ſeverall occaſions, as the ſeverall times require. The *times* ſometime require one *ſpirit*; ſometime, another; *Elias's time*, *Elias's ſpirit*. As his act good, done by his *ſpirit*: ſo his *ſpirit* good, in his owne *time*. The *time* changed, the *ſpirit* (then, good) now, not good. For both are faultie: the *act*, without the *ſpirit*; and the *ſpirit*, without the *time*. And, ſo it may fall out, that at ſometime, one may be *rebuked*, for being of *Elias's ſpirit* well enough, when *Elias's ſpirit* is *out of time*.

5. But, why is it *out of time?* That is another *Neſcitis*, which CHRIST ſets downe plainely, when He renders the reaſon: For, *the Sonne of man is come:* (for, we may well make a pauſe there.) As if He ſhould ſay: Indeed, there is a time to *deſtroy* (ſaith *Salomon*, *Eccleſ*. 3.) that, was under the *Law*: *Ignea lex*, the *firy law*, as *Moſes* calls it: then, a *firy ſpirit* would not be amiſſe; then, was *Elias's* time. But, now, *the Sonne of man is come*: yee know not, what manner of *ſpirit* yee are of. The *ſpirit* of *Elias* was good, till the Sonne of man came; but, now He is come, the date of that *ſpirit* is expired. When the Sonne of man is come, the *ſpirit* of *Elias* muſt be gone. Now ſpecially: for, *Moſes* and he reſigned lately, *in the Mount*. Now, no *Law-giver*; no

Ecclef. 3. 3.
Deut. 33. 2.

no *Prophet*, but CHRIST. CHRIST now, and *His Spirit*, to take place. You move out of time: will yee be of *Elias's ſpirit*, and the Sonne of man is come? A plaine *Neſcitis*.

6. The Fathers worke out another *Neſcitis*, out of the *Emphaſis* [*Vos*;] *Cujus ſpiritus Vos. Vos*, is no idle word: it makes a plaine ſeparation, betweene them and *Elias. Vos, You*: why, you are my *Diſciples* (I trow:) you muſt anſwer, to *Cujus ſpiritus vos? Cujus ſpiritus Tu.* CHRISTS *Diſciples*, and *Elias's ſpirit?* that, cannot be. Chooſe yee now: for, of whoſe *ſpirit* yee are, his *Diſciples* yee muſt be. If you be his, what doe you here with me? get you to his *Tabernacle*. If ye be mine, off with *Elias's mantle* and *ſpirit* both. The *Diſciple*, and the *Maſter* are of one *ſpirit*. To make a *Diſciple*, is nothing, but to doe, as GOD did, at the doore of Deut. 31. 14. the *Tabernacle*; take off the *Maſters* ſpirit, and put it on the *Diſciples*. But, if ye be of Iohn 1. 32. My *Spirit*, My Spirit is in *ſpecie Columbæ*, not *Aquilæ*; not of the *Eagle*, that carrieth Gen. 8. 11. *Iupiter's thunder-bolt*; but, of the *Dove*, that brings the *Olive-branch* in her bill, the ſigne of *Non perdere, ſed ſalvare*. If this ſpirit be in you, let all your motions ſmell of the Olive-branch, not of the thunder-bolt; come from *ſaving grace*, and not from *conſuming Zeale*.

7. But yet, the worſt *Neſcitis* is behinde. For worſe it is, to be miſtaken in CHRIST, than in our ſelves. And Him they miſtooke, in that, they would move Him, to that, whoſe comming was contrary, quite contrary to that, they would have Him doe. This is a *Neſcitis*, indeed. *Verè neſcitis, qui petitis à Magiſtro manſuetudinis licentiam crudelitatis.* A *neſcitis*, to *ſeeke* at the hands of Him, that is the Maſter of all meekeneſſe, a licence to commit ſuch crueltie.

The very title of the *Sonne of man*, is enough for this. For, whatſoever as the *Sonne of* GOD, He may doe; it is kindly, for Him, as the *Sonne of man*, to *ſave the ſonnes of men*. Specially, being the Sonne of ſuch men, as Hee was; the Sonne of Gen. 18. 24. *Abraham*, who entreated hard, that even *Sodome* might not be *deſtroyed*. The Sonne Gen. 44. 7. of *Iacob*, who much miſliked, yea, even *curſed the wrath* of his two ſonnes, in deſtroy- 2 Sam. 3. 39. ing *Sichem*. The Sonne of *David*, who complained much of the ſonnes of *Zervia* that they were *too hard for him*. (As CHRIST doth here, of the ſons of *Zebedee*: who (as if indeed, they had beene *borne* of a *thunder-cloud*, and not of a man) were ſo readie, to make havocke of the lives of men.) It coſt the *Sonne of man* more to *re-* Pſal. 49. 8. *deeme* men, than to have them *blowen up* ſo lightly. And, if *Iames* and *Iohn* were to pay for them, at His price, they would not be ſo evill adviſed, as to make ſo quicke riddance of the lives of men.

CHRIST doth here warrant us, that, to tell *cujus ſpiritus*, the way is, by *ad quid venit?* what *ſpirit* is he of, by, to *what end* comes he; whither blowes it, which way is his face, to *ſalvare*, or to *perdere?* For, to the end of His comming, GOD hath framed His ſpirit. You may know it, by His firſt Text. *The Spirit of the* LORD Luke 4. 18. *is upon me, to heale the broken, to deliver the captive; to ſave that was loſt, Hee ſent me*: therefore He was ſent, and therefore He came. You may know it, by His Name, IESVS, a SAVIOVR: you may know it, by His *Similies* (no *deſtroying* creatures;) a Iohn 1. 29. a [a] *Lambe*, no *Wolfe*; a [b] *Hen*, no *Kite*; a [c] *Vine*, no *bramble*, [d] *out of which came fire to* b Matth. 23. 37. *burne up all the trees in the forreſt*. Of His comming, cleane contrary to this, ſpeakes c Ioh. 15. 1. d Iudg. 9. 15. the *Prophet*, [e] *Hee ſhall come downe like the raine*; (ſpeakes the *Apoſtle*) [f] *Hic eſt ille* e Pſa. 72. 6. f 1 Iohn 5. 6. IESVS *qui venit in aquâ*, that came *in water*, to quench; not, *in fire*, to *conſume*.

Againe, that Hee doth not this [*non perdere, ſed ſalvare*] by accident, as it hits; but, on ſet purpoſe: It was the cauſe, the finall cauſe, the very end, GOD ſent Him, and He came for.

In which point, to take away *Neſcitis* cleane for ever, he ſets it downe poſitively, and privatively both: wherefore Hee came not; and wherefore Hee came: *Came not, to deſtroy*; but, *came, to ſave*: this, is plaine dealing. But firſt, *not to deſtroy*: that, they, which cannot *ſave*, may yet be ſure, *not to deſtroy* any; but; if they can, not onely *not deſtroy*, but *ſave* too, as CHRIST doth. But, of theſe, CHRIST came but to one end; hath but one office; came not, to the other; and this would be marked. The *Cardinall* begins his booke to the *Pope*, *Duplex Petri officium*, *Paſcere & occidere:* CHRIST had but one; to *feed*, to *ſave*: Another there is, was *Homicida ab initio*. John 8.44. But, if *Saint Peter* have gotten two offices, he hath one more, than CHRIST. CHRIST came to *ſave* onely, with a flat excluſive, of the other.

And, where they move Him, *in ſpecie*, for a *deſtruction by fire*; He (not content to deny that alone) denieth it *in genere*, not to *deſtroy* at all; neither, by *fire*, nor any other way. Here, we have a caſe of *fire*: will yee have another, of the *ſword*? *Shall we doe it by fire?* (ſay *Iames* and *Iohn*, here;) *Domine ſi percutimus gladio?* (ſaith Saint *Peter*, after) in a greater quarrell farre than this, when they *laid hands on Him*, Chap. 22.49. to carry Him to His paſſion. That, He denieth too, and in that quarrell; and ſaith, *Sinite*, let alone your *ſword*: Out with your *fire*, *Iames* and *Iohn*; up with your ſword, *Peter*. So that, neither by *fire*, here: nor by *ſword*, there: neither, by miracle (as here) nor without miracle (as there) doth CHRIST like of theſe motions. What then? ſhall not CHRIST be received? yes: He is moſt worthy ſo to be. I adde, they that refuſe it, are worthy any puniſhment: but, that every man is to be dealt with as he is worthy, would prove but a hard peece of Divinitie: hard for all, and even for themſelves, too. If, ſo oft as CHRIST ſuffers indignitie, *fire* ſhould come downe from heaven, *Domine quis ſuſtinebit?* we were all in hard caſe: Pſal. 129.3. *Iewes*, and *Samaritans*, and all: yea, *Diſciples*; yea this *Iames*, and *Iohn*, and all. The *Samaritans*, they received not CHRIST; they were gone; *burnt* all. For *Ieruſalem's* ſake, becauſe *His face was that way* (here) He was not received. When He came to *Ieruſalem*, how was He received there? Why, there He was *murthered*: worſe uſed than in *Samaria*. Then, we muſt call for more *fire*: *Ieruſalem* muſt be burnt, too. Now, for the *Diſciples*, *Iames* and *Iohn*, how carried they the matter? It is true: they had *received* Him; but, when moſt need was, thruſt Him from them, renounced Him, utterly denyed, that ever they knew Him. Then, we muſt trouble heaven once more: call for *fire*, for *Iames* and *Iohn*, too. Nay then, the *world was made by Him, and the world knew Him not, nor received Him not*: John 1.10,11. why then, the world is at an end, *facti ſumus ſicut Sodoma*; Rom. 9.19. all, a heape of aſhes, if this doctrine goe forward. Beſt, take *Phaëton* out of the chariot, that he ſet not all on fire. Sure, this (I take it) is a *Neſcitis*: For, who receiveth CHRIST, as he ſhould? yea, who refuſeth not one time, or other, to *receive* Him? Who, of the *Diſciples*, who at *Ieruſalem*? Then, all muſt be turned out and in: *Non venit ſalvare, ſed perdere*. Then, this will follow; if no place for repentance, then no uſe of CHRIST. For, whom ſhall He ſave, when *Iames* and *Iohn* have conſumed all to aſhes? But, it will be well to leave CHRIST ſomebodie, to *ſave*: not diſappoint CHRIST of His *comming*, and ſend Him backe without His errand.

Our *Scitis*, out of this *neſcitis*.

Now, out of this *Neſcitis*, to frame our *Scitis*. 1. By this time wee know CHRISTS *Spirit* (as He teacheth us) by His *comming*. His *comming* was not *to deſtroy*: they that came a *deſtroying*, came not in His company. 2. Then, our owne *ſpirits*: if they doe *ſpirare Chriſtum*, they have the ſame journey's end. 3. We know *their ſpirits*, that hatched alate this queſtion anew; *Vis facimus aſcendat ignis?* And theirs too, that never *turned* and *rebuked* it, but gave allowance to it, both before, and after it was done: yea, bound them to it by oath, and ſet it forth, with both *Sacraments*, [1] of *Penance*, and *of the* [2] *Altar*: and (what ſhould I ſay?) reſolved, flat againſt CHRIST, in the very ſame point; and did not (as He) caſt *water*, but put *oyle* to the *flame*.

Can theſe be the *Societie of* IESVS, and the *ſpirits* blow two contrary wayes, and their *commings* be, to two contrary ends? *His, not to deſtroy*: theirs, to *deſtroy*: His, to *rebuke*; theirs, to allow of ſuch motives?

To know, what *ſpirit* they be of, looke what manner of *ſpirits* they make choice of, and by their wills chooſe, and cheriſh none other; eager, fierce, boiſterous

Matth.21.5. ſpirits. *O, Elias's* ſpirit, is a goodly ſpirit! but CHRISTS *Ecce Rex tuus venit*
11.29. *manſuetus*; or *Diſcite à me quia mitis*, it is not worth a mite: that *ſpirit* is too weake, and too faint, to forward their *fire-workes*.

And, if yet ye doubt, no better way to be reſolved, than by *Ad quid venit?* aske that, and it will reſolve you ſtraight. Wherefore came Doctor *Morton*, a little before the Rebellion in the North? Wherefore came Doctor *Sanders* into *Ireland*? Wherefore Cardinall *Allen*, into the *Low-Countries* in LXXXVIII? To what end, came he out of the *Arch-Dukes campe* hither? was it, *to ſave* mens lives, or to *deſtroy* them? By theſe markes, we cannot but know, *Cujus ſpiritus*.

It ſufficeth, that CHRIST *rebuketh* this *ſpirit*: that if they be the Societie of IESVS, it is *Alius Ieſus*, another *Ieſus* than this in the Text: *Bar-jeſus*, for he, by interpretation, is *Elymas*, that is, a *deſtroyer*. CHRIST likes no *deſtroying*: no, though the Towne be full of *Samaritans*, He likes it not: no, though the colour be *non receperunt Eum*, yet He likes it not: no, though we could miraculouſly doe it, like *Elias*, yet likes He it not. It is not GODS will, in the Old Teſtament, that *Sion* ſhould be built *in bloud*: Nor, in the New, that His Church, on the *aſhes* of any eſtate: Nor, that His *not receiving* ſhould be pretence, for the extirpation of any *Towne*; much leſſe, *Kingdome* or *Countrey*.

Our dutie This we learne. But, we come not onely for that, but to congratulate this poore *Towne*, that ſcaped the *fire*, and our ſelves no leſſe, that ſhould have periſhed by the ſame *element*, though not *from heaven*, yet another way; though not by *dicimus*, yet by another meanes: and in publike manner to render our yearely ſolemne thankſgiving, that we alſo, by *the Sonne of man*, were delivered, from the *powder* laid ready to conſume, and from the *match* light to give it *fire*; that they were *rebuked*, yea (more than that) *deſtroyed* themſelves, that ſought our deſtruction. Every way, our caſe hath the advantage: and therefore bindeth us, to greater dutie.

Will yee conſider it, in the parties. This, was againſt *Samaritans*; and, by the *Apoſtles*: Came commended, by the movers; they were *Apoſtles*: aggravated, by the parties, againſt whom; they were of the Sect of the *Samaritans*. We are no *Samaritans* (I truſt:) but, they no *Apoſtles* (I am ſure:) no *Apoſtles*, nor of no *Apoſtolike ſpirit*, which would authorize that, which was *rebuked* in the *Apoſtles* themſelves. And, for *Samaritans* (which falls to our turne;) it may be, they count us and call us ſo: it is no matter, they called CHRIST Himſelfe ſo, then. This (I ſay:) had we beene ſuch, as they would have us to be; ſuch, as theſe (here) very *Samaritans*, we were to finde as much favour, at the hands of the *Society of* IESVS, as did the *Samaritans*, at the hand of IESVS Himſelfe; if their *ſpirit*, their *comming*, their *faces ſtood*, as His, to *Non perdere*.

But we are none. No, if we goe by the markes, the Scripture ſets downe of them, the *Samaritans* will light on their ſide. For, let it be enquired, whether part,
2 King.17.8. in the worſhip of GOD, uſeth more *ritus Gentium*, they or we (the marke of the
Iohn 4.22. *Booke of the Kings*:) of whether of us, it may more rightly be ſaid, *You worſhip, you know not what* (which is CHRISTS owne marke.) In a word: let this be the caſe, Whether Religion have more windowes open to *Ieruſalem*: whoſe *face* lookes more fully that way. No: the looking to *Ieruſalem*, is not the quarrell; the not looking to *Rome*, that, is the matter.

And ſure, this quarrell is much after one in both: That, in the Text, was made a matter in *Religion*, but, was none: no more was this of theirs. *Non receperunt*, is no act of hereſie: *Non crediderunt*, that, is. But it is not their *miſ-beleeving*, moved them in the Text: nor theſe neither. It was the *not-harbouring* makes all this adoe. So they would *entertaine* them, they might *beleeve* as they liſt. Vpon the matter then, it falls out to prove, not zeale againſt their *hereſie*, but zeale for their owne *entertainment*; which will not, but directly, be made matter of *Religion*.

Now, if ye weigh the *deſtruction*, ye ſhall finde, though in the maine, they agree (for *upward*, and *downeward* makes ſmall difference) yet, ours was the worſe.

Worſe; for, it ſhould have beene *ſudden*, which is worſe for the ſoule; therefore ſimply worſe. Worſe: for that would have waſted but to the ground, and there left: but, this ſhould have fetched up *foundations* and ground, and all. Worſe certainely: for, that ſhould have *conſumed* but *Samaritans* onely: but this, for the good of the *Catholike* cauſe, *Samaritans* and *Iewes*, both. Yea, ſuch as themſelves were, *Diſciples*, and *Iames* and *Iohn* too, if they had beene there, for companie. Worſe: for, this had the ſhew of an example, *Sicut fecit Elias:* but ours, *Sicut fecit who?* Nor, *Sicut fecit Elias:* No; *Sicut* without example. Never the like entered into the heart of any, that carried but the ſhape of a man. So, ſtill the advantage, on our ſide.

Now, for the deliverie, when all is done, that which was *ſaved* here, was but a poore *towne* without a name. I ſhould much wrong that famous aſſembly, and flower of the Kingdome, if I ſhould offer to compare it with that, either in quantitie, (alas, like little *Zoar* to great *Ninive*) or in qualitie, when, in ours (to ſay nothing of the reſt) One there was, *more worth than ten thouſand* ſuch as they, we have good *Scripture* for it. 2 Sam. 18.3.

Theſe, here, were *rebuked* but verbally, on earth: Ours, really *rebuked* from heaven. Really *rebuked*, in their intention, by miraculous diſappointing the execution: And themſelves put to a foule *rebuke* beſides: GOD firſt blowing their owne *powder in their faces*, to write there ſinne there; and after, making their *bowels*, their *mercileſſe bowels*, to be *conſumed with fire*, within the very view of that place, which they had meant to *conſume* with *fire*, and all Vs in it.

CHRIST came to *ſave us:* There be manifeſt ſteps of His *comming*. Apparant firſt, in that Hee made them, they could not containe their owne *ſpirits*, but brought them out by their owne *dicimus*: made them take pen and paper, and tell it out themſelves, and ſo become the inſtruments of their owne *deſtruction*, which is the worſt of all.

Againe He *came*, when He gave His *Majeſtie* underſtanding to reade the riddle of [*ſo ſoone as the letter is burnt:*] to conſtrue the dialect of theſe unknowne *ſpirits*, and picke it out of a period, as darke, as the *cellar* was darke, where the *powder* lay.

There is but one *comming* in the Text: He *came not to deſtroy, but to ſave:* Here, were two in ours; both *commings*, of CHRIST. [1] *He came not to deſtroy, but to ſave us*, in mercie: [2] He *came not to ſave, but deſtroy them* (His ſecond comming) in judgement. To conclude: This one notable difference there is, on our ſide: They ſhould have beene *deſtroyed* by miracle; and we were *ſaved* by miracle: *The right hand of the* LORD *brought it to paſſe;* which is, of all others, the moſt welcome deliverance. Pſal. 118.16.

And ſhall I then, upon all this, make a motion? *Maſter, wilt thou, we ſpeake* to theſe whom thou haſt *delivered*, that ſeeing thou tookeſt order, the *fire* ſhould not aſcend to *conſume* them, they would take order, their *prayers* may aſcend up, and as the odors of the Saints phials, burne before Thee ſtill, and never *conſume*, but be, this day ever, a ſweet ſmell in Thy preſence? Their *fire*, they came to put under the earth, CHRIST would not have burne; another *fire, He came to put upon earth*, and *His deſire is that it ſhould burne:* even that *fire*, whereon the incenſe of our devotion, and the ſacrifice of our praiſe burne before *God*, and be *in odorem ſuavitatis*. We were appointed, to be made a ſacrifice: If *Iſaac* be *ſaved*, ſhall nothing be offered in his ſtead? Shall we not thanke *God*, that He was better to them, than *Iames* and *Iohn:* and to us, better, than thoſe were, that will needs thruſt themſelves, to be of His ſocietie? That, when this *dicimus* was ſaid of us too, ſtayed it at *dicimus*, and never let it come to *perficimus*; miraculouſly made knowne theſe unknowne ſpirits: that He *turned* and *rebuked* the motion, and the *ſpirits* that made it; that He *came*, once and twice, to *ſave us*, and *deſtroy them*. Luke 12.49. Eph. 5.2.

If we ſhall, let us then doe it; *let our ſoules magnifie the Lord, and our ſpirits rejoyce in God our Saviour:* that the beginning of the Text and of our caſe, was *fire*, to *conſume them* (in the firſt verſe:) that the end was, *non perdere, ſed ſalvare* (in the laſt.) Such may Luke 1.46.

may ever be the end, of all attempts to *deſtroy* us. So may He *come* ſtill; and ſtill, as here, He *came*; never to *deſtroy*, ever to *ſave us*. And, as oft as He, to ſave us; ſo oft we, to praiſe Him.

And *God* grant, that this anſwer here of CHRIST may ſerve, for a determination of this caſe for ever; and every Chriſtian be ſo reſolved by it, as the like never come in ſpeech more, by any *dicimus*. But if (as we know not what *ſpirits* are abroad,) that every *deſtroying* ſpirit may be *rebuked*, and every State preſerved, as this *towne* here was, and as we all were, this Day. And (ever) as He doth *ſave ſtill*, we may *praiſe* ſtill; and ever magnifie His *mercie, that endureth for ever*. Amen. Pſal. 136. 1.

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A SER-

A
SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVHITEHALL, on the V. of *November*,
A. D. MDCXII.

LAMENT. CHAP. III. VER. XXII.

Miſericordiæ DOMINI quia non ſumus conſumpti: quia non defecerunt miſerationes Ejus.

It is the LORDS *mercies that we are not conſumed, becauſe His compaſsions faile not.*

THE *verſe* is not amiſſe; The *booke* ſuits not ſo well. For this joyfull day of our great and famous Deliverance, CHRISTS, *tibiis tecinimus* is more meete, than *Iohn Baptiſts Planximus*; and *Davids harpe*, than *Ieremies Lamentations*. This (I know) commeth to your mindes, at the mention of this *melancholike* booke. But yet, if wee weigh our caſe well; not, what it fell out to be, but what it was meant to have beene; the very booke will not ſeeme ſo out of ſeaſon. For, this very day, ſhould it not have beene a day of *lamentation* to the whole land? was it not ſo marked in their *Kalendar?* And they had had their will would they not have given matter of making

Luke 7.32.

making a *booke* of *Lamentations*, over this State; and that another manner *Booke*, with more, and with longer Chapters, than this of *Ieremie's*? By the *mercie of God*, it proved otherwiſe. But what? ſhall we ſo intend the *day*, what it is, as we forget, what it was like to have beene? No: the *booke* and the *verſe Iuxta ſe poſita* will doe well; one ſet out the other, as the blacke-worke doth the white. The *Booke* put us in minde, but for GODS *mercie*, in what caſe we might have beene. The *verſe* by *Gods mercie*, what we are. And even to thanke Him, that our lot was to hit the *verſe*, and miſſe the *booke*; to fall within the one, and without the other.

The truth is, I had a deſire that *Miſericordiæ Domini* might have their day: and this day I thought to dedicate chiefly to them. We have formerly moved and reſolved the *queſtion*, out of the *Goſpell*; we have once or twice called to *joy* out of the *Pſalmes*. The barbarouſneſſe of the act, and the parties to it, hath beene juſtly inveighed againſt: A time given to each of theſe. And ſhall we not allow one day to the magnifying of Him, and His *mercies*, that was the cauſe of all? It ſhould have had the firſt day by right, and we were pointed to it, by *Miſericordia Domini ſuper omnia opera Ejus*: Well, at laſt now in this *ſeventh* yeare, this *annus Sabbaticus*, let us make it our *Sabboth*, reſt upon it, and put it off no longer. Be this day dedicated to the celebrating of them. Pſal. 145.9.

To this end, though all the Scripture over, GODS *mercie* be much ſpoken of (for where ſhall ye light, but ye ſhall finde it upon one occaſion or other?) yet, to fit this day and our caſe, as it fell out this day, (in my poore conceipt) none in any other booke, falleth out ſo juſt, commeth ſo home, as this *verſe* to this *day*, *It was the mercies, &c.* as upon the opening will fall out. Which though it be in the *booke*, yet is nothing of the nature of the *booke*.

The Summe and Diviſion. The verſe is a *Recognition* or acknowledgement: I may adde, a *juſt* and *joyfull recognition*. And that double, 1 That *we were not conſumed*, and 2 *Why we were not*. So, it ſtandeth on two parts; 1 *That we were not*, a happie *effect*: 2 *Why we were not*; it was *Gods mercie*, the *cauſe* of that and all other our happineſſe.

I. The effect is in theſe words: *Non ſumus conſumpti*. Of which, 1 *Conſumpti*, is the *danger*; and 2 *Non ſumus* the *deliverance*.

II. The cauſe in theſe words, *Miſericordiæ Domini quòd non*: And there firſt, 1 *Non*, we *were not*. 2 And then there was a cauſe *quòd non*, that we were not: 3 Then, that *cauſe* was GODS *mercie*. 1 Which we take in ſunder: It was GOD firſt, that did it: 2 Then, it was His *mercie* that moved Him to it. In the *mercie*, three things wee finde: 1 *Miſericordiæ*, more than one, *many* mercies. 2 *Compaſſions*, or (as the native ſignification of the word is) *bowels*, the *bowels* of *mercie*; that ſpeciall kinde. 3 And thoſe have this *propertie*, they faile not, or (which is all one) *conſume not*: not they; and ſo not we. Their *not-conſuming* is the cauſe, we were *not conſumed*.

III. Then laſt our *Recognition*. That ſeeing, His *mercies faile* not us, that we *faile not* them; ſeeing they *conſume not*, nor we, by their meanes; that our thankefulneſſe doe not neither, that it fall not into a *conſumption*. But that, in imitation of the three, wee render Him 1 *plurall* thankes; 2 and theſe *from the bowels*: and 3 that *unceſſantly* without *failing*. And this, not in words onely, but in ſome realitie, ſome *worke* of *mercie*, tending to preſerve thoſe, that are neere *conſumpti*, pining away.

I.
The *Effect*.
1
The *danger*.

PLaine it is, a danger there was: Elſe, vaine were the *Recognition*. That *danger* is ſet downe in the word *Conſumpti*: ſome *conſuming* there ſhould have beene: ſome ſuch matter was in hand. A word, even (as it were) of purpoſe choſen, for us; for, it ſorteth juſt with our danger as may be.

Conſumpti igne.
Heb.12.29.
Luke 9.54.

Conſuming may be more wayes than one: but, no way ſo proper, as by the element of *fire*, *Confector & conſumptor omnium* (ſaith the *Heathen* man) that makes away and conſumes all things. It is the proper peculiar *Epithete* of that *Element*, *Conſuming fire*; and the common phraſe of the HOLY GHOST is, *conſumed by fire*. This fits us right. *Fire* it was, *conſuming fire*, ſhould have *conſumed* us: it was a *firy conſumption*.

2 *Con-ſumpti*.
Simul ſumpti.
1 Perſonally.

Then *Con-ſumpti*, in proprietie, is nothing but *ſimul ſumpti*: *Con* is *ſimul* in compoſition. *All taken*, all put *together*, and an end made of all. And was it not ſo with us? *King* and *Prince*, *Lords Spirituall* and *Temporall*; *Iudges*, *Knights*, *Citizens*, *Burgeſſes*, and a great number beſides of *ſpectatours* and *auditours*, that day, out of all the flower of the Kingdome: all couped up together under one roofe, and then *blowen up* all. This is *ſimul ſumpti*, and *conſumpti*, both.

2 Really.
Habac.2.11.
Matth.24.2.

Will ye any more for company? This was but *perſonall*; take the *reall* too: *lead*, *ſtone*, *timber*, *windowes*, *walls*, *roofes*, *foundations* and all, muſt have up too: an univerſall deſolation of all, both *perſonall* and *reall*. That the *ſtone out of the wall, and the beame out of the frame*, if they could ſpeake, might ſay, and we are in; *ſimul ſumpti*, and *conſumpti*, too; all laid waſte, not *one ſtone ſtanding upon another*. This, was right *conſumpti*, *ſpent* indeed, where nothing left, *perſon* or *things* with life or without: utter havocke made of all.

Thus farre might *Ieremie* goe, and match us in theſe three. I will touch two or three more beyond him, that wee may ſee, our caſe ſhould have beene more *lamentable*, than the booke of *Lamentations* it ſelfe.

Zech.3.2.

1. There was no *fire* in *Ieremie's* time; none but of *wood* and *cole*, and no *conſuming* but that way; and that *fire conſumes* by degrees, peece and peece, one peece fire while one is wood, ſtill; ſo that one may ſave a brands-end for a need. But this was a *fire*, *Ieremie* never knew of, nor many ages after was ever heard of: takes all at once. No *brand* here, no *pulling out of the fire*, no ſaving any; here is quicke worke, *all done and paſt, as ſoone as the paper burnt*.

Rom.9.29.

2. Another: In this of the Prophet's they had faire warning. There was a campe pitched three ſeverall times in *Iehoiakim*, *Iechonias*, *Zedechia's* dayes: they had time to make themſelves ready. But in ours, *facti eſſemus ſicut Sodoma*, our *deſtruction had beene like that of Sodome*; no campe pitched there, but ſuddenly, in a moment: to the hazard of many a ſoule, that were (I doubt me) but evill prepared, if they had beene thus ſuddenly ſurpriſed. And that had beene a lamentable *conſumpti* (indeed) of both bodie and ſoule: the body here, the ſoule eternally. A *terrible blow* indeed, and wee ſhould not *have knowne who would have hurt us*.

3. Now we doe, as hap is; and therein we leave *Ieremie* behinde againe. It was not an *open enemie offered this*: Vſually, *deſtruction* commeth from them. So did this, in the Text: from the *Chaldees*, not only ſtrangers, but in open hoſtility with the *Iews*. But, in ours, they were not ſo much as ſtrangers, but borne ſubjects of one and the ſame Countrey, tongue, and allegiance. The more lamentable, to be *conſumed* by our ſelves; to be ſhot thorow with an arrow, the feathers whereof grew on our owne wings. So they were, naturally: but, when they fell once to this unnaturall deſignement, when they fell on *conſuming*, they were no longer *men*, all *humanitie* was quite *conſumed* in them. And this was the *danger*.

To make a *danger* dangerous, two things are required: 1 *The ſureneſſe*, and 2 the *neereneſſe*. If it be *uncertaine*, we reckon not of it; nor, though it be certaine, if it be *farre away*. Let us ſee, both was it.

2 The *certainty* of the *danger*.

To make it *certaine*, theſe are required: 1 It be ſoundly reſolved: 2 ſurely bound: 3 and ſeriouſly put in execution.

1 First upon good reſolution, a ſentence given *quod eramus conſumendi*, we were to be made away: and rather than we ſhould not, their owne friends, allies, and kindred; yea, their owne deare *Catholikes* to goe the ſame way, to have beene in the *Conſumpti*, as well as we. This was to have it *certaine*, to make ſure worke.

2 Gravely *reſolved*; and faſt *bound*, as *funiculus triplex*, the three immutable things of their *Religion* could binde it. 1. Bound by *oath*: their *Sacramentum militare*, they ever tooke firſt, never to diſcover, never to deſiſt.

2. Bound againe by their *Sacrament* of *Penance*. Thither they went in an errour, as if it had beene ſome fault; but, they found more, than they went for: went for *abſolution*; received a flat *reſolution*, it was not onely no *ſinne*, but would ſerve to expiate their other ſinnes. And, not onely expiate their ſinnes, but heape alſo upon them an increaſe of *merit*. In effect, that our *conſumption* would become their *conſummation*.

3. Bound laſt, with the *Sacrament of the Altar*, and ſo made as ſure, as their *Maker* could make it. Theſe three; ſure now, paſt ſtarting (I trow.)

3 But goe too: *Oathes* and *Sacraments conſume* nothing. True: It was therefore not onely ſolemnely bound, but ſadly ſet upon. They fell to their *Pick-axes*, laid in their *powder*, by *ten* and by *twenty barrels* at once: and I know not how much *iron*, and how many huge *ſtones*; *Fervebat opus*, in earneſt they were. Of all which wee may ſay (with Saint *Iohn*) *That which we have ſeene with our eyes, which we have looked upon, and our hands have handled*, that preach we, in this point. That, very *ſure* it is, wee were very farre gone in our *conſumption*.

1 Iohn 1.1.

3 The *neereneſſe* of it.

And all this while, it may be, it was *in dies multos*, farre enough away; to be done a good while after, we know not when. How neere was it? *Nox una interpoſita*, but a night (nor that neither: neither a whole night, nor a whole day;) but a few houres we had to ſpend. The *traine* readie, and the *match*; three for failing. They ſtayed but for the *con*, for the time, till all were *con* (that is) *ſimul ſumpti*; and then *conſumpti* ſhould have come ſtraight upon all.

This was our caſe, thus *dangerous*, thus *ſure*, thus *neere*; Inſomuch as, we were even given for dead. The *letter* ſhewed as much. Their being together, and waiting for it, at their meeting-place, ſhewed as much. They made full reckoning, we were little better, than even *conſumpti* in the *preterperfect tenſe*. And neerer we cannot come. It is well knowne, *David* was never *deſtroyed* indeed finally, yet (often in the *Pſalmes*) he ſaith, He *was brought backe from the deepe of the earth againe*; *from the gates of death*: *yea even from the nethermoſt hell*: His meaning was, he was exceeding neere it. And ſo were we as neere as was poſſible, and not be ſwallowed up of it. And this is the meaning of *conſumpti*. And thus much for it.

Pſal. 71. 18. 9. 14. 86. 13.

2 The *deliverance*. Eſay 37. 3.

Now are we to put *Non ſumus* to it, and we are ſafe ſtraight. Which two words containe our *delivery*. So as, though we were deſtinate as fewell, to this fire; though *venerunt filii ad partum*, though they were come to the point, to be *delivered* of that they had ſo long travelled withall; though like we were, and ſure we were, and neere we were, yet *conſumed we were not*. We *were not*: for, here we are, bleſſed be GOD. Here, and elſe-where (ſome few except which ſince be gone to their graves in peace.) The place ſtandeth, the perſons ſtill alive. *Non ſumus conſumpti*; this is *ad oculum*, it admits no further diſcourſe. But this it admits, that we may ſtay a little and lay our *Non ſumus*, to this of *Ieremie* in the Text; and we ſhall finde ours, another manner of preſervation, by oddes; that ſo we may provide our ſelves of another manner of *recognition*.

1 The *comparing* of theirs and ours.
1 In the *perſons*.
Chap. 2. 21.

Non ſumus conſumpti (ſaith *Ieremie*:) when for all that, in *every corner of the ſtreets, they lay ſlaine*. Onely he, and a handfull more in compariſon, were ſpared. This ſerved him to ſay; yet, we be not *all gone:* A cold comfort (*God* knoweth.) This for *perſons*.

2 In the *things*.

For *things*. The gates of *Ieruſalem* were burnt with *fire*, and a great part of the Citie; howbeit not all. A *remnant there was left*, though but a poore one (*God* wot:) yet, enough in his ſenſe, to ſay *Non conſumpti*, all is not *conſumed*. 1 Will ye ſee now them with us? With them, ſome *few* left alive, the *moſt* ſlaine: with us not one ſlaine, but all ſtill alive. 2 With them, a part of the *buildings* left, though the farre greater part *conſumed:* With us, neither ſticke nor ſtone touched, nor burnt; nay, not ſo much as ſinged. All ſafe: all, *in toto*; and all, *in qualibet parte*. 1 Vpon the matter, thus it is. They *were not conſumed*, that is, *not all:* We were *not conſumed*; that is, *not at all*. *All were not conſumed*, with them: *None at all*, with us. 2 Some were ſaved there: Both all and ſome here; neither *perſon*, nor *thing* miſcaried. 3 *Ieremie* could not ſay: *It is Gods mercie, wee are all ſafe:* He was faine to give it in the negative, *We are not conſumed*. We may ſay it, and put it in either: both in the affirmative, *All ſafe*; and, in the negative, *None conſumed, no not one*.

The Difference of ours *above* theirs.

There be indeed two *Non conſumpti's:* 1 One commeth after, *after it is burnt* a great while, with *water* to quench it. 2 The other goeth before, and keepes it from *taking fire* at all: and that is ours. In which caſe, *Non conſumpti* is no terme diminuent. Nay, the precurrent *negative* is better by much. Aske the *ſpeculative Divine*, if it be not ſo: If *Ne nos inducas*, be not better, than, *Libera nos*; *Leade us not in*, than, *Deliver us out*. Not to Sinne, than, to be forgiven it; *not to fall*, than, to be *lift up againe*; And (to inſiſt in this preſent) not to *kindle*, than, to *quench*. For, the latter is from *Subſequetur me miſericordia, Mercie ſubſequent*, which is good; the former from *Cito nos anticipent miſericordiæ tuæ*, from the *anticipation of mercie*, which is farre the better of the twaine. Pſal. 23.6. Pſal. 79.8.

2. One great difference we ſee betweene the two *Non ſumus's*. Another now, no whit leſſe. For the greateſt of all their miſeries, and which touched *Ieremie* neereſt, was the proud inſolencie of their enemies (the *Chaldees*) over them; worſe, than the *conſuming*, was their *inſulting* upon them. This, worſe than all the reſt. *Thankes be to* GOD, ſo did not ours. They had no cauſe to triumph over us: we, over them, rather. *Non ſumus conſumpti: Non nos, at illi.* Will yee obſerve that? *Wee were not:* but our enemies *were conſumed* themſelves. *Et viſcera impiorum crudelia*, the *cruell bowels of thoſe wicked men, conſumed*; and that with *fire*; and that, before, and in the ſight of the very place, to which they had vowed deſtruction, and, in which, the deſtruction of us all. That the ſaying of the Prophet might bee taken up over them: *Væ qui conſumis, Nonne conſumeris & ipſe?* You that will needs be a *conſuming*, ſhall not you your ſelves be ſo ſerved? In *the pit you digged*, in *the net you ſpread*, in the element you made choice of, your owne *bowels* burned. *Behold, yee Deſpiſers, and tremble, and feare*; your miſchiefe is turned upon your owne heads, and your *conſumption* lights upon your owne *bowels*. This then doubles the point: that not onely we were not, but that they (our conſumers) were. Prov. 12.10. Eſay 33. 1. Pſal. 9.15. Acts 13.41.

3. Yea I adde (for a full triplicitie in this point) even that we were cured of our *conſumption* ſleeping (for ſo we were) and never dreamed of any danger, till we had ſcaped it. This alſo is a maine difference, and encreaſeth our *Non ſumus* a great deale, above theirs. For, as that, the miſerie of all miſeries, when a man is, and yet knoweth not himſelfe to bee miſerable: So (ſay I) that, the deliverie of all deliveries, when we know not our perill, till we be paſt it: And that was our caſe. Much trouble of feare, and care, much anguiſh of ſpirit is ſaved by it; which the poore *Iewes*, were even worne, ſpent, and *conſumed* withall; and which *Ieremie* (GOD wot) was in, a long time. We, not a moment. But without *heavineſſe for a night, we had joy in the morning*. Sure, if this be a benefit, *So they cried unto the* LORD, *dan He delivered them out of their diſtreſſe:* what call yee then this, They never *cryed unto the* LORD; yet *He delivered them out of their diſtreſſe?* Pſal. 30.3. Pſal. 107.6.

Then put theſe together: 1 We were not *conſumed* at all. 2 There ſhould have beene *fire*: there was not ſo much as *ſmoke*. 3 All ſhould have gone: not a man, that periſhed. 4 All ſhould have periſhed, and periſhed utterly: not an *haire* of any of their heads *fell* to the *ground*. 5 *We were not conſumed* at all; our conſumers were conſumed. 6 And we without any care taken, were rid of our *conſumption*: We were not; our enemies were. We without conſuming our ſelves with thought, and anxietie of minde delivered from our danger before ever we knew it. And remember withall
Pſal.147. (not, *Non taliter fecit omni populo*, but) *Non taliter fecit populo ſuo: He did not deale ſo*, not *with His owne people*, as He did with us.

II.
The *Cauſe*.
1
It was God.
Eſay 65.11.

The *effect* we have; *we were not*: what was it, that we were not? Firſt, an *It* there was; a בי, a *Quia* it had (that is) a *cauſe*, certainely. It was not *forte fortunà*, by hap hazard. No, it was no caſualtie (this *fire*;) no more was the ſaving us from it: neither *caſuall*; but *cauſall* both. We will not then (with thoſe in *Eſay*) *libare fortunæ*, no *healths to fortune*, but ſeeke out this *It*, even the cauſe that wrought it. In *Philoſophie*, they count him a happie man, that can finde the *cauſe*: But ſure, in *Divinitie*, miſerable and unhappie we, if we find it not; but (with *ſwine*) feed and fill our ſelves with the *Acornes*, and never once looke up to the *tree*, whence they came. A dangerous errour, no leſſe than the *danger* it ſelfe.

2. Our next caution muſt be, to take heed of *Non cauſa pro cauſâ*. Where let me tell you this. There is a *diſeaſe under the ſunne* (and it is one of ours:) as to put all faults from our ſelves, to others; ſo, good deeds (as neere as we can) to plucke all to our ſelves from others. Others (I ſay:) not onely men; but even *God* Himſelfe. And that two waies: 1 If any good be done, it was our *owne arme*, or our *owne head* did it: ſomthing in us: GOD is left out. But, if it be too evident, He had a hand in it; then it was *God*, 2 but not His *mercie*, not of Himſelfe, but ſomething from us there was, that moved Him to doe it. So, either ſomething *in us*, or ſomething *from us*: whereof the one is againſt *It was God*; the other, againſt *It was His mercie*: not *God*, or not *Gods mercie*; but we or ſomewhat of ours. Ever our manner is, never to ſeeke further than our ſelves: there, we would faine find it. And there, if we can find any colour of a cauſe, in any wiſedome, or foreſight of our owne, it is as a miſt, or cloud, to take *God* out of our ſights, the firſt originall true cauſe, the *cauſa cauſarum* of all ſuch miraculous divine preſervations, as this was.

And yet ſecondarie cauſes there be (I know:) And even in this, man may ſeeme to have a part. It was the *letter* that was ſent, it was the *Kings* divination, which I reckon the higheſt cauſe upon earth. This it was; and that it was: But, GOD it was (I am ſure) above both. *He*, that did infatuate him, that ſent the *letter*: that made them falſe among themſelves; falſe to their *oath*, falſe to their *ghoſtly father*, falſe to their *maker*. And GOD it was, that inſpired that divination into His *Majeſtie*: *Logike*, or *Grammar*, could not reveale it: GOD onely could; could, and did, di-
Pſal.115.1. rect to that moſt true, but (withall) moſt ſtrange interpretation. Let *God* then have that is His: *Non nobis Domine, non nobis, ſed Nomini tuo da gloriam, Not unto us* LORD, *not unto us, but to thy Name be the glory of it given*.

2
It was *Gods Mercie*.

God it was: but, what in *God*? For (we ſee) it is not enough to aſcribe it to Him; but (for ſome reaſon) we muſt go yet further. *God* may do it, and be bound to do it, and did us wrong, if He doe it not. What then in *God*? 1. His *power* may ſeeme to claime the chiefe place, in a *deliverance*. But *power*, and *wiſedome*, and other ſix (that is) all the reſt of the *divine Attributes*, be but *Communiter ad duo* (as the *Schoolemen* terme them:) No *prime cauſes* themſelves; but, *attendants* only, and ſet on worke by the two *Maſter-Attributes*, 1 *Iuſtice*, or 2 *Mercie*. So that, *Iuſtice* it was; or *Mercie* it was. *Mercie* it was (ſaith *Ieremie*) and ſo may we all, in and by his mouth
Pſal.145.9. that ſtraight upon it pronounced, *Miſericordia Domini ſuper omnia opera Ejus*. For,
Iam.2.13. if it had not been that *Mercy*, nay if (as *Saint Iames* ſaith) it had not been *Miſericordia ſuperexaltat judicium*, *Mercie* had not been *above all His workes*, even *juſtice* and all, it

had beene evill with us. *Mercie it was*; *Iuſtice* it was not. For then, our owne good deſerts might procure it, as due to them; and ſo we come about againe, to finde the firſt cauſe in our ſelves, becauſe we were this or that. All commeth to one: if it were our owne *fore-ſight*, it was not *God*; and if it were our owne *merit*, it was not He neither.

But, for this, I appeale to our ſelves. For (I verily thinke) if we would but call to minde (and here now, I would, that every man would call to minde) in what caſe he was, for his ſoule to *God*-ward, at that very time; whether in ſtate of *ſinne* or of *grace*: Sure, if we did but returne to our hearts, and there (as *Salomon* ſpeaketh) *cognoſcere quiſque plagam cordis ſui*, every *man feele how his heart beates*; that heart of ours would ſoone tell us. Beſt claime not by *juſtice*: Beſt, even confeſſe (with *Ieremie*) *It was God*, and *Gods mercie*, without more adoe. 1 Reg.8.28.

We were in *conſumpti*, if it were but our *conſuming ſins*: 1. If but of what then was and (may I not ſay) ſtill is *conſumed* and waſted? What huge ſummes in ſuperfluitie, riot, of belly and backe, and worſe matters! 2. Our *time*: if but the conſuming of it, in eaſe and idleneſſe, and too well knowne fruits of them both. 3. Of the *Service of God*, that is quite *conſumed* by moſt of us, now: fallen to, but a *ſermon*, if that; and how little like a Sermon, we heare it, and leſſe (I feare) after regard it! 4. Of *Gods Name* that runnes waſte; and our bleſſed SAVIOVR, that is even peecemeale *conſumed* in our mouthes, by all manner *oathes* and *execrations*, and that without any need at all. Theſe, with other ſinnes, *that fret like a moth*, and *creepe like a canker*, to the *conſuming* of our ſoules, we ſhould finde: that, as it was our enemies purpoſe, we ſhould have beene *conſumed*; ſo, it was our deſert, to have beene *conſumed*: and that, it was *His mercie* onely, *wee were not conſumed*. This is the true cauſe, GODS *mercie*.

In which, note theſe two: how fitly it anſwereth and meets both with [1] our *conſuming*, and [2] with us.

1. As the *crueltie of man* was the cauſe, we ſhould have beene; ſo (full againſt it) the *mercie of God*, the cauſe *we were not*. The true cauſe of our *ſafetie, Gods mercie*; as of our *deſtruction, mans crueltie*.

2. Againe, to provide, that being out of *our conſumption*, we fall not into *preſumption*, and ſo plucke a worſe judgement upon us. The *mercie of God*, againſt our deſert. Our *deſert* it was, to *have beene*: His *mercie it was, we were not*. His *juſtice*, for our deſerts, would have come upon us: It was His *mercie* turned His *juſtice* from us, upon them. His *juſtice* would have ſubſcribed the *ſumus*: His *mercie* it was that gave the *Non*, and ſtayed it; *Glorie be to God*, and to *His mercie for it*.

Which *mercie* yeeldeth us three things to be obſerved: [1] The *number*, [2] the *nature*; and [3] the *propertie*.

1. The *number*: that it is not *miſericordia* but *miſericordiæ*; not one, but many, even a pluralitie of them: A multitude of them, becauſe a multitude of us; They many, becauſe we many: We many, and our ſinnes many more, and where ſinnes are multiplied, there a multiplicitie of *mercies* is needfull, *Ne fortè non ſufficiant nobis & vobis*, leſt there be not enough for both *Houſes*, and for all three *Eſtates*, in them: For ſo is it to be wiſhed, there may be a repreſentation of all His *mercies*, as that Aſſembly is the *repreſentation* of all the *Realme*: that ſo there may be enough for all. His *mercies* 1 Their *number*. Mat.25.9.

2. But then, of *mercie*, the cauſe here is ſet downe; (another cauſe;) *becauſe His compaſſions faile not*: How hangs this together? Thus: the word, which here is turned *compaſſions*, in very deed properly ſignifieth the *bowells*. It is to ſhew, that not *mercies*, nor a number of them at large, from any place or any kind, would ſerve for this worke: but, a certaine ſpeciall kind of choice mercies was required; and thoſe are they, that iſſue from the *bowells*: *miſericordiæ viſcerum*, or *viſcera miſericordiæ* (which you will.) You ſhall finde them together in ſome ſpeciall workes of *God*, ſuch as this was. 2 Their *nature*.

Theſe are the choice: for, of all parts, the *bowells* melt, relent, yeeld, yerne ſooneſt: Conſequently, the *mercies* from them, of all other, the moſt tender, and (as I may ſay) the *mercies moſt mercifull.* The beſt, 1 both becauſe they are not drie, but full of affection, and come cheerefully: (An eaſie matter to diſcerne between a drie *mercie*, and a *mercie from the bowels.*) 2 And becauſe to *mercie* one may be inclined, by ſomewhat from without; when that failes, where are we then? But, the *bowels* are within Him, and when we have brought the cauſe within Him, we are ſafe. *Quando cauſam ſumit de Se & viſceribus Suis,* that mercie is beſt, and yeeldeth the beſt comfort.

But, in this word of the *Prophets,* there is yet more than *bowels.* מעים were enough for them: רחמים are more; are the *bowels,* or *veſſels neere* the *wombe,* neere the loynes: In a word, not *viſcera* onely, but *parentum viſcera,* the bowels of a *father,* or *mother,* thoſe are רחמים which addes more force a great deale. See them, Luke 15.20. in the *parable,* of the *father* towards his riotous lewd Sonne; when he had *conſumed all vitiouſly,* his fatherly bowels of compaſſion failed him not though. See 2 Sam. 18.8. them, in *the Storie,* in *David,* toward his ungratious impe *Abſalom,* that ſought his crowne, ſought his life, *abuſed his Concubines in the ſight of all Iſrael;* yet, heare the bowels of a father, *Be good to the youth Abſalom, hurt him not, uſe him well for* 1 Reg. 3.26. *my ſake.* See them, in the *better harlot* of the twaine: Out of her *motherly bowels,* rather give away her childe quite, renounced it rather, than ſee it *hurt.* This is *mercie;* here is *compaſſion indeed: ô paterna viſcera miſerationum!* when we have named them, a multitude of ſuch *mercies,* as come from a *fathers bowels,* we have ſaid as much, as we can ſay, or can be ſaid.

And, mention of this word is not unfit, whether we regard them (our enemies) *per quos, itum eſt in viſcera terræ* (in which place, GODS *bowels* turned againſt them and toward us:) or whether we think, that His *bowels* had pitie on our ſo many bowels, as ſhould have flowen about, all the ayre over, and light ſome in the ſtreets, ſome in the river, ſome beyond it, ſome I know not where.

3 Their *propertie.* Now, that which maketh up all, is the *propertie* laſt put; *quia non deficiunt,* or (which is all one) *non conſumuntur; faile not,* or (as yee may reade it) *conſume not.* And ſo, as we begunne, we end with *Non conſumpti.* There cannot be a more kindly conſequence than this; our *not failing,* from their not *failing;* we doe not, becauſe they doe not. If they did, we ſhould: But, *quia non conſumptæ illæ, non conſumpti nos:* for, they *are not conſumed, no more are we.* And why doe they not faile? Becauſe He Himſelfe doth not. He *is the ſame ſtill,* He failes not: His *bowels* are as He is; ſo, they faile not, no more than He.

And in this [*Quia non deficiunt*] is all the comfort we have. For, ſince *Ieremies* time, one would be amazed, to conſider (the huge number of foule enormities, that have beene committed, and yet the parties that commit them not conſumed;) where there ſhould be mercie to ſerve; for them all. One would thinke, by this, they ſhould have beene *drawen drie.* So they had, but for this לא כלו It can never be ſaid, Now, there is all; there is (now) no more left. No: an inexhauſt fountaine there is of them: never dry, but floweth ſtill freſh and freſh. And looke, even the next words, *Ieremie* tells us, *they renew every morning:* No morning comes, but a freſh *ſupplie* of them. And even this morning, *this V. of November,* we had a good proofe of it. Yea, they are never perfect, the *ſumme* is never made up: There is ſtill added every day; and they ſhall not be conſummate, till the *conſummatum eſt* of the world.

And but for theſe *bowels,* that ſtill melt; and for theſe *compaſſions ever-flowing* and never *failing,* they (our enemies) had not *failed* of their purpoſe. But, becauſe theſe *failed not,* they *failed;* becauſe theſe *conſumed not, wee were not conſumed.* They are not *onely plentifull,* as, in the *plurall;* and *choice,* as from *the bowels,* the *bowels of a father;* but *perpetuall:* (what talke we of perpetuall?) they are *eternall.* Theſe three, their 1 *multiplicitie,* their 2 *ſpecialtie,* their 3 *eternitie,* theſe three we hold by.

III. Our *Recognition.* And now to our *Recognition.* To performe it to the full, as it deſerveth, that (I know) we cannot. Worthily to celebrate, and ſet forth *His mercies* therein, according to their merit, what *tongue* of *men* or *Angels* can doe it? But, ſhall we not therefore doe it, as we can? *We were not conſumed*: ſhall our thankfulneſſe fall into a *conſumption?* His *compaſſion failed us not*, ſhall our *recognition* faile them? Shall we not finde our tongues as well to *praiſe* His *mercies*, as to *pray* for them? Can wee powre out petitions in time of need, and can we not drop forth a few thankes when we have what we would? No, let this be the firſt: that we anſwer, *Miſericordiæ non conſumptæ*, with *gratiæ inconſumptæ*; that our thankes fall not into an hectike.

Then, that we imitate the three properties of this vertue, that ſaved us, and to whom we owe our ſelves; no other, than thoſe, that be expreſſed in the *Text*.

1. That we keepe the number, doe it *plurally*. Not *ſingle thankes*, for *plurall mercies*: that agrees not. Iterate them over and over, as much as we may. In the *weight*, we ſhall ſurely fall ſhort; let us make amends with the *number*. Doe it oft, and many times; in hope, that *Sæpe cadendo*, they ſhall effect that, which, *Vi*, by any force in them, they are not able.

This for every one, to give as many as we may, make them *many*. Now, as *many*, as we are *many*. As we ſhould have gone all together, as we ſhould have gone; ſo, and no otherwiſe, let us, together, here, all acknowledge His *mercies*, this day, ſhewed us, and praiſe Him all of us for them: *Praiſe Him King and Queene, &c.* Pſal. 148.11, 12, 13.

Yea, not onely *Dicat nunc Iſrael*, but *Dicat nunc praies*, praiſe Him *walls* and *windowes*, praiſe Him *lime* and *ſtone*, praiſe Him *roofe* and *foundation*, *Let them praiſe the name of the Lord*: for *He ſaid but a word*, and *they ſtood faſt*; He *commanded*, *Non*, and they were *not ſtirred*. *Ieremie* ſpeakes to a wall to weepe (*Chap*.2.18.) we may, with as good reaſon, to *rejoyce*, and *give thankes*. All, that ſhould have periſhed together, praiſe Him together. Pſal. 118.2. Pſal. 148.5,6.

2. Next: that we put Him not off with certaine (I know not what) *hollow thankes*, that have *no bowels* at all in them. But doe it, *De viſceribus*, *De intimis fibris*, from the *very bowels*, from the innermoſt veines and the ſmalleſt threeds of them: with Him, *Praiſe the Lord ô my ſoule*, ובל קדבי and *all my bowels*, *all that is within me*, *All my bones ſhall* ſay, &c. When the *bones* (the bones that ſhould have beene ſhivered in ſunder) when the *bowels* (the bowels, that ſhould have beene ſcattered abroad) ſpeake, that is the right ſpeaking. If every one of us, to himſelfe, would but ſay the very words of this verſe only, as they ſtand, *It was, &c. It was, &c.* even this onward, were worth the while; if it be not for forme, but feelingly ſpoken: *Dic, Dic, ſed intus dic*; ſay it, but ſay it from within, let the *bowels ſpeake* it; though our words faile us, they doe not. And (indeed) the *conſumption* ſhould have beene with *fire*; ſhall our *recognition* be *frozen?* no ſparke, no *vigor igneus*, no fervor at all in it? How agree theſe, a *firie deſtruction*, and a *frozen confeſſion?* It ſtandeth us upon to be delivered, no leſſe from *cold thankes*, than from a *hot fire*. Pſal 103.1. Pſal. 35.10.

3. And that we never faile to doe it. No yeare to intermit it, no weeke, and (I would I might adde) no day neither. Anſwer *Miſericordia Ejus manet in æternum*, with *Miſericordias Domini cantabo in æternum*: and not, *mercies that never faile*, with *ſhort thankes* and ſoone done; ſpecially, ſeeing, their *not failing* lyeth upon our not *failing them*. Pſal. 136.1. Pſal. 89.1,2.

Now, it would doe well to ſeale up all with a *Recognition* reall; that is, the *praiſe of mercie*, with ſome *worke of mercie*. What was done upon us, this day? our preſerving: A *worke* of *mercy* it was. This worke can no way ſo lively be expreſſed, as by a worke of like nature, nothing ſo well (ſaith S. *Iames*) by *warme breath*, as by *warme clothes*. *Erga conſumendos*, ſuch as are in danger of it, not by *fire*, but by *cold* and nakedneſſe. Iam. 2.16.

This, as it is a moſt kindly way to reſemble it: ſo (withall) is it a moſt effectuall meanes to procure the continuance and *not fayling* of it. *Magnes eſt miſericordia Dei erga nos, miſericordia noſtra in fratres*; of GODS mercie to us, keeping us from *conſuming*, our *mercie* toward our poore brethren is the loadſtone, to keepe them from the like. So, under one, ſhall we both let it forth and procure it; procure that, we ſo much ſtand in need of, and ſet forth that vertue, to which we were ſo much this day beholden.

Now to God; to *Him*, and to *His mercie* ; the *bowels* of His *mercie*, and the freſh *fountaine* of them: That ſuffered us not to be *conſumed*, but delivered us ; and that from that *fire*, and that univerſall, utter, ſudden, unnaturall conſuming by it, the decree whereof was ſo certainly gone forth againſt us, come ſo neere us, and we not aware of it: That ſuffered us not to be *conſumed*, but gave them to be *conſumed* in our ſteads; and hath, this day, preſented us all alive to give Him praiſe for it: To Him, for the *multitude of His mercies*, for the *paterna viſcera miſerationum ſuarum*, that never *faile*, nor *conſume* themſelves, nor ſuffer us to *faile*, and be *conſumed*: To Him I ſay, &c.

(⁂)

A SER-

A
SERMON PREA-CHED BEFORE THE KINGS MAIESTIE, AT VVHITE-HALL, on the V. of *November*, *A. D.* MDCXIII.

PROVERB. CHAP. VIII. VER. XV.

Per me REGES regnant.

By mee KINGS *reigne.*

These words may well ſerve for a *Sermon*, for they be a peece of a *Sermon*. For, all the *Chapter* is a *Sermon* preached by one ſtanding *in the top of the high places*, (verſe 2.) *The high places*, that was (then) their *Church*; *The top of them*, that was the *Pulpit*.

It is the common queſtion, *Who Preaches?* Ever, wee muſt know that: And though the whole booke be *Salomons*; and though hee bee a * *Preacher* upon *Record*; yet *Major Salomone hic*, a greater Preacher than *Salomon* is here. Hee was but *wiſe*; it is *Wiſdome* it ſelfe made this *Sermon*. And wee may bee bold to preach, what *Wiſdome* preacheth: A ſermon out of ſuch a *Sermon*, cannot be amiſſe. * Eccleſ.1.1. Matth. 12.42.

Specially, this *Wiſdome*; the Eſſentiall *Wiſdome* of GOD: which upon the point, will prove to be none other, but CHRIST: And ſo, our Text fall out to be *de verbis*

bis Domini, that is, *de verbis Domini ſecundùm Salomonem*; for, ſo there be, no leſſe than *ſecundùm Matthæum*, or *Ioannem*.

Which though they were uttered by Him, before He was in the fleſh, what of that? they be no whit the leſſe; but full out as good Goſpell, as if they had beene recorded by any of the foure *Evangeliſts*: yea, and this we may adde further; even *Goſpell*, before any *Goſpell* of them all. Thus much for the *Author* of the ſpeech.

The Summe.

The ſpeech it ſelfe ſeemes, as if ſome queſtion there were, *Per quem Reges?* Or ſome were about to bring the Writ of *Quo Warranto*, to know, how they claime to be *Kings*; how to hold their ſoveraigne Authoritie; by whoſe grant?

And let not this ſeeme ſtrange: It is no new thing, to bring this Writ in like caſes.

Exod. 2. 14.
Matth. 21. 23.

One was brought againſt *Moſes*? *Who made thee a Ruler?* Nay higher; one againſt our *Saviour* Himſelfe: *By what authoritie doeſt thou theſe things, and who gave thee that authoritie?* Againſt *Moſes*, Againſt CHRIST? and why not then againſt *Salomon* and his fellow *King*?

Exod. 3. 14.
Iohn 10. 36.

And this ſame *Per Me* (here) is an anſwer to all. Who made you (*Moſes*) a Ruler? He whoſe *Name* is *I am*, ſent me. Who gave CHRIST His authoritie? He, that *ſanctified Him, and ſent Him to be the Meſsias of the world*. And here now; *Kings*, by whom, *Per Me*, by Him too. Theſe words of his, *Charta Regia*; This their *Charter Royall*: And He that gave it them, will warrant it for good, and beare them out againſt all the *Per me's* in the world. This for the Nature of the ſpeech.

Bellar. contra Barcl.

A point neceſſary, if ever, at this time to be weighed well, and looked into; wherein this queſtion is put up, and ſo vexed, that it cannot reſt: Wherein they have ſet up an *Anti-Per* and given him this ſentence in his mouth, *Ego facio, ut Rex tuus Rex ne ſit, I will make your King no King*, this Text *Per Me* notwithſtanding. One, to ſever *Reges* and *Regnant*, that they ſhall *reigne* no longer, than he ſees cauſe to ſuffer them. And is it not time then, to make good their *Tenures*?

And that doe this Text, and this Day. The Text, in word; the day, in deed, *cum effectu*, really.

The Text, the words indeed (as the words of *wiſdome*) are but few, and the ſentence ſhort; ſcarce any in Scripture ſo ſhort: In our tongue, but foure words, and they but foure ſyllables. But it fareth with *ſentences* as with *Coynes*. In Coynes, they that in ſmalleſt compaſſe containe greateſt value are beſt eſteemed: And, in ſentences, thoſe that in feweſt words compriſe moſt matter, are moſt praiſed. And ſuch is this.

Exceeding compendious, that we muſt needs be without all excuſe (it being but foure *monoſyllables*) if we doe not remember it.

And withall, of rich Contents: for, upon theſe foure ſyllables, depend all *Kings* and *Kingdomes* of the Earth: Of ſuch force are they.

Of which foure, the two latter (*Reges* and *Regnant*) be two as great matters as any be in the World. One, the *Perſons* themſelves, as they be *Kings*. The other, the *Act* of their *reigning*, or bearing rule over Nations. Theſe two latter depend on the two former *Per, Me*: which are but one in effect; but, He a great One. For, it is here poſitively ſet downe, *aſſerendo*, that theſe two latter, are by this former; *By* and through *Him*, that ſayes *Per Me*. *By* and through Him *Kings* firſt *ſetled* in their *Reignes*. *By* and through Him ever ſince *upholden* in their Reignes. *By* and through Him vouchſafed many miraculous *preſervations* in their Reignes. Thus farre the Text.

Luke 1. 78.

Then, *by the tender mercy of our* GOD *comes the Day from on high*, and giveth great light unto the Text: This Day, on which a very memorable memoriall of a famous *Per Me*. One, in great Capitall letters: Even of *Per Me Reges*; and not of *Per Me Reges* alone, but of *Per Me Leges*, (and that too followes, here in the verſe) and of *Per Me Greges* too: All had gone up, but for this, *Per Me*. This Day, this *Per Me* ſoundeth in your eares, and this day this *Per Me* was ſealed in your eyes, and this queſtion actually decided.

The Diviſion
I.
II.
III.
IV.

For the Order in treating whereof, our Parts muſt be as our words: Looke how many words, ſo many parts: foure, of either. 1 Of *Me* firſt, the *Cauſe*: 2 Then of *Per*, the *Manner*: 3 After of *Per Me Reges*, the *Perſons*: 4 And laſt of *Per Me regnant*, the *Act*?

* * *

I.
The *Cauſe*, *Me*.
1
Kings and Kingdomes have a *Cauſe*.
Pſal.75.6.
Rom.13.4.

Per Me. It is a Generall Rule; *Per dicit cauſam*: the Nature of this Prepoſition (*Per*) is to note a *Cauſe* certaine. And a certaine cauſe excludeth *Chance*. Firſt then, *Kings* and *Kingdomes* have their *Per*: they be not *fortè fortunà*, at hap-hazard; *ex concurſu atomorum*. They be no caſualties, *The wind blowes no man to them* (ſaith the *Pſalme* 57.) And *Non temerè*, (ſaith the Apoſtle;) where *Non temerè*, as it is not *in vaine*, ſo is it alſo not at *adventure*: *Cauſal* they are; *Caſual* they are not. A *Per* there is; a *Cauſe* of *Kings* reigning.

2
That cauſe is a *Perſon*.
Verſ.14.

What is that cauſe? *Per Me*: and *Me* is a Perſon; And a perſon is *Natura rationalis individua ſubſtantia*, a ſingle or *determinate ſubſtance* of a *Nature* indued with *reaſon*. It is not *Res bruta vel muta*, no dumbe thing or without underſtanding, is *cauſe* of them. He ſpeakes (we heare:) ſaith, *Per Me*. And His very laſt words before theſe, be, *I am underſtanding*.

Eſay 65.11.
Iames 1.17.

Againſt thoſe that doe *Iovi menſam ponere*, aſcribe it to the *Poſition* of the *ſtarres*, to this or that *Planet* in the *Aſcendent*. No; it is not *de luminibus* (they, be no *Perſons*:) but *de Patre luminum* (He, is.) So a *cauſe* there is, and no imperſonall cauſe; but *Per Me* a *Perſon*.

3
Another perſon beſide themſelves.
1 Reg.1.5.
Pſal.44.6.
Abac.1.16.
Pſal.100.3.

What Perſon? *Per Me regnant*: and that is not *Per ſe regnant*: ſo, another perſon it is beſides themſelves; one different from them. That they *reigne*, is not, *by* or *from themſelves*, but by or from *ſome other* beſides. *Regnabo* (ſaith *Adonijah*) but he failed; it would not be: To teach him, it is not *Per ſe*, by their *owne bow or ſword*, nor *Marte* nor *Arte*, they reigne; And ſo *to ſacrifice* to them. It is not their owne place, they ſit in; nor their owne power, they execute: It is derived from another perſon; *Ipſe eſt qui fecit nos, & non ipſi nos* (may they alſo ſay) *He it is that made us, and not we our ſelves*. A *Perſon*; And *another Perſon*.

4
But *one Perſon*, not many.
Pſal.93.97.99.
Dan.4.14.
Ier.27.5.

And who is that other Perſon? Let me tell you this firſt: It is *but one Perſon*, not many, *Per Me* is the ſingular number. It is not *Per nos*: ſo, it is not a pluralitie; no *multitude*, they hold by. That claime is gone, by *Per Me*: one ſingle perſon it is, *Per quem*. The other, a Philoſophicall conceit it came from, from thoſe that never had heard this *Wiſdome preach*. In this booke, we finde not any Soveraigne power, ever ſeated in any *Body collective*, or derived from them. This we finde; that GOD *He is King*; that *the Kingdomes be His, and to whom He will, He giveth them*. That ever they came out of GODS hand by any *Per Me*, any grant into the *Peoples* hands to beſtow, that we finde not. *One Perſon* it is.

5
That perſon, neither *man* nor *Angell*.

I aske then, this one Perſon who He is? this I finde (at the XXIV. *verſ.*) That whoſoever He is, He was, *when there were yet no* Abyſſi, *no depths, nor no mountaines upon the Earth, nor the Earth it ſelfe*: He was before all theſe. I finde againe, (at the XXVII. *verſ.*) *When the Heavens were ſpread, a decree given to the Sea, the foundations of the Earth firſt laid, He was there a Worker* together with GOD: Was at the making of all, was Himſelfe *Maker* of all. So, neither *Man* nor *Angell*; they were not ſo ancient, they *created* nothing, they were created themſelves.

Zech.2.15.
Math.4.9.
Apoc.13.11.

Then *ſileat omnis caro*, let all *fleſh* keep ſilence, And *Omnis Spiritus* (too,) in this point of *Per Me*. Neither the ſpirit that ſaid of the *Kingdoms* of the Earth, *All theſe are mine*: Nor he, that though he *have hornes like the Lambe, yet ſpeaketh words like the Dragon*.

Theſe foure ſyllables are a ſuperſedeas to all bookes or booke-makers for any *mans*
Acts 10.26. *Per Me*, any *mans* claime. It is no *man*. And if no man, then no *Pope* : for *he alſo is a*
Heb. 5.2. *man* (as Saint *Peter* ſaith, he was :) And *Circundatus, compaſſed with infirmities*, Saint
Paul ſaith, *hec is* : Sure, he made not the Earth ; himſelfe is made of earth. The
Apoc.13.1. *Abyſſus*, the deepe was made, *yet he aſcended out of it* : the *ſeven hills*, long before he
17.9. *ſate* on them. He is not this *Per Me* ; they hold not of him : they hold of *Per Me, that*
created heaven and earth.

And this *Per Me* will beare no *Per alium* beſides : He that muſt ſay, *Per Me Reges* ;
muſt alſo ſay, *Per Me Cœlum & Terra*. None but He that can ſay the one, can ſay the
other. Therefore none with Him in this *Per*. None to ſtep forth and rejoyne, *Etiam*
per me, and by me too : Vnleſſe he can ſay *Etiam per me cœlum & Terra*. *Per alium* then
hath no place here.

But, might not the *High-Prieſt* claime deputation under *Per Me* ? For that, there
is a ruled caſe of it here, in him that was the ſetter downe of this (*Salomon*.) Had the
High-Prieſt, had *Abiathar* ever a *per me* for him ? It is well knowne, his *per me* went
1 Reg.1.7. with *Adonijah*, againſt *Salomon* : His *per me*, if it could, would have depoſed *Salomon*.
But ſo farre was it from him to ſay *per me Salomon*, that contrary, *Salomon* might ſay
1 Reg.2.27. and did, *per me Abiathar*. Depoſe *Salomon* he could not ; depoſed he was himſelfe. *Non*
Pſal.115.1. *nobis Domine, non nobis*, would he have ſaid : It was *Per Me* the wrong way with him.

6 Well then, being neither *man* nor *Angell* (ſince they made not the world :)
But, GOD. GOD it muſt be of force : There is in the reaſonable nature, no other perſon left,
but He : And He it is. He, the partie, that ſpeakes : *By Me Kings* ; I am the *Cauſe*,
that *Kings* reigne. Then, *Reges quod ſunt, per Deum ſunt* : Kings, what they are, *by*
In XIII. ad GOD they are : Πρωσὸν ἀξίωμα (ſaith *Chryſoſtome* :) and a ſpeciall dignifying of their
Rom. ſtates it is, ſo they are. It was (we find) wont to be the uſuall ſtyle (yea, even of *Popes*
themſelves) writing to Kings, to wiſh them health *in Eo per quem Reges regnant*, in
Him by whom *Kings doe reigne* : And that was neither *Pope, nor People* ; But GOD
alone, whoſe proper ſtyle that is.

7 By GOD then : I aske yet further, by what Perſon of the *God-Head* ? ſo farre
GOD, *the* we have warrant to goe by this Text. It is *Wiſdome*, whoſe ſpeech all this is : No
SONNE. *created wiſdome*, but the *Wiſdome* of GOD created all things, it ſelfe uncreate : that
is, the SONNE *of* GOD. For, whom *Salomon* here calleth *Wiſdome*, the ſame (in
Chap.30.4. the *thirtieth Chapter* after) he termeth the SONNE : *What is His name* (ſpeaking of
GOD) or *What is His* SONNE'S *name* ? By Him, by that *Perſon* doe they reigne :
And now at the laſt, are we come to the right *Per Me*.

1 As the *midle* *Per* (the *prepoſition*) would teach us ſo much, if there were nothing elſe. *Per, dicit*
cauſe. *cauſam mediam*, it deſigneth a *middle cauſe*. And Hee is the *middle Perſon*, of the
Rom.13.1. great Cauſe, *Cauſa cauſarum, A Deo* (ſaith Saint *Paul* ;) *Per Me* (ſaith *Salomon* :) from
GOD the *Father*, by GOD the SONNE. We may know it, It is CHRISTS
prepoſition, this (ever :) *Per* CHRISTVM *Dominum noſtrum*.

2 As *man.* And by Him, moſt properly : for, in that He was to be *man*, all the benefits
which were to come from GOD, to *man*, were to come by Him. He, the *Per*, of
all : among which, this one of *Regall Regiment* is a principall one.

3 As *Wiſdome.* By Him againe. Becauſe He is *Wiſdome* (which I reckon worth a note) that the
Per of *Kingdomes*, whereby they conſiſt, is not *Power* ſo properly (the Attribute of
the firſt) as *Wiſdome* (the Attribute of the ſecond Perſon :) they ſtand rather by *Wiſdome*
than *force*. Beſides, *Sapientis eſt ordinare* (ſaith the great Philoſopher) the proper
worke of *wiſdome*, is to *order*. And what is *Anarchie*, but a diſordered *Chaos* of Confuſion
? Or what is Rule, but an εὐταξία, a ſetting and holding of all in good order.
This being *Wiſdomes* proper worke, this *Per* is moſt properly His.

4 As a *King.* By Him, yet againe, becauſe on Him hath the *Father* conferred all the kingdomes
Pſal 2.8. of the Earth : we reade it *Pſal*. II. We ſee Him *Apoc*. XIX. *with many crownes on His*
Apoc.19.12. *head*. Meet then it was, that the Kings of the ſeverall quarters of the Earth, ſhould be
Pſal.47.7. by Him, that is *Rex univerſæ terræ*. That the Kings of the ſeverall Ages of the world,
Pſal.145.13. ſhould be by Him, who is *Rex ſæculorum*, whoſe *Dominion endureth throughout all*
ages

ages. In a word: *Vt utrobique regnetur per Chriſtum:* And that all *Crownes*, both the *Crowne* of *glory* in Heaven, and the *Crownes* of higheſt *dignitie* here on earth, ſhould be holden of Him, all; as all are. Thus by this time, wee ſee this *Per Me*, who He is.

II.
The *Manner*; *Per*.

1
Not by *Permiſſion*.

Now returne I to *Per*: There is much in the right taking of this word: What *Per* is it? There is a *Per* of *permiſſion*; as wee ſay in the *Latine*, *Per me licet*, You may for all mee; Good leave have you, I hinder you not: Or (as in Engliſh,) *By Him*, that is, *beſides Him*, they came, and Hee ſtopped them not. Is this the *Per?* Indeed ſome ſuch thing is blundered at, as if GOD onely *permitted* them, And ſcarce that.

Thus comes one of them forth with the matter, and makes it the very firſt words of his booke. The *Prieſt*, he is *à Solo Deo*; but, the *King*, he is *ex importunitate populi*: The people importun'd GOD, and He yeelded with much adoe, *ægrè* (His owne word) againſt His Will: And ſo we muſt interpret *Per Me*, that is, *Contra me*; *By me*, that is, all *againſt my minde* it is, that *Kings reigne*, but I *beare* them or *beare* with them. Vpon the matter, this it is; They would have Kings to be, *by Toleration* onely; And ſo, by that *Per*, are all the evils and miſchiefes in the world. And, are not Kings much beholden to theſe men, thinke you?

But, this *Per* we reject utterly: It cannot be. For, though the Latine *Per* will beare this ſenſe, the Greeke [Διὰ] the Hebrew [בִּי] will by no meanes; the *phraſe*, the *Idiome* of the tongue will in no wiſe endure it. Διὰ will admit no *permiſſion*; nor בִּי, neither. Away then with that.

2
But by *Commiſſion*.
Iohn 1. 3.

How take we *Per* then? What need we ſtand long about it, having another *Per*, and of the ſame *perſon* to patterne it by: *Omnia per Ipſum facta ſunt* (ſaith Saint *Iohn*; And the ſame ſaith *Salomon* by and by after, in this Chapter.) Then, as *By Him*, all things *made* there: ſo, *By Him*, *Kings reigne* here. The *World*, and the *Government* of the world, by the ſame *Per* both; one and the ſame cauſe inſtitutive of both. That was not by bare *permiſſion* (I truſt:) no more, theſe.

3
By the *Word*.
a Pſal. 146. 5.
b Pſal 82. 6.
c Pſal. 110. 1.
d Iohn 10. 35.
e Rom. 13. 2.

Per Ipſum, they; and if *Per Ipſum*, *per Verbum*, *quia Ipſe eſt Verbum*. For, how were they (the creatures) made? [a] *Dixit & facta ſunt*: By the *Word*, by *Him*. And how theſe (Kings?) By the ſame [b] *Ego dixi*. Even by the ſame, that Hee Himſelfe [c] *Dixit Dominus Domino meo*. As He then; they. And ſo doth CHRIST Himſelfe interpret *Ego dixi*, πρὸς οὓς λόγος ἐγένετο. A *Word* came to them; And what manner word was it? [e] Saint *Paul* telleth us, it was διαταγὴ, an *ordinance*, a word of high authoritie; the *Imperiall Decrees* have no other name but Διαταγαὶ, This now then, is more than a *Per* of *permiſſion*: A *Per* of *Commiſſion* it is; A ſpeciall warrant, an ordinance Imperiall, by which *Kings reigne*.

4
By his *Will*.
f 1 Pet. 2. 15.
g Rom. 13. 4.
1. *Expreſſed by his Word*.
h 1 Chron. 9. 8.
2. *By His deed*.
1 Cor. 15. 10.
i Iob 8. 6. 7.
k Pſal. 18. 39.
l Pſal. 89. 20.
m Pſal 21. 3.

By Him, then: By what of *Him?* by His *Will*; *Hæc eſt voluntas Dei* (ſaith [f] Saint *Peter*;) and *tibi in bonum* (ſaith [g] Saint *Paul*,) *for thy good*. His *will* then, His *good will* toward men: *Expreſſed* by His *Word*: Word of *power*, (we have heard;) And word of *wiſdome*; for Hee is *Wiſdome*: And word of *Love*; for, even [h] *Becauſe* GOD *loved Iſrael, did He ſet Salomon King over them*.

Expreſſed by *His Word*: His word onely? Nay *His deed* too, His beſt deed, *His gift*; *Dedi vobis Regem*: Gift of *grace*; as, even they acknowledge in their ſtyles, that *Gratiâ Dei ſunt quod ſunt*. *Given* by Him, *ſent* by Him, [i] *Placed in their Thrones* by Him; [k] *Veſted with their robes* by Him, [l] *Girt with their ſwords* by Him, [m] *Anointed* by Him, *Crowned* by Him. All theſe *By Him's* we have, toward the underſtanding of *Per Me*: ſo *By Him*, as none are, or can be *By Him* more.

3. By His *Name*.
Pſal. 82. 6.

Expreſſed by *His word* and *deed* onely? Nay (there is nothing but His *Name* beſides) by *His Name* too: ſo by His name, as His very chiefeſt name (CHRIST) He imparteth to them: And, that is not without myſtery: to ſhew their neere alliance to Him. *I have ſaid Ye are Gods:* which of the *perſons*, that are each of them

God? it followeth, *Filii Altiſsimi, Sons of the moſt High: Sonne*, that is, CHRIST's name: He the Perſon then, to whom they are beholden: He, *by whom*, they are. To ſhew, they are *Sonnes*, and have their deſcent properly from Him, [n] *Rex Regum* is *upon his thigh*; and *Melchiſedech* His firſt *King*, and His *Type*, is [o] *brought in without Father and without Mother*, to ſhew, that Kings are the *Generation of* GOD.

n Apoc.19.16.
o Heb.7.3.

5
By Him, and *In Him*.

By Him: Nay, more than *By Him* (if you looke better upon the word.) There is no *By* in the Hebrew; and yet the word is בי. But, that (in true and exact proprietie tendered) is *In Me*, not *By Me:* The meaning is, that they are firſt *in Him*, and ſo come forth *from Him*.

p Eſay 62.3.
q Chap.21.1.

And yet, ſo *from Him*, as ſtill they be *in Him*; both [p] *Corona Regis* (ſaith *Eſay*) and [q] *Cor Regis* (ſaith *Salomon*) their Perſons and Eſtates both, *in manu Domini*.

r Iohn 17.21.

And *in Him*, as Hee ſaith, [r] *My Father in Mee, and I in Him*; ſo, they *in Him*, and *Hee in them*. For, ſuch is the nature of the Prepoſitions, the HOLY GHOST hath made choice of, as they may be inverted and verified both wayes. For, as it is true, *They reigne in, and by Him:* ſo is it likewiſe true; *He reignes, in and by them*. They *in* GOD, and GOD *in them, reciprocè*. He, *in them*, as His *Deputies*; they, *in Him*, as their *Author* and *Authorizer*. *He*, by their *Perſons:* *They*, by His *Power*. And ſo having brought them to *Him*, even *into Him*, and lodged them *in Him*, there let us leave them.

III.
The Perſons: *Reges*.

This while we have beene in the two former; 1 *Per*, 2 *Me*. Now to the two latter: 3 *Per Me, Reges*; and 4 *Per me, regnant*.

1
Reges in propriis terminis.
Rom.13.1.
Pſal.82.6.

Per me Reges. And firſt, I am glad we have met with this word *Reges, in propriis terminis:* when we meet with ſome other, there is ſuch pinching at them. The Apoſtle ſpeakes of *Higher Powers:* ô, it is too generall; it may be *Powers Eccleſiaſtike*, as well as *Civill:* (A meere ſhift.) The *Pſalmiſt* ſaith, *Ego dixi Dii*; that, is not home neither, there is mention of *Iudges* in the *Pſalme*, as well as *Princes*. But, here is a word, will hold them; *Kings* in expreſſe termes, *totidem literis:* No evaſion here, no ſhifting it. This is home, (I truſt.)

Rom.11.36.

Per Me Reges. Why, what great matter is that? *Per Illum omnia* (ſaith Saint *Paul, Rom.11.*) *All things are by Him*.

Iames 1.17.

All things; but all *good things* ſpecially; (ſaith Saint *Iames*,) Why, *By Him*, there can nothing come, but *good*.

2
Reges ſpecially, above all other creatures.

Thirdly then, *ſpeciall good things*. By a *ſpeciall Per*, they. And *Kings* are ſuch, and for ſuch reckoned up here, in this very *Chapter?* Even for one of the principallest benefits, vouchſafed mankinde by GOD, this *By Me Kings:* for, will ye but marke this, they have precedence, are reckoned up here, before the *creation* it ſelfe: for, that commeth after, at the XXIV. *ver.* To ſhew, it is (as indeed it is) better for us, *not to be* at all; than, not to be *under Rule*. Better no *Creation*, than no *Government*. GOD is highly to be bleſſed for this *Per me Reges:* that He hath given *poteſtatem talem hominibus, Such power unto men*.

Matth.9.3.

3
Reges, without qualification.
1 Of *Religion*.

Now, I weigh the word [*Reges*.] What? any by Him? any in groſſe without qualification? what without any regard of *Religion* at all? Sure, if none but *true Profeſſours* had beene here meant, It muſt have beene but *Per Me Rex:* for, none but one, but this *Salomon*, was then ſuch, of all the Kings of the Earth. But, in that it is *Reges*, the HOLY GHOST's meaning is, to take in the reſt: *Hiram*, and *Pharaoh*, and *Hadad*; they are in too in this *Reges*. For, where the *Scripture* diſtinguiſhes not, no more doe we. Be their *Religion* what it will, *By Him* they are.

2 Of *Tyrannie*.
Numb.16.3.
Hoſea 13.11.
Hoſea 8.10.

But, what if they *take too much upon them* (*Core's* exception?) Then, it is *Dedi vobis Regem in irâ* (ſaith GOD by the *Prophet:*) *Angry* I was when I gave him, but I *gave him* though. *Per Me iratum*, it is: but, *Per Me*, it is ſtill; *Per Me*, though with a difference.

4
All *By Him*, made, and unmade.

But, this *Onus Principis* (ſay they in the *Prophet*) how may we be rid of it? Is there any other *Per me*, to goe unto, to deprive or depoſe them? Sure, where the worſt is reckoned that can be of them, *Clamabunt ad Dominum* is all, I finde. 1 Sam.8.18. No *Per* to doe it but He. *By Him*, and by none but *by Him*, they be; *By Him*, and by none but *by Him*, they ceaſe to be. In Nature, every thing is diſſolved by the ſame meanes, it came together. In Law, *Inſtitution* and *Deſtitution* belong both to one. In Divinitie; the *Prophet* in one and the ſame Verſe, ſaith *Dedi vobis Regem* (in the fore-part) and with one breath, *Abſtuli eum* in the latter: Hoſea 13.11. So, both pertaine to Him; *Dominus dedit, Dominus abſtulit*. As for this new *Per Me*, we argue from the Text: He makes no *Kings* (we know;) and, as he makes none, ſo he can un-make none. No right, to one *Per*, more than another.

All be *Kings* then, *by Him*: yet, not all alike. GOD forbid, but there ſhould be degrees, *Magis* and *Minùs*, one more than another: But we ſhould put a difference, betweene *Melchiſedek* and *Nimrod*; betweene *Salomon* and *Saul*.

5

All, but eſpecially good *Kings*.

We ſay then, *All Kings* by *Him*; but, among all, and above all, ſuch as he that ſet downe this, ſuch as *Salomon*; for he by the great *Capitall Per Me*. *Per Me iratum*, thoſe other; *Per Me propitium*, He: And that is the *Per* indeed. Thus much he doth inſinuate, by adding in the latter part of the verſe (which commonly is the *Exegeſis* of the former) namely, if *Iuſta decernunt* doe come too. If he be a *righteous King*, as *Melchiſedek, King of righteouſneſſe*. Heb.7.2. If he *ſow the fruit of righteouſneſſe in peace*, that is, be *a peaceable King*, as *Salomon*: James 3.18. If he Rule *Per Me* (that is) *Per Sapientiam*, rule wiſely. Thoſe are *Per Me propitium*; Thoſe are Kings *primæ intentionis*, Kings of ſpeciall favour.

This for the *Perſon*. Now to the *Act*: *Per Me, Regnant*.

IV.

The Act: Regnant.

And I make theſe two, two diverſe, becauſe ſome are *Reges*, *Kings*, and yet *reigne* not: (as true Heires *defeated*.) And ſome *reigne*, and are no *Kings*: (as doe all *Vſurpers* of the throne, *per ſas nefaſque*.) Alwayes, one thing it is, to be a *King*; another to *reigne*. *Ioas* was the true *King*, all thoſe *ſix yeares* hee reigned not; *Athalia* reigned all thoſe *ſix yeares*, yet true *Queene* was ſhee never any. Of ſuch, GOD ſaith, in *Hoſea*; Hoſea 8.4. *Regnaverunt, ſed non à Me*. Why? for, *Per Me* Reges *regnant*, By Me *Kings* reigne; *Kings*, of lawfull and true deſcent, they *reigne* by Me: Theſe were none ſuch. So, they *reigned*; but, without any *Per* from Me. But, when theſe meet, and they that be *Reges de jure*, *regnant de facto*, then it is as it ſhould be: And *Per Me* it is, that they ſo meet.

This *Regnant* I conſider, as an *Act*, three wayes: 1. As it hath a *beginning*. 2. As it hath *continuance*. 3. As it hath *Rectitude* or *obliquitie* incident to every act. *Regnant*, that they *reigne* at all: *Regnant diu*, that they *reigne long*: *Regnant rectè*, that they *reigne aright*. And every one hath his *Per*. *Per, Ianuæ*; *By*, the *doore*; *by Him* they *enter* their *reigne*: *Per, lineæ*; *By*, the *line*, which Hee ſtretcheth out over every Government, longer or ſhorter; *by Him* they continue their *reigne*: *Per, regula*; *By*, the *rule*; ſo reigne, as they ſwarve not from Him, touch Him ſtill; continue with Him, and He with them, and ſo Hee will make them to continue long.

I am led to this, becauſe you ſhall ſee theſe three duely ſet upon every *Kings* head, through all the ſtory of the *Bible*.

1. Such a King, *was ſo many yeares old*, when *he began his reigne*: there is his *Inchoation*, his *Regnant*, his *Doore* of *Entrance*.

2. And then: *So many yeares he reigned* in *Ieruſalem*, or *Samaria*: there is his continuation, his *diu regnant*, his *Per* of *Line*, or *continuance*.

3. Then ever followes (if you marke it) either, And *he did well*, and *walked in the ſteps of his father David*; there is the *manner*, his *benè regnant*, his *Rule*, or Rectitude: Or, *and he did evill in the ſight of the* LORD, *and turned not from the wayes of Ieroboam*; there is his *obliquitie*; out of rule himſelfe, and brought all out of

rule with him. This holds in all, and in all will hold, after they be once off of the ſtage.

1
Regnant, Per, januæ: The entrance.

As it is *Actus inchoatus : they reigne*, that is, they come to the Crowne, they begin their reignes.

It is generally true, that the maine frame of Government, the firſt raiſing of it, could be by none, but this *Per Me*. But I inſiſt on particulars rather; Wherein, any that ſhall but weigh, what difficulties, what oppoſitions be raiſed, what plots and practices to keepe *Reges* from *regnant*, thoſe from it whoſe of right it is, ſhall be forced to confeſſe, that even *by Him* they have their firſt *entrance*. Take him that is next hand, *Salomon*; and he that ſhall marke, *Adonijah's* plot, drawing the *High-Prieſt* (*Abiathar*) and the *Generall* of the field (*Ioab*) into a ſtrong faction againſt him; ſhall finde, *Salomon* was bound to acknowledge, that *Per Me* he came in. Or if he will not, *Adonijah* himſelfe will, he was forced to doe it: *That the Kingdome was turned from him, and was his brothers, for it came unto him* (even *Per Me*) *by the* LORD. This confeſſion of his is upon record, 1 *King*. 2. 15. And your Majeſtie was *non ignara mali hujus*; was not altogether free from theſe: It is Engliſh I ſpeake. Poſſibly, from *Ioab* you were; but, not from *Abiathar*; His *Bulls*, they were abroad: And ſome there were that could not enter by the doore, but were climing up another way. Yet for all theſe, you came to your reigne, and you came by the right *Per*, by the *doore*: And, this (I know;) You are one of the number of thoſe *Kings* that aſcribe their *regnant* to this *Per Me*. This, for *Actus inchoatus*: Now, they are in.

2
Regnant diu, Per, lineæ: Their continuance.

a 1 Reg.16.15.
b 2 Reg.15.13.
c 2 Reg.23.31.
d 2 Reg.15.8.

But when they are in, they may out againe ſoone enough; when begunne, end quickly; if *Per Me*, as He was the *Cauſe procreant*, ſo He be not alſo the cauſe *Conſervant*, and make their reigne *Actus Continuatus*; draw the line out along, keepe and continue them for many yeares in it. *Regnant*, is true in the firſt inſtant. One *reignes*; if it be but [a] *for a ſevenight*, as *Zimri* reigned no longer: But what is that? Or what is it to reigne *a Moneth*, as [b] *Shallum*; or *three*, as [c] *Ioahaz*; or *ſix*, as [d] *Zacharias* did? Nothing: The continuance, *propriè loquendo*, that is, the *reigne*; and *Regnant* without this *Per* is as good as nothing. And the Text is for this. The word in *Hebrew* is not *Regnant* in the Preſent, *doe reigne*; but *regnabunt* in the Future, *ſhall reigne*, or *continue reigning*. And ſo is the Prepoſition [*Per*] for it too. For, *Per addit durationem*; addes ever a continuance, where it is added; as is evident, by *Perſiſt*, *Permanent*, *Perdurable*, *Perſeverance*, *Perpetuitie*.

e Dan.5.26.
f Iob 12 18.
g Pſal.89.44.

And this now, queſtionleſſe depends upon GOD alone; even their quicke cutting off, or their long preſerving in their *reignes*. He can draw the *line* longer or ſhorter; draw it out ſtill, or ſnap it off. Hee can take them from their reigne by the [e] *hand-writing on the wall*, *MENE*, &c. He can take it from them by [f] *Solvit baltheum Regum*, taking off their Collar, and [g] *caſting their throne downe to the ground*. He can call in a forren enemie, ſtirre up a ſeditious ſubject, let looſe the ſea of popularitie in upon them; unlawfully to doe it, but to doe it though. Many ſuch things are with Him.

Now we are at the maine. For, here comes all the danger: there is ſuch heaving and lifting at them after they be in; ſuch thruſting by force, ſuch undermining by fraud: So many *Per me's*, *Per Me Clement*, *Caſtell*, *Catesby*; and they againe ſo many *Per's*, *Per knives*, *piſtoll*, *poyſon*, *powder*, all againſt this *Per* of continuance; as, be the former how it will, they cannot but confeſſe here, that *Per Me* it is, that they hold out their Reignes.

Lament.3.22.

Pſal.30.3.

And, here fall's in kindly, this dayes deſigne and the viſible *Per Me*, that happned on it; For, *By Him* it was, and by His mercy, that King and all *were not quite conſumed*. That your *Reigne*, and your *life* were not determined both together: Not that you *went not downe* (with *David*) *into the pit*; but, that you went not up, up into the ayre in (I know not how many) pieces, and that now, after thus many yeares, it is *Regnant* with you ſtill: And may it be *Per Me regnat* (ſo we all pray:) and not *Per Me regnat* onely, but, *Per Me regnabit*, many times, many yeares more. I but put you in minde here of what I told you right now: It is *In Me* (in *Hebrew*) not *Per Me*; *In Him*, not *By Him*, though never ſo hard *by Him* (for, that is without Him;) but even *In Him*, and then they be ſafe.

And *in Him* You have *reigned*: for He hath incloſed You (as it were) and compaſſed You on every ſide. As in a *fortreſſe*, ſtrong hold, or place of defence; ſo have You reigned *in Him*: That, as *David* oft calleth God, ſo may You; Your *Rocke*, Psal.18.2. Your *Refuge*, Your *Sanctuary of ſafe-guard*: *So that the enemie hath not beene able to doe* Psal.89.22. *You violence, nor the ſonne of wickedneſſe had power to hurt You.* Iames 4.6.

And yet, there is more in this *Regnabunt*, *greater grace yet*. For we may extend it yet further, to a continuance, not in themſelves in their perſons onely; but, in their poſterity too. That, when it ſhall ceaſe with them, and they in their graves, yet it ſhall be *Regnabunt* ſtill, and they *reigne* in their *race* and progenie, when they have done *reigning* themſelves. This drawes out the *Per* longer: for, ſo reigne they, many ages; not their owne onely. *Kings*, in themſelves; *Kings*, in their ſeed; *Reges à ſæculo in ſæculum*, from one generation to another. By *Saul*, and by *David*, we may plainly ſee; one thing it is, to bring one to be King, as *Saul* was: another, to eſtabliſh the Kingdome in his *line*, as with *David* it was. And it is that, he magnifieth ſo much; *2 Sam.7.* That God had not onely brought him thitherto (to the Crowne) that was but a ſmall thing: but that alſo He had ſpoken of His Servants Houſe, *in longinquum*, for a long time; for, that is the right *Regnabunt*. The right *Regnabunt* is not that (in *Dan.2.*) like an *Image*, which when it is broken, nothing comes of it: But the right, is that (*Dan.4.*) where it is like a goodly *Tree* that hath branches come out of the *ſtemme*, which will prove *Siens* and be new grafted againe, and ſo ſucceſſively derive it ſelfe downe to many generations. This alſo is, *Per Me*; and altogether *by Him*, and in His hand, who can eſtabliſh ſucceſſion, as to *David*; and who can alſo bid *Ieremie*, *Write this man deſtitute of children, of him there ſhall none come more to ſit upon* Ierem.22.30. *the Throne of Iſrael.*

3
Regnant rectè;
Per, Regulè.
The manner.

This for the Continuance, *Diu regnant*. I will but touch the third: I would not have touched it, but that it is a ſpeciall meanes, for the ſecond, of *continuance*. To *Diu*, the way is by *rectè*; To rule long, the way, to rule right: Nay, it is the way to rule for ever: And, without *Rectè*, the ſhorter the better; better for them, and better for all parts.

Thus doth one *Per* ſtill lead us to another: for as it is true, *Per dicit cauſam* ſo is it likewiſe true, *Per dicit regulam*. *By Him*, as a *cauſe*; *By Him*, as a *rule*: from which *Rule* not ſwarving, there is a direct promiſe, *Deut.17.* *He ſhall prolong his reigne, and* Deut.17.20. *not his alone, but even his childrens too, in the midſt of Iſrael.* And, by that Rule, a long line ſhall be drawne, for the drawing out of his reigne many yeares.

And, this we need not ſeeke for, any where elſe; it is even in the body of the word. For *Rectitudo* and *Rectus*, and *Rectè*, *Subſtantive*, *Adjective*, and *Adverbe*, all come of *Rego*: ſo doth *Regula* too, it ſelfe: That they need be no ſtrangers one to another; There is an alliance, and there ought to be a reciprocall reference, betweene them and *Regere*, and betweene *Regere* and them. *Erit apud rectiſſimum Rex* (ſaith *Moſes*, *Deut.33.*) He ſhall be, as ſtraight, as neare the Rule, as may be. Deut.33.5.

Now, that *Rule* is (here) *Me*; and *Me* is *Wiſdome*; and *Wiſdome* is the Rule which God Himſelfe draweth His lines by; And *Kings*, as in other points, ſo in this, to be as like, and draw as neere God as they may.

But then, care would be had, it be that *Wiſdome* which is *Me* (indeed.) For, *Achitophel's*, and *Ieroboam's* goe for *wiſdome*, in the world; but (indeed) ſuch wiſdome (as Saint *Iames* termeth it) is *earthly*, *ſenſuall*, and *hath ſomewhat of the Devill in it*. It is Iames 3.15. not that *worldly wiſdome*, they be *Kings by*; but that which is from *above*, and that (I told you) is Christ. What they are, *by Him* they are; That they continue, *by Him* it is: Who is, and will be *pro illis qui per Illum*; be for them, that be by Him; and will not ſee or ſuffer the overthrow of His owne Ordinance.

And, may I not then commend *Him* (this *Per Me*) to them? That, ſince they reigne, by that *Wiſdome* (which is Christ) they would reigne by that, and by no other *Wiſdome*. And that *reciprocation* (I touched before;) that ſeeing they reigne *by Him*, He may reigne *by them*; *Regnet, per illos, qui regnant per Illum*; ſince they *rule by Him*, to be *ruled by Him*: There cannot be a more reaſonable requeſt, than this: *Regnet per Reges, per quem regnant Reges*.

Specially, ſince this *Per* of the *Rule*, will bring them to the *Per* of *Perſiſtence*; ſo long as they continue with *Him*, and He with them, He will continue them and their reignes, and nothing ſhall ſtirre them. But, let goe that, and take them to another *Per Me*. And I dare not promiſe ought: If any have miſcarried, he hath firſt let his *Per* goe, and then after was put out of protection: And then, the ſonnes of perdition had power over Him, and his continuance ſoone came to an end.

Take this then, for the fare-well of this point. Sever not *Reges* from *Per Me*, and you ſhall never ſever *Reges* from *Regnant*: But if they have once loſt their *Per Me*, marvell not, if they loſe their *Regnant* not long after.

The *Application* to the People.

But, this Sermon was made for the *people*: To them then, I turne. For, as if Princes well weigh this *Per Me*, they will rule the better: ſo if the people doe the like, they will obey the ſooner. This is ſure: If *Per Me Reges regnant*, then *Per Me populi parent*; if *from Him* the *Power* of *Soveraigntie*, *by Him* alſo the *Dutie* of *Allegiance*; which we doe beare them, even for this very *Per Me*; even therefore becauſe they be *of Him*. Δι' Αὐτοῦ (ſaith *Salomon*, here) *Per Ipſum*, by Him: Δι' Αὐτὸν (ſaith Saint *Peter*) *propter Ipſum, for Him*, for His ſake.

1 Pet.2.13.

Two points I would commend to you and ſo end: CHRIST it is, that here ſpeaketh: *Wiſdome* it is, that here ſpeaketh. Since it is CHRIST here ſpeaketh, it is againſt *Chriſtian Religion*; ſince it is *Wiſdome* here ſpeaketh, it is *folly* to hold, to ſay, or to doe the contrary.

2 Cor.6.15.

For CHRIST: If *Per Me Reges* be from CHRIST: from whom is the other *Per me? Per me rebelles, Per me regicîdæ*: from whom they? If *By Me Kings reigne*, be CHRISTS; *By me Kings ſlaine*, whoſe *Per* is that *Per*? That *Per* cannot be the *Per* of any, but of CHRISTS *oppoſite*: Who is that? *Quæ Conventio* CHRISTI *& Belial? What agreement hath* CHRIST *and Belial?* There he is: You ſee, whoſe brood they be, that goe that way; Even *Belial's* Brood. He, out of his enmity againſt *Per Me*, can neither endure *Reges* nor *Regnant*; but ſtirres up enemies againſt them both, both *Reges* and *Regnant*. Againſt *Reges*, *Regicîdas*; to aſſault their perſons: Againſt *Regnant*, *Rebelles*; to ſubvert their eſtates.

John 10.35.

Chap.31.3.

And, it is He that ſets up this *Anti-per*, who takes upon him, to *looſe this Scripture*; to ſever *Reges* and *Regnant*: Nay (which is worſe than this) to make *Saints* and *Martyrs* of them, *Qui vias dant ad delendos Reges, that ſet their wayes to deſtroy Kings*, againſt which there is a ſpeciall Caveat in the laſt *Chapter* of this Booke. But (which is worſt of all: for, though the *Rebell* be evill, yet the Rebel-maker is farre worſe:) He that raiſeth up this new ſect of *Rebel-makers* worſe than *Rebels* themſelves: For, if they be the brood of *Belial*, *Qui vias dant*, What ſhall they be, *qui vias docent*? ſhall not they be *Primogeniti Satanæ, Belial's* firſt begotten? That ſcore out the way for *deſtroying of Kings*; tell, by whom, and in what ſort, it is to be proceeded; to make a very method or *Agend* of it.

There is a ſhort reſolution in this Text for all theſe: Seeing it is CHRIST, it muſt be *unchriſtian* (if not Antichriſtian) to make any ſuch courſe: CHRISTS diſciples they are not; None of His (ſure,) that either put their hand to practiſe it, or their pen, or tongue, to defend it.

And as, if this be CHRIST, it is *unchriſtian*; ſo, if this be *Wiſdome*, then is this their courſe, *folly*; And ſo it is, three wayes.

1. Folly firſt, to ſeeke to ſever *Reges* and *Regnant*, from *Per Me*: it will not be. To thinke, they can ſet themſelves againſt *Kings*, and yet never have to doe with GOD at all. But, Kings (we ſaid) are *in* GOD: ſo, they muſt goe through *Him*, before they

can come at them: they cannot deale with Kings, but they muſt begin with GOD firſt. *Gamaliel's* poſition is ſound and good: *All one to fight with* GOD, *and that which is of* GOD: for, they cannot be ſevered. Acts 5.35.

2. And, if they cannot; to fight againſt GOD, to *kicke againſt the pricke*, that is folly and madneſſe (I am ſure.) Ye may returne them all for *fooles*, that goe about it. That thinke with their devices to out-reach Him, *whoſe folly is wiſer than their wiſdome*. Or by their practices to over-beare Him, *whoſe weakneſſe is ſtronger than their ſtrength*: He will be too hard for them, doe what they can. Acts 9.5 1 Cor. 1.25. 1 Cor. 1.25.

3. Specially (which is the third) having had ſo often, ſo certaine experience, that they which have gone about it, ſtill come by the worſe. For, extreme folly muſt it needs be, to begin that, which none that ever yet began, could bring to good end; Which, all that ever yet began, ever came themſelves to an evill end: As, to an evill end have they come, all the packe of them. Theſe foure words have put them all downe.

And (as it falls out) this day, of this folly, wee have *Exemplum ſine exemplo*: And, in the ſucceſſe thereof, may all the reſt reade their deſtiny. For, by the light of this day, any (that is not blinde) may ſee, that *By and through Him, Kings reigne*, in that, *by and through Him*, they, that would have *blowen* them *up*, are come to a ſhamefull end. *Blow* them *up*, they ſhall not, but blow themſelves downe they ſhall; downe, [a] after *Coreh*, the ſame way he went: Even to [b] *their owne place*, with *Coreh*, and *Iudas*, to the bottome of hell. That ſo, it may appeare to all the world, ſince this *Per Me* is *Wiſdome*, if Wiſdome ſet them up, folly it ſhall be, in them that ſeeke or ſet themſelves to put them downe; to ſubvert, either *Reges* their perſons, or *Regna* their States. a Num. 16.33. b Acts 1.25.

Let *Wiſdome* then be *juſtified of her Children*: And ſo many, as love *Per Me*, love and be friends and take part with both their *Perſons*, and *States*. If they be *Per Ipſum*, *By Him*, put our *Per* to His *Per*, that they may bee, *by us*, too: We cannot erre (we are ſure) if we keepe the ſame *Per*, that CHRIST doth. Luke 7.35.

And (to conclude) let this be our laſt dutie: ſince we know *Whence they be*, we know *whither* to goe; ſince, *By whom* they be, *to whom* to repaire, if we have any buſineſſe concerning them. If we have a good *Prince*, whom to thanke; if otherwiſe, whom to appeaſe.

But if a good (for to that caſe I returne) never to looke upon Him, but to lift up our eyes withall, to this *Per quem*. As, to thanke *Him*, that He hath preſerved him many other times (but ſpecially and above other, this day; him, and his, that is, him and us all:) ſo, duely to pray to Him, that He which reigneth thus *by Him* (that is, by His appointment) may ſafe, and well, and long reigne *by Him* (that is, by His protection.) To thanke Him, for *Per Me regnat*, and to be ſutors to Him, for *Per Me regnabit*; that He would draw out this *Per*, and make it a long *Per*, *Per multos annos*. That it may ever be (as, in the Text, it is) *Regnabit*, ſtill; ſtill, in the future, *Shall reigne*.

Shall reigne out his owne age himſelfe, in *perſon* (there is one *Regnabit*.)

Shall reigne in his Iſſue and off-ſpring, and that many ages: (there is another *Regnabit*.)

Shall reigne, in the life of *memory*, and a bleſſed remembrance of his time and reigne, and that thorow all ages: (there is a third *Regnabit*.)

Shall reigne all theſe; And, beyond all theſe, there is another yet, as the laſt, ſo the beſt of all; *Shall reigne*, all theſe *Per Deum*, *By* GOD; and, after all theſe, *Shall reigne*, *Cum Deo*, *With* GOD, in the glory, joy, and bliſſe of His heavenly Kingdome, and that perpetually: which Kingdome ſhall have none end, but be *in Sæcula Sæculorum*. To which Kingdome I, &c.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVHITE-HALL, on the V. of *November*, *A. D.* MDCXIIII.

PROVERBS CHAP. XXIV.

Fili mi, &c.

VER. 21. *My Sonne, feare thou the* LORD, *and the* KING: *and medle not with them that are given to change.*

22. *For, their deſtruction ſhall riſe ſuddenly: and who knoweth the deſtruction of them both?*

23. *Theſe things alſo belong to the wiſe.*

WE begin, this yeare, where we left the laſt. Then *By Me Kings reigne:* Now, by *Me, rerum novarum ſtudioſi*, ſeditious perſons, *come to ruine and deſtruction*. For, that is the *ſumme* and ſubſtance of this *Text*.

Prov.8.15. The Text, *Anno* 1613.

It is a fatherly advice given, by *Salomon* to his ſonne; Not to *medle* or make with them *that are given to changes*. And there was a *change*; ſuch a *change*, as never was ſeene, or heard in any age, meant and *medled* in, this day. So the firſt verſe intereſſed in the Day.

The *Summe* of the *Text*.

And, this is not a bare advice, and nothing elſe; but, upon a penalty. And that penalty ſet downe, by way of a prophecie. And that prophecie fulfilled, and that penaltie extended, this day, too. So, the ſecond *verſe* likewiſe. So that, this day, the firſt *verſe* was juſtified; the wiſdome of the Counſell, that it is wiſe and good: And, this day, the ſecond *verſe* was verified, the event of the prophecie, that it is certaine and ſure; for *deſtruction* followed them, that followed not it.

The Diviſion. The points in it are, as the verſes are, two: 1 There is an *advice*, in the former: *My Sonne, feare* GOD *and the King*, &c. 2 with a *penaltie* annexed, in the latter: *For, their deſtruction ſhall ariſe ſuddenly*, &c.

I. There is in the *advice*, 1 firſt, a kinde of commending of it. 2 Then, the *advice* it ſelfe.

1. The commendation ſtands firſt: For, *Fili mi*, I take to be a *commendation*. That it is a counſell, a *Father* would give to his *ſonne*: And, that is no evill one, we may be ſure. Doe but caſt your eye, over the counſels in this booke, that are given with a *Fili mi*, you ſhall finde they be *de meliore notâ*, ſpeciall ones, all very well worth the giving.

2. The *advice* it ſelfe followes: the maine drift whereof is, A *Retentive* againſt *medling* with certaine perſons; perſons, ſuch as this Day brought forth. To *feare*, and to *forbeare*. *Feare* GOD *and the King*: And *Forbeare* to have to doe, or deale, with any ſuch. It conſiſts of two counterpoints: a *Fac*, and a *Fuge*. Doe this; and eſchew that. The *Fac* is, *Feare* GOD, *and the King*. The *Fuge* is, *Et ne commiſcearis, Medle not*. Follow one, fly the other.

II. Now, it is puniſhment enough for a man, not to follow good counſell, when it is given him: Yet hath GOD ſo ordered, as there goeth (ever) ſome further evill, with the contempt of good counſell. As, with the contempt of this, there goeth a *penaltie*, no leſſe than *deſtruction and ruine*: and that, a *ſudden deſtruction*, and an *unknowne ruine*. It ſhall *ſurprize them on the ſudden*: And it ſhall be ſuch withall, as *Quis ſcit* (ſaith *Salomon*) *Who knowes?* (that is) *No man knowes*, how fearefull. Print well in your minds theſe foure; 1 *Deſtruction*, 2 *ruine*, 3 *repentè*, 4 *quis ſcit?* They be the *quatuor noviſſima* of the Text. And, for *feare* of theſe, *feare* to *medle* with theſe ſpirits.

So *Salomon* ſits here, as a *Counſellour*; and, as a *Iudge*. A *Counſellour*, to adviſe: A *Iudge*, to pronounce. Heare his counſell, then: If not, heare your ſentence. And chooſe which verſe you will be in. There is no ſcaping them, both. In one of them we muſt be, all. Either in the *verſe* of *counſell*: *Feare* GOD *and the King*, &c. Or, in the *verſe* of *penaltie*: *For, their deſtruction*, &c.

III. The ſhutting up of all, is, *Hæc quoque ſapientibus*: (So reade it the *Seventy*, with this verſe;) And ſo, the *Fathers* all: And not, as now it ſtandeth (with the verſe following.) The meaning is: that, this is no counſell, for *fooles*: No man ſo *wiſe*, the wiſeſt man that is, it may well become him to take it. Commonly, they, that *medle* in theſe matters, want no wit; are *wiſe*, at leaſt in their owne conceits: therefore (ſay the *Seventie*) ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς: You, that think you are, and would be taken for *wiſe*, to you be this ſpoken.

* * *

I. *The advice.* 1 *The commendation thereof.* From a *Father.* I Will ſpeake a few words, of the *commendation*. *Fili mi*: It is of a *Father*, to his *Sonne*. True and hearty is the counſell of a *Father*, to his *childe*.

The very force of naturall affection ſo whetting the wit, as oft, even a ſimple man, will give his childe, no ſimple advice, but ſound and good. But, if it happen not alwayes to be of the beſt, it is the beſt he had, you may be ſure. There might want braines; the good heart of a *Father* was not wanting.

And he *wiſe*. To ſupply that want, I aske ſecondly, who is this Father? I finde, that it is *Salomon*, that ſpeaketh. One, famous for his wiſdome among the ſonnes of men. One, able to give good counſell, worth the following. And yet (I know not how) they that are holden for wiſe, other-while give not all the beſt. But it is becauſe they bend not their mindes; and they bend them not, becauſe they reſpect not the parties much, they give it to. But, were it *Fili mi*, had they to him the heartie true zeale of a *Father*, it would make them gather their wits together, and helpe it much. That is, if we could get theſe two to meet; the *braines* of a *wiſe-man*, and the *bowels* of a *Father*: if a *Father* were *Salomon*; or if *Salomon* were a *Father*: if a *father* were as *wiſe* as *Salomon*, or *Salomon* could be as *kinde* as a *Father*; that, were like to be good counſell indeed. For as a *wiſe man*, he well could: And, as a *Father*, he (ſure) would give his beſt. So, none to that. Why, here they be both: This *father*, is *Salomon*. The braines of *Salomon*, and the bowels of a *father*, both, in it.

Godly wiſe.

What lacke we yet? Somewhat: *Wiſe* is not all. Wee finde one *wiſe*, that would not have given this counſell, for he gave it not himſelfe (as might be *Achitophel.*) None of his wiſdome: away with it: It is devilliſh. No, this is *Salomon*: not onely wiſe, but *godly wiſe, with the wiſdome that is from above*: and that is the wiſdome indeed.

Iames 3.17.

In ſigne it is ſo; ſee, his counſell begins with *Feare* GOD, the *beginning of all true wiſdome*, when all is done. And ever the counſell right, that is ſo grounded. If this come to the two former, I ſee not what can be required more. To the commendation of it then, all three meet in it. Here is a [1] *Father*; the Father is [2] *wiſe*; wiſe, as [3] *Salomon*, his wiſdome from the Spirit of GOD. There can be no more. To ſuch a counſell (I truſt) we will give eare. And ſo, I pray you, let us.

Prov.1.7.

2 The *Advice* it ſelſe.
The *Fac*:
2 *Feare* GOD and *the King*.

The Counſell hath in it a [1] *Fac*, and a [2] *Fuge*. The *Fac*, is *Feare* GOD *and the King*. There is in it, a ſingle *act*, and a double *object*. The ſingle act [1] *Feare*: The double object [1] GOD, [2] *the King*. Wee begin with them, as in nature, firſt, *Deum & Regem*.

1 The *object*, GOD *and the King* in conjunction.
2 *Inter ſe.*

Where, at the firſt, we ſee (and it is a good ſight to ſee) GOD, *and the King*, in conjunction. And no marvell, if *Rex, quem*, and *Deus, per quem* doe joyne. But joyne they doe, and joyne they may, and yet be in two ſeverall ſentences, or in two ſeverall members of one ſentence. *Et* would couple them, well enough. Ioyned neerer than ſo, in one and the ſame ſentence: In one, and the ſame member, of one and the ſame ſentence. And in one member they may be too; and yet ſome word betweene them, and not immediatly. Here, ſo immediate, ſo hard one to other, as nothing in the world betweene them, but the *Vau*, the *Et*, the very *ſoder* (as I may ſay) that joynes them thus together.

All this is but one: but, I obſerve no leſſe than five *conjunctions* of theſe two *great Lights*, all within the compaſſe of this Text. [1] Firſt, with one *Et*. [2] Then in one *Time* (there is but one *Time*, betweene them both.) 3 Thirdly, as with one *Et*: ſo with one *Et ne*, both; that, is but one, neither. 4 Fourthly, they have but one partie in oppoſition to them both, *Shonim*. 5 Fifthly, the treſpaſſers againſt them both, have but one end, *ruinam utriuſque*.

שנים

All this, this joyning, thus neere, thus cloſe, immediate thus many wayes; all this is GOD. GOD it is, that thus joyneth Himſelfe, to the *King*; and the *King*, to Him. Not onely here, by *Salomon*, under the *Law*; but even in the *Goſpell* alſo, by CHRIST. He joynes *Cæſar* and GOD too; and (in a manner) as neere, with the ſame *Et*, and with but one *Reddite*: and puts them, and their duties, both, in one period. Here, GOD before *Cæſar*: there, *Cæſar* before GOD.

Matth.22.21.

Now, the nature of thoſe that be joyned by GOD, is ſet downe, by our SAVIOVR, thus. *Quod Deus conjunxit*: *Quod* it is; not, *quos*, or *quæ*: No more plurall, then: No, but *coaleſcunt in unum*, they grow together; together into one, one ſingular *quod*. GODS Conjunction is (ever) of the nature of an Vnion. One *Et*; One *Et ne*: One *feare* betweene them; One *oppoſite* againſt them.

Matth.19.6.

To theſe, thus joyned by GOD, what is our duty? As we find them cloſe joyned to our hands, ſo to keepe them. Firſt, *Homo ne ſeparet*; not to ſever them at any hand. Nay, *Homo ne ſolvat*, not to make the knot more ſlacke or looſe. Thinke, it was not for

nought,

Iohn 10.35. nought, that our SAVIOUR CHRIST ſaid of this Scripture in particular, *Non poteſt ſolvi Scriptura.* Not, *Non diſſolvi*: but, *non ſolvi. Diſſolvi*, the knot looſed quite; but *ſolvi*, not made more looſe, or ſlacke, than Hee left it. One is oppoſed to the joyning; the other, to the neere joyning of them. Not to doe it, our ſelves; and not to endure them, that are tampering about it. Not the *Anabaptiſt*, that would put out *Et regem*, cleane. Not other (little better) that put it out and put it in, at their pleaſure; a *King* or no *King*; to be *feared*, or to *feare*; faſt or looſe; to joyne, or to ſtand aloofe (as it were in oppoſition, the whole heaven in ſunder:) *Timete Reges*, the *Accuſative*; or *Timete Reges* the *Vocative*, as falls fitteſt to their turne. Neither to endure them, that would diſſolve it cleane: Nor them, that would faine ſlacken it, to the end, to wring or wedge in a third betweene *Deum* and *Regem*. No; let them ſtand; and ſtand, as they be left: unlooſed, unlooſened, *Deum & Regem*. They that fall to be *changers* (after) in the Text, begin their change (ever) at this; at tranſpoſing, or interpoſing ſomewhat, betweene *Deum & Regem*. Therefore, looke to this well. This, for the firſt conjunction *inter ſe*, betweene themſelves.

b Their conjunction in *Time*.
1. The Act.

Then are they joyned againe *in aliquo tertio*, in a third: *Time*. Why, in *Time*? Indeed, our SAVIOUR CHRISTS *Quæ Cæſaris*, is more ample a great deale: many things contained in it, beſides. Of thoſe many, this is but one; but, this is one. And this one (here) is made choyce of, becauſe it falls fitteſt, to the purpoſe in hand.

The purpoſe is, to reſtraine from *medling*. Now, *feare* is more reſtrictive, than *honour*, or any of the reſt. The *Philoſopher* calls it φίμος φύσεως, the paſſion, that holds (as it were) the reines of our nature, to checke us, and keepe us backe, from that which is hurtfull; to which (otherwhile) we are but too inclinable. As namely, there is a *ſpirit* in us: And that *ſpirit* (ſaith Saint *Iames*) *luſts after envie*: And *envie* is, at our Superiours, toward whom (even the ſupremeſt of them) men ſtand not (alwayes) in ſo good termes, as were fit. Nay, ſo farre forget themſelves, ſometimes (witneſſe this Day) as they fall to *change*; *change* with a witneſſe, *change* them into aſhes; put *fire* to them, and *blow up King*, and all. Here needs a Retentive: *Feare*, is fit for that. Therefore it is *feare*: *Feare* GOD *and the King*.

Iames 4.5.

Feare GOD.

Of [*feare* GOD] we ſhall ſoone agree, that He is to be *feared*: I would to GOD, we would, with as great accord, agree to doe it, as wee will eaſily agree, it is to be done: that ſo, it might be with us, as with *holy Iob* it was, *Ut timor noſter, ſpes noſtra*, from our *feare* might grow our *hope*; the true hope, when all is done. Even that, which riſeth from *feare*, which makes us refraine to doe evill, and ſo breeds in us, the hope of all hopes, the hope of a good conſcience.

Iob 4.6.

GOD, *And the King*.
1 Iohn 5.6.

But *feare* GOD is not all. *Et Regem, And the King*: him we muſt *feare*, too. *In water and bloud* (ſaith Saint *Iohn*:) *not in water onely, but in water and bloud.* So here: GOD *and the King*: not GOD alone; but GOD *and the King*. *Non ſufficit unum; oportet utrumque fieri, in Copulativis.*

Hence riſeth the ſecond conjunction. As before of GOD, and the *King*: ſo here now, of the *feare of* GOD, and the *feare of the King*. And even the ſame benigne aſpect that is betweene GOD *and the King*, the ſame is there betweene the two *feares*: the very ſame, every way.

They be σύστατα, compatible (as we ſay in Schooles:) they will ſtand together, goe together, hold together, well. They hinder not one the other. By the grace of GOD, we may doe both. Both, be regall and religious too. We ſhall not *feare* the *King* a whit the leſſe, for *fearing* GOD: Nor (*vice verſâ*) GOD the leſſe, for *fearing the King*.

Not the leſſe: Nay the more. For, they be not onely σύστατα, but συνίστατα: not onely, a joynt and mutuall *conſiſtence* betweene them, but a joynt and mutuall *aſſiſtance*, either of other. Not onely, not hinder, but further; nor endure, but induce one the other. So that, that which is (here) *Et Deum*; is (elſe-where) *Propter Deum*. And not onely *with* GOD, but *for* GOD, we *feare the King*.

1 Pet.2.13.

And, though *Regem* ſtand laſt, be (as we ſay) *ultimum in executione*, yet is it (here, in this place) *primum in intentione:* The ſequell ſhewes it. For, when he comes to the *Et ne* (marke it well) the point of oppoſition, He ſaith not, *Medle not* with irreligious perſons, *Atheiſts,* ſuch as *feare not* GOD (ſo he ſhould, if *Time Deum* had beene principally meant:) No, but *Medle not,* with the *Seditious.* Now, they (wee know) are moſt properly oppoſite, to the *King.* The *feare of* GOD hath elſe-where his chiefe place, many times and oft. But, here, *Time Regem* is *primæ intentionis,* the very marke, all this Text levels at.

Then, why is it not *Time Regem* and no more adoe, and leave out *Time Deum* quite; For, what hath GOD to doe here, in matter of this kinde, of *Sedition?* Not ſo: There is reaſon, *Time Deum* ſhould be in, and firſt in. In the point of Allegiance, he that will lay his ground ſure, it behoveth him (as *Gregory* ſpeaketh) *arceſſere rivum Fidelitatis, de fonte pietatis,* to draw downe the ſtreame of *allegiance* from the true conduit-head of it, *the feare of* GOD: If, thence it come not, it is *minus habens,* not as it ſhould be. For, if it be right, *Time Regem* is to come, out of *Time Deum.*

Marke this method well: to have *Regall* duties rightly ſetled, he goes up as high as GOD; beginnes with *Time Deum,* the *feare of* GOD. And, thither we muſt, if we ſhall goe ſoundly to worke. It is not the *Common-Law,* or any *Act* of *Parliament,* that breeds *Time Regem,* kindly. If our *feare* to the *King,* be taught us by the law of man, it is not yet upon his true baſe, his right *corner-ſtone.* To Divinitie we muſt; to this Booke, the Booke of the *feare of* GOD; if it be right, ground it there. And, if that might take place, there ſhould need no law elſe, to ſuſtaine or preſerve *Kings* or States. But, *ſeare* GOD firſt.

Set this downe then for a rule: that, there is no Surer friend, no Surer ſtay to *Kings,* and their rights, than *Time Deum* (that is) *true Religion.* And ſet downe this with it: that, it is a ſure ſigne of a good Religion, if it will joyne with *Time Regem* (the *dutie* to the Prince) well. For, if it be a true *Time Deum,* it ſtrengthens *Time Regem;* it weakens it not.

And on the other; that it is an infallible note of a bad one; if, either it ſhoulder the *King* from GOD, or ſhrinke up the ſinewes of civill obedience.

But, if it make *Time Deum,* to blow up *Time Regem;* make the *Catholike faith,* to overthrow the *Catholike feare* of GOD (for, both I truſt, be alike *Catholike;*) if they perſwade men, that the *King,* and the whole *Parliament* muſt up, or the *feare of* GOD cannot ſtand: they are out of this Text quite: they are cleane beſide *Time Deum,* as it was in *Salomons* time: teach a new *feare of* GOD, falſely ſo called, without this Booke altogether.

But, what is become of *Time Regem,* with them? Sure, they that *feare* not, to blow up the *King,* I will never ſay, they *feare the King:* they that put men, in their *Amphitheatrum Honoris,* nay, in their *Martyrologie,* or *Kalendar* of *Martyrs,* for not fearing to attempt it, it is a ſtrange *feare,* they teach; Indeed, rather *Time Rex,* than *Time Regem.*

And, another ſort there is, not come ſo farre; with whom (yet) *Time Deum & Regem* is not, as it would be: that *feare* (I know not how) as if the *feare of the King* did abate ſomewhat, from the *feare of* GOD; and there were no true *feare of* GOD, without ſome mixture of contempt of order and government. But, if one can grow ſomewhat bold, ſomewhat too bold with *Kings,* to teach them their duties; and feare not *to ſpeake evill of ſuch as are in authoritie,* then (loe) he *feares* GOD aright. And, Iude 8. none of the Clergie *feares* GOD, but they that uſe it. Nor none of the Laitie, but ſuch as beare them in it. And theſe two are the onely *Feare-*GODS, in the Land. Others, that thinke, they may doe both, and would gladly doe both, may not be allowed to *feare* GOD on the right faſhion; *They feare the face of man.* And thus, Ier. 1. 8. with their new *feare of* GOD, they put out of countenance the *feare of the King.* As if, theſe *feares* caſt out one another; and one could not be in at the former, but of neceſſitie, he muſt be out at the later. What is this, but to make a disjunctive (at the leaſt) betweene them?

Rom.13.7. But you (beloved) never feare to doe as Saint *Paul* wils you: *Cui timorem, timorem*, to *give feare, to whom feare belongeth*; and, to the *King* it belongs, as here we ſee.
Pſal.82.6. He that ſaid *Ego dixi, Dii eſtis*, in ſo ſaying, ſaid, *Et ſicut Dii, timendi eſtis*. Therefore, *Nemo timeat timere Regem*, let no man be afraid to *feare the King*, and yet *feare* GOD too. You may doe both; you muſt doe both. The Text is ſhort, but full, in this point. For, *Time Deum*; that is, be a good *Chriſtian*: and, *Time Regem*; that is, be a good *Subject*. And, the *better Chriſtian*, the *better Subject*.

But indeed, I have not done well in ſpeaking of them all this while, as of two *feares*. There is but one *Time*, in the Text. If you ſtrike it out from *Regem*, you ſtrike it out from *Deum*, too. For, there is but one in all, And they conſequently to be *feared*, not with two, but with one and the ſame *feare*, both.

This, for the conjunction: which (I wiſh) we may endevour by all meanes to maintaine. For, beſides the offence to GOD and *His feare*, It is a preparative to the *change* (which here followeth) to ſever GOD from the *King*, or the *King* from the *Kingdome*; to force them one from the other, that GOD hath ſo ſtraightly united together: hath Himſelfe, and would have us to doe the like. And now, after wee have done with the *Fac*, and the *conjunction*, let us come to the *Fuge* and the *oppoſition*.

a The *Fuge*, And medle not, &c. *Feare* GOD then *and the King*, wherein? In many other points; but (to hold us to the Text) in this namely, that you *medle not* with theſe following. And, even by this, yee may take meaſure, whether you *feare* them or no, by your fearing to joyne with ſuch, as this day brought forth. For, if yee joyne with them, yee oppoſe ſtraight to both thoſe: not to the *King* alone, but to GOD; to His *feare*, as well as the *Kings*. Indeed, to the *feare* of them both. For, to both, are theſe here ſet in oppoſition. It is not *Feare the King* (alone) and *medle not* with them; but, GOD is in too, as well as the *King*.

Nor, it is not, *feare* GOD *and the King*; and then over againe, with two for two; and *medle* not, either with *irreligious*, or *ſeditious* perſons: but, with *ſeditious*, onely. *Sedition* is joyntly oppoſed to both; and no leſſe to GOD, than the *King*. To either, in equall oppoſition.

I note here, no leſſe than foure oppoſitions beſides the *Et ne*; as before, foure conjunctions beſide the *Et*. Againſt the *King*: 2 Againſt GOD: 3 Againſt both: 4 Againſt the *feare* of both. 1. The *King*: For, it is (this *medling*) a treſpaſſe at common Law, againſt *him*, his crowne, and dignitie. 2. GOD: for it is a ſinne alſo againſt GODS *Law, againſt Heaven* and Him: Not onely, theſe on Earth, *Læſa Majeſtatis*: to GODS *Majeſtie* no leſſe than the Kings. 3. Both *Deum & Regem*;
Matth.22.38. For, it is directly againſt both Tables: And againſt the two *firſt and great Commandements* of both Tables. 4. And, being a ſinne againſt *feare*, it will pricke faſt
Pſal.19.13. toward *preſumption*; and, that is a high ſinne: If that once *get the dominion over any, he ſhall not be innocent from the great Offence*. So, againſt the 1 *King*, 2 GOD, 3 *Both*, the 4 *Feare* of both.

But, by this, cleare it is, who ever they be, that *medle* with theſe, *eo ipſo* they *feare* not GOD. Directly: for, if the Commandement be, *Feare* GOD, *and medle not*; one cannot doe both; both be a *medler*, and yet *feare* GOD, though. He cannot ſay (with the *medlers* of this day) Yes, yes: *medle* with the *Powder plot*, and yet be a good *Catholike*, and *feare* GOD well enough for all that. Nay, *feare* GOD the better; and be the better reputed of, you know where, for this very *medling*.

But, that in this point we may proceed to purpoſe, we are to ſee firſt, 1 who be theſe *Shonim*, שנים: 2 And then, what it is to *medle* with them.

What theſe Changers be. The word in the originall, is very pregnant, and plenteous in ſignification; which hath made divers turne it diverſly. The *Vulgar* turnes it *Cum detractoribus*, ſuch as *detract* from Princes: and well. Ours, before, was With the *ſeditious*: and, it was well ſo. Now, we reade, With them that are *given to change*: And, that is well too. For, all are in it; and well may ſo be. For, *Detractours, Changers, Seditious*, all come to one.

1. *Detractors.*

2 Sam.16.7.
Iude 11.
Numb.16.3.
2 Sam.15.3.
1 Kings 12.4.

Detractors. For they that in the end prove to be *ſeditious* (marke them well) they be firſt *detractors* : Or (as the nature of the Hebrew word is) *Biters*. It is, of *Shen*, a tooth; they have *teeth* in their tongues. Ever, the firſt thing that moves to a *ſedition*, is *Shemei's* tongue. As at firſt, it did (*ſedition*;) ſo doth it ſtill, begin in the *gainſaying*, in the *contradiction of Coreh*. So began he : This *Moſes*, and this *Aaron*, they *take too much upon them*, doe more than they may by law; they would have ſomewhat taken from them. So *Abſalom* : *Here is no body to doe any juſtice in the Land.* So *Ieroboam*; LORD, *what a heavie yoke is this on the Peoples neckes* ! *Meddle* not with theſe *Detractors*.

2. *Changers.*

Then ſecondly, when they have made the ſtate preſent naught, no remedie, we muſt have a better for it; and ſo, a *change*, needs. What *change* ? Why, *Religion*, or the *Church-government*, or ſomewhat (they know not well what) ſtands awrie. Yee ſhall *change your religion* (ſaid they of this Day) and have one for it; wherein for your comfort, you ſhall not underſtand a word (not you of the People) what you either ſing, or pray : and for variety, you ſhall *change* a whole Communion, for an halfe. Now a bleſſed exchange, were it not ?

What ſay ſome other ? You ſhall *change* for a *fine new Church-government* : A *Presbyterie* would doe much better for you, than an *Hierarchie* : And (perhaps) not long after, a government of *States*, than a *Monarchie*. *Medle not* with theſe *Changers*.

3. *Seditious.*

2 Sam.20.1.

Now thirdly, whom you finde thus magnifying of *changes*, and projecting new plots for the People, be ſure, they are in the way to *ſedition*. For (marke it) they doe *ſedire*, that is, *ſeorſim ire*, goe aſide; they have their meetings apart, about their new alteration. Now, of *ſedire* comes *ſedition*, *ſide-going*. For, if that be not looked to in time, the next newes is, the *blowing of a trumpet*, and *Sheba's* proclamation, *Wee have no part in David*. It begins in *Shemei*, it ends in *Sheba*. But ſo, at laſt, all (ye ſee) comes to one : *Shonim* all.

What, the *Medlers.*

And now to the *Medlers*. But firſt will you obſerve, here are two ſorts in the Text, ¹ they that *medle*; and ² they, with whom they *medle*. The *Seditious* (that is) the contriver of the treaſon; and the *Medlers* (that is) his complices. And that it is not, *Be not your ſelfe ſeditious* : but, *medle not* with ſuch as bee. Be not the authour, or ring-leader; but, be no fautour of them, have no part or fellowſhip in the buſineſſe, *Ne commiſcearis*, be not a *mixt* traytour : For, *mixt* and *pure*, both are naught.

As for them, that are in it at the *maine* (as they ſay) he doth not ſo much as once ſpeake of them : Of them, there is no queſtion. Onely, directs his ſpeech to them, that are brought in on the *By*. Tells them, in ſo being, they are as deepe in as the others. No acceſſory here : as is the *Seditious*, ſo is the *Medler* : Author, and Fautor, all alike. Alike, firſt : For, both without the *feare of* GOD and all religion, alike. Alike againe : For, lyable to the ſame penaltie after, *ruinam utriuſque*.

Well now, What is it to *medle*, this *Commiſceri* ? I would note two things to you out of it : ¹ The *nature* of the word, ² and the *extent*.

1 The *Nature* of *Ne commiſcearis.*

1 Pet.4.4.

The nature, I take to be worth a note. *Commiſcearis*, is a mixture; What manner of *mixture* is it ? Out of the Hebrew word, it properly betokens that *mixture* or *medley*, that is, of the light with the darkneſſe after the Sun-ſet, *in crepuſculo*, in the *Owle-light* (as we call it. That, is *Ereb* properly : (Thence commeth the Poets *Erebus* : ye know, what that is.) Now this, in very deed, is rather a *confuſion*, than a *mixture* : and might well have beene turned *Ne confundaris*, *Be not confounded* together, they and you; or (as Saint *Peter* ſpeakes) *Runne not together with them to the ſame confuſion*. So, a *confuſed mixture* it is, or a *mixture* to *confuſion*.

2 Sam.15.11.

You ſhall ſee, it is a word well choſen. Take it of the *perſons*, and a *confuſed mixture* it is. For, even the children of light (not alwayes ſo wiſe *in their generation*) that is, ſome plaine meaning men are ſometimes drawne in too, by ſome illuſion or other, to *medle* and to joyne with theſe *Sonnes of darkneſſe*. As, ſome went with *Abſalom* to the *paying of his vow in ſimplicitie*, and were in before they were aware. For, being there with him, they muſt doe as he did. Iuſt the medley of the *Phariſees*, and *Iohn's Diſciples*.

2 Or take it, of the *plot* it ſelfe. In it alſo, ſuch a mixture there is; for, they want not ſome gliſtering pretences, as it were a *falſe light*, caſt on the plot. But, goe to the bottome of it, and there it is *Caligo tenebrarum*, the very dungeon of darkneſſe: and, well, ſo; as being wrought in a darke cellar, under ground, by the ſonnes of *Erebus*, in the skirts of *Erebus* it ſelfe.

3 Or, looke to the *carriage* of it: there, ſhall you plainly diſcover, a very blending
1 Tim.3.16. of *light* with *darkneſſe*, of the oath of GOD, with the worke of the *Devill*: the *Sa-*
Apoc.17.5. *crament of godlineſſe*, with the *myſterie* in the *Whores forehead, of all abomination*; of
the *looſing* from leſſer ſinnes, with the *binding* to a greater. Maſhing together holy duties, with lewd practices; and not *mingling*, but *confounding oathes, Sacraments, abſolutions*, with the workes of *Ereb*, or *Erebus*, of the *blackneſſe*, and of the *darkneſſe* of Hell it ſelfe.

2. The *extent* of it. Now, of the *Extent*: *Medle* not. How many wayes may one be, or be ſaid to
be a *medler*? That may hee many wayes; as many, as one may be partaker of an-
1 King.1.7. other mans ſinnes. 1. By being a *Champion* or leader for them; as *Ioab* to *Adonijah*.
1 King.12.4. 2. By being *Spokeſman*, or Orator for them; as *Ieroboam*, to his crue. 3. By *blowing*
2 Sam.20.1. *the trumpet*, animating them, ſetting them on; as *Sheba* to his. 4. By giving them
2 Sam.16.21. ſhrewd *advice*, how to manage their matters; as did *Achitophel* to *Abſalom*. 5. By
1 King.1.7. *ſaying Maſſe*, praying for their ſucceſſe: that was all, *Abiathar* could doe. 6. By
2 Sam.16.7. *bruiting* infamous ſpeeches or *libels* of *David*: that was all, that *Shemei*. 7. By *har-*
2 Sam.20.14. *bouring*, or receiving them; as the Citie *Abel* did *Sheba*, and ſhould have beene ſacked
for it. 8. By furniſhing them with money or *ſupplyes* otherwiſe, (as it might be,
Iudg.9.4. contributing to the powder:) as the men of *Sichem*, to *Abimelech*. 9. By that,
Prov.11.21. which *Salomon* calleth *hand in hand*, that is, digging with the *pickaxe*, co-operating
with them, in the *Vault*. 10. By being (if not party, yet) *privie* to it, and not oppo-
1 Sam.26.9. ſing; as *David* had beene to *Saul's* death, if he had not hindered *Abiſhai*: *Non obſtans*.
Eſther 2.22. 11. Or, at the leaſt, privie, and *not diſcloſing* it; which had beene *Mardochai's* caſe, if
he had concealed the *Eunuch's* treaſon: *Non manifeſtans*. 12. And laſt, (which I take, to be full out as bad, if not much worſe than any of the reſt) by *ſpeaking* or *writing*, in praiſe or *defence*, either of the deed or the doers; their caſe, *Num*.16.47. calling *Coreh*, and his company, *the people of the* LORD: for ſure, if the *conſenter* be in; the *commender* much more.

All theſe make up this *medley*. To theſe, or any of theſe, well may it be ſaid, *Ne commiſcearis*. Now I know, degrees there be, in mixture; more or leſſe: but, here is no degree. Onely, *Ne commiſcearis*, ſimply. Not, in no great quantitie: but, not in the leaſt ſcruple, not at all. It is ranke poiſon; the leaſt drop of it is deadly. Never ſo little is too much.

Therefore, abſolutely, *Ne commiſcearis*; *Medle* not with them at all: not with abſolving them, not with giving them the oath, not with praying for them; above all, not with offering the unbloudy *ſacrifice*, for ſo bloudy a treaſon. *Iacob's* counſell is
Gen.49.6. beſt: *In conſilium eorum ne veniat anima tua*, not to come once among them. To *ſe-*
parate your ſelves *from the tents of Coreh*, touching whom, you know, what GOD
Num.16.26. gave in charge, and what *Moſes* proclaimed, *Away from them, come not neere them, touch not any thing that is theirs*. It is infected; they have the *plague*; if you *medle* with it, it will bring you to *deſtruction*.

II. So are we come to the ſecond Verſe, to the *penalty*. And, it is not more than needs.
The *penaltie*. 1. For ſure, even good counſell enters but ſlowly into us (we are ſo dull,) if it have not an edge given it: be not ſeconded with ſome forcible reaſon, to helpe it forward. 2. Now, no reaſon more forcible, or of better edge to enter us, than that, which is taken from the feare of ſome great miſchiefe or maine inconvenience, which will ſurely take hold of us, if we take not hold of the counſell. 3. And, as none more forcible,

ſo none more fit for the preſent counſell: It is, to *feare.* Now, to induce *feare*, what way more fit, than to ſet before us, ſome matter of terrour, ſome fearefull object or conſequent, it will bring us to. And what more fearefull, than of all the five *fearefull things* ſet downe by the *Philoſoper*, the moſt *fearefull* (that is) the feare of *death?* This? Why it workes with *beaſts*, and even with the dulleſt of them, *Balaam's beaſt*; Num.22.23. *ſpurre* him, *ſtrike* him, lay on him with a *ſtaffe*, ye ſhall never get him to run upon the *Angels ſword*, upon his owne death; that ſhall ye never. Sure, we are to thinke: His firſt commandement GOD headed with the beſt head, He had; and that was *Morte morieris.* Hee thought it the ſureſt, and moſt likely to prevaile. And, if any thing hold us, this will. If ye *feare* neither GOD, nor *King*; yet *feare* this.

1. But yet, if we weigh the word [*deſtruction*] there is more in it, than *death.* To *death* we muſt all come; but this, it will bring you to an *untimely end.* Not *fall* of 1 *Deſtruction.* your ſelfe; but *deſtroyed:* even *plucked downe*, a great while before you would fall.

2. Nay, nor it is not untimely death, neither: there is more in it than ſo (in *deſtruction.*) All that die before their time, are not *deſtroyed:* GOD forbid. No: there goeth ſome evill touch, ſome ſhame, ſome foule uncouth end (ever) with it; that is it, that makes it *deſtruction.*

3. But what manner *deſtruction?* Some may be *reſtored*, and built againe: This 2 is *ad ruinam* (that, is added in the latter part of the Verſe) to *ruine*: So that, never Nay, *Ruine.* built againe; never repaired more: that is, to *utter deſtruction.*

4. And yet, there is more ſtill. For, theſe two, ([1] *ruine*, and [2] *deſtruction*) they be not uſed of a perſon, properly: but, as the word gives, of an *houſe*, or ſtructure. Adde this then, that it will be the *ruine* and *plucking downe*, not of your ſelfe alone, but of your *houſe* too. And (indeed) how many great *Houſes* have beene *ruined* by it?

Then, if this will not hold you from *medling*; that it is a *ſinne*, a double ſinne, againſt *both Tables*; that it is a ſinne of *preſumption:* if this will not; let this, that it is *deſtructory*, a *deſtroying* ſinne; one of thoſe ſinnes, that followes them, that *meddle* with it, hard at the heeles, and never leaves them, till it have brought them to *deſtruction* and utter *ruine:* them, and their whole Houſe, it eradicates; it pulls all up by the roots. *Sinne* it ſelfe is a *Nimium:* yet, is there a *Nimium*, in ſinne too. *O be not over wicked* (ſaith the *Preacher*) *be not too too fooliſh, ſo very wicked, ſo over-fooliſh*, as to ſhorten your owne dayes, to make you die *tempore non ſuo*, before your time come: yea, to be *deſtroyed* utterly, *you*, your *houſe* and all. Sure, if this come of it, he bade you not *feare*, for nought.

Nay, this is not all: he goes further. Of all *Retentives*, *feare*; of all *feares*, the *feare* of *death*; death, and *deſtruction.* Now, of all *deſtructions*, this: (for, all deſtructions are not of one ſize neither: ſome more fearefull, than other.) But this, this is no common one: it hath two attendants, to make it more fearefull than the ordinary *deſtructions* or *viſitations* of other men. The former two, as it were *manacles* for the hands; not to have a hand in it: Theſe latter, as *fetters* to the feet; not to goe about it. But ſtill it runnes upon two; as it were, one for the *King*, another for GOD, ſtill.

This is the firſt: *Their deſtruction, it ſhall riſe ſuddenly.* Every word hath his 3 weight (if you marke them.) *It ſhall riſe:* fitly. For, *Sedition*, we call it a *riſing:* And that, *ſuddenly.* one riſing, He puniſheth with another. *Riſe*, it is; not *Surget*, but *conſurget:* as early up, riſe as ſoone, as the *Sinne* it ſelfe. From the firſt moment of ſinne, their *deſtruction: riſes* with it, followeth it at the heeles; is ſtill hard behinde it; if they could looke backe, and ſee it, it is not an inch from them.

2. *Riſe*, and *riſe ſuddenly. Let death come ſuddenly upon them at unawares* (it is *Davids* prayer:) Pſal.55.15. and ſo *ſhall it come* (it is *Salomons* prophecie:) come, *ab improviſo*, breake forth, and ſurprize them in a very ſudden. Fitly, this too: Their meaning was, to have diſpatched all of a ſudden: As ſoone as the *paper burne*, the *powder goe off.* Quicke and ſudden ſurprizing therefore, doth beſt befit them: the puniſhment, in every point comes home to the ſinne.

3. *Sudden* things confound, and are therefore the more fearefull. Fit, this againe; theſe would have brought all to *confuſion* (what a confuſion had there beene this day?) Meet therefore they ſhould be amazed with the *ſuddenneſſe* of the breaking out; and the confuſion they meant, fall upon their owne ſoules.

4 And eternally *Et ruinam eorum quis ſcit.* 4. But, what manner of *confuſion?* The word he uſes in *Hebrew*, ſheweth that: It is properly, the *confuſion* they are in, that are in a thicke *miſt* or *fogge*; that, after they have beene a while in it, are they know not where; and when they come out of it, finde themſelves where they never meant to have come.

This fits likewiſe: In a *miſt* they walkt; carried their matters miſtily: and at laſt, loſt themſelves in it: In *darkneſſe* they delighted *(darke vaults, darke cellars)* and *darkneſſe* fell upon them for it. And when they were out of their darke *vault*, found themſelves in a darke *priſon*; which they little thought ever to have come in.

It doth very well (this *ſuddenneſſe)* ſet out to us, the courſe and carriage of this ſinne. It will flatter one, and draw him on, a great while. All things will ſeeme ſo ſubtilly contrived, ſo cunningly carried, ſo ſecretly kept, and ſo long; commonly, till the very time, it ſhould be done in: And then, even on a *ſudden*, all breakes out; and that, ſtrangely; and all the goodly *cobweb*, that was ſo many moneths in ſpinning and weaving, comes me a *broome*, and in a minute ſnaps it downe and deſtroyes it quite: the *cobweb*, and the *ſpider*; the *plot* it ſelfe, and the *author* and all. To have their treaſon kept in, ſo many proroguings of the Parliament; their *cellar*, ſo fitly choſen; their *powder*, ſo ſafely laid in, and ſo well couched; and all in a readineſſe: and then, ἐξαίφνης, in a night, *ſuddenly* to have all come forth, ſo ſtrangely; and all their long conſultations and often deliberations quaſhed all, in a moment! *Their deſtruction ſhall riſe ſuddenly*, this is the firſt.

But this is nothing to the other, *Et ruinam eorum quis ſcit?* That, that is the fearefull one, indeed. For, nothing ſo fearefull, as that, a man cannot tell what to make of it. *Who knowes their ruine? Who knowes?* that is, *no man knowes.* Good Lord! what might that *ruine* be, that *no man knowes? No man knowes?* Why, doe wee not all know, what it is they ſuffer, that come to this *deſtruction?* they are *drawne, hanged,* &c. we all know it. It is rather, *quis neſcit?* than *quis ſcit?* (this) one would thinke.

No: *Quis ſcit?* (ſaith *Salomon)* and he knew well what he ſaid. It is *unknowne*, their *ruine:* what then ſhall we make of it? Sure, no *deſtruction*, here. All here, the worſt is knowne of them. It muſt be ſome otherwhere, in ſome other world, than this. And ſo it is. And that is *quis ſcit?* indeed: That, *no man knowes.* For, it is as truly ſaid of the paines of Hell, as of the joyes of Heaven, *quis ſcit? Eye hath not ſeene,*
1 Cor.2.9. *nor eare heard, nor hath it entered into the heart of man*, what, or how great they be: the one, not ſo joyfull, but the other as dreadfull: *Unknowne*, both: *Quis ſcit?* equally
Apoc.2.17. true of both. For, *Nemo ſcit, niſi qui accepit*, no man knowes them, but they that be in them.

And it were well, when they *medle* firſt with it, they would bethinke them of this. If a man might know before-hand, it were this, or it were that, or it were we know what; then it were not ſo fearefull. But *quis ſcit?* goeth beyond all conceit. But they *doe*, they *know not what:* and ſo they *ſuffer*, they *know not what.* The meaning is: they periſh here, they periſh everlaſtingly: that this *deſtruction* is *eternall deſtruction*, and no other.

And indeed, the latter word ſheweth as much: which is not every *ruine*, but (properly) the *ruine*, or fall into a *fire:* it is taken from לפיד, that is, a *burning fire-brand.* This alſo is fit: *Fire* they meant, and they end in *fire*; even in Hell-fire. For, ſo is the nature of the word; and ſo is the *Hebrew* proverb upon it, לפיד לא פדיון: It is a *ruine*, from which there is no *redemption*. It is a *fall*, or *ruine*, from whence no *riſing*. A *fall*, into the *bottomleſſe pit*, into the *furnace* there: if they once come there, they never come thence. So, it comes *ſuddenly*; but, it lights heavily. They know not, when it comes; but, when it comes, it payes home. When the *miſt* breakes up, they finde themſelves among the fire-brands there. And if nothing elſe will, let this move them.

And *utrinſque* we may not leave out. It is added, to make ſure worke. For, if it had not, it might have beene imagined, that theſe foure *noviſſima* had beene to come upon them only, that *feare not* GOD: That there be no miſtaking, in the reference to whom, it is expreſly ſet done, *utriuſque Horum*; it is, upon both of them; one, as well as the other: as well of thoſe, that fault in their dutie toward the *King*; as thoſe, that are void of the *feare of* GOD. And againe, as well thoſe, that *medle* or make; as thoſe, with whom they *medle* or make, the *plotters* themſelves. Both of them, in the ſame *condemnation:* Both come to the ſame *deſtruction*. So, as we finde GOD and the *King* joyned, in one *feare*, at the firſt; So, here, finde wee againe the treſpaſſers againſt either, wrapped up in one *deſtruction*, at the laſt. *Ruinam* one end, *utriuſque* of them both. And, ſuch end may ever come of ſuch beginnings.

III.
The *Concluſion.*
Theſe things belong to the wiſe.

And thus (now) he knits up all, ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς, *Be this ſpoken* even *to you that be wiſe*. For, *Solomon's* owne Sonne (indeed) was no very *wiſe* man. So, it might ſeeme (perhaps) to be given to him (this counſell) and ſuch as he was, none of the wiſeſt: *Fooles* may not *medle*; *Wiſe* men may. Now (commonly) they be no fooles, want no wit; they thinke, they beare a braine, that *medle* in theſe matters. Therefore, is this addition; to ſhew, that how *wiſe* ſoever they take themſelves, or be they never ſo *wiſe*, it may well become them, to take this advice here. *Hæc quoque ſapientibus:* it concernes them too.

2 Sam. 16. 23.

There was one, as *wiſe*, as ever they will be, whoſe counſell (in his time) was holden as the *Oracle of* GOD: Yet, this great *wiſe* man, for *medling* in this, contrary to it, proved but a foole, and made up the number of thoſe that came to this *untimely*, and *unknowne ruine and deſtruction*. And now, where he is, we know; what he ſuffers, we *know not*. It was *Achitophel*, I meane.

And ſtrange it is, that is obſerved of his name. For, *Tophel* is a *foole*: And, *Achi* is a *couſin germane* at the leaſt, if it be not neerer. So, as *wiſe* as he was, his name was ominous, and gave him to be (as he proved) *germanus ſtulti*; a *wiſe* man, but, of whom a *foole* might have claimed kindred: As, of him, he might; and, of all, he may, that *medle* as he did. This *Achitophel*, as wiſe as he takes himſelfe, he ſhall be the wiſer if he take this counſell.

The Application to the *Day*.

We have done with the *Text*, now: The Day will hold us yet a little. For, the Day ſubſcribes *probatum eſt* to this Text, and ſets a ſeale to it.

Luke 4. 21.

Thus it *ſhall be* (ſaith *Salomon*.) But, was it thus? Aske the Day, and it will aske you, was it not thus? was not this *Scripture this Day fulfilled*, not *in our eares*, but in our eyes (indeed in both?) Was there not an execution of this ſentence upon it? Did not *Salomon* ſhew himſelfe to be, not onely a *wiſe* man, but a Prophet, and that a true one?

This Day was delivered, and brought forth certaine ſonnes: You have heard what the *Father* hath ſaid to his ſonnes; will ye ſtay a little and heare, what the ſons will ſay to their Father; take his counſell or no. No: theſe ſonnes were wiſer, than their Father; ſaw deeper (as they thought) into the matter, than *Salomon*; thought not him wiſe enough, to adviſe them. Not him; but got them an heape of new Fathers, that gave them other manner counſell; even to trie a concluſion with *Salomon*, upon this Text.

Will yee heare ſome new Divinitie, how ſome *Fathers* here with us counſelled their ghoſtly children: the *Fathers* of the *Societie*, their ſonnes of the Societie, the wicked Societie of this day? You ſhall ſee the Text turn'd round about, cleane contrarie.

Matth. 12. 42.

My Sonnes feare GOD *and the Pope* (ſo is the new edition:) and as for thoſe that would faine *change* things here, doe, *medle* with them, ſay *Salomon* what he liſt. *Ecce major Salomone, Loe a greater than Salomon* (you know where.) He (as, yet, it ſtands in the gloſſe to be ſeene) made this booke of *Proverbs* authenticall, by citing it: and, as he made it, can unmake it againe at his pleaſure. Nothing in it ſhall binde you. Here is the counſell croſſed.

But then, how ſhall we doe with the latter *verſe* ? For that, take no thought: where he tels you (this *Salomon*) of *deſtruction*, it is nothing ſo : On with your *Powder-plot* notwithſtanding. You ſhall be ſo farre from this (he tels you) that, if ought come to the *plot* or you, otherwiſe than we wiſh, it ſhall be no *deſtruction* ; no, but a holy martyrdome, And *quis ſcit* ? who knowes the bleſſed eſtate you ſhall come to by theſe meanes ? but, *Martyrs* you ſhall be ſtraight upon it, in print : And *who knowes*, whether there may not be wrought a *ſtraw-miracle*, to confirme as much if need be ?

But to put you cleane out of doubt, for your *medling* : you ſhall have of us the *Fathers* of the *Societie* to medle in it, as well as you ; to make up this holy *medley* with you. To *confeſſe* you, to *abſolve* you, to *ſweare* you, to *houzle* you, to *ſay Maſſe* for you, and to *keepe your counſell* in all holy *equivocation*. You ſee, what worke was made ; how the matter was uſed with this Scripture when time was: how the *Fathers of the Societie* tooke this Father by the beard, and affronted him and his counſell, in every part of it.

What ſhall wee ſay of theſe *Sonnes* and theſe *Fathers* ? Sure, their Catholike faith we will not *medle* with ; but, what *Salomon* ſaith, we may be bold to ſay, and pronounce, *Feare of* GOD there was none in them: neither in the father, nor in the ſonne. Neither in them, that gave the counſell ; nor in them, that tooke it. None of them, GODS *ſervants* : Him, they *feared* not: None of them, *Salomons ſonnes* ; him, they heard not.

But, of the twaine, the *fathers*, that gave the counſell, farre the worſe: who, what *Salomon* termes *deſtruction*, that turned they into *edification* : and, what he *ruine*, that *changed* they into *exaltation* ; *& gloriam utriuſque quis ſcit* ? A ſtrange *change* : that, now become glorious, that, before theſe dayes, was ever damned as deteſtable ! *Changers* right : *change* States, and *change* Churches, ſo long, till they *change* Divinitie and all ; ſet up a new *feare of* GOD, a fearefull one to *Kings* and to Kingdomes ; and that had like, this Day, to have coſt many a thouſand mens lives.

And needs there not a *retentive*, when theſe coine ſuch motives ? when that, which by Father *Salomon* (here) is ſo ſtraightly forbidden, is juſtified, nay, is *ſanctified*, and *glorified*, by theſe *Anti-paters*, *Anti-Salomons*, *Anti-greater-than-Salomon* : they ?

Well, looke to the end. See, what became of this ſanctified *Sedition*. Sure, here *Salomon* was in the right : read their deſtiny truely. For, ſurpriſed they were, and blancked all of a *ſudden* ; and that, *ſtrangely* ; and carried away ſtraight to their utter *ruine* : And *their ruine who knoweth* ? Not their ruine here, or *fall* from the *ladder* ; but a greater *ruine*, and into a deeper place : How low, into what torments, *quis ſcit* ? (ſaith *Salomon*) and ſo ſay I. Their end (here) we ſaw : their end, *who knowes* ? Or, how they hang in hell for it ? And all, for not following this advice.

To draw to an end : their *ruine* we *know not* ; that, is *quis ſcit* ? But, by their *ruine*, who *knowes* not ; that is, *quis neſcit* ? For, all men ſee and know, how highly theſe *medlings* diſpleaſe GOD, who hath ſo many wayes, ſo ſtrangely, both of old and of late, and ſtill doth teſtifie to the world plainely, His deepe diſlike of them : that a wonder it is, that (ſtill) there are, that dare adventure upon them ; ſave that, GOD, for want of His true *feare* in their hearts, ſuffers this efficacie of errour, this ſtrange deluſion to beſot them.

But, let them take this from *Salomon* ; that, *toties quoties*, ſo oft as they ſeeke to Mica 3.10. *build Sion in bloud*, ſo oft ſhall their *building* end in *deſtruction* : and ſo oft as they riſe to that end, they ſhall riſe to their *ruine* : fathers, and ſonnes, and ſonnes-ſonnes, to the end of the world.

But, we (Beloved) who have better learned to *feare* GOD (I truſt) if *Salomon* ſhall acknowledge us for his *ſonnes*, or GOD for His *ſervants* ; if we will be the *children of* Matth.13.9. *Wiſdome, let Wiſdome be juſtified of her children*. Let us do *Salomon* the honour, to think him *wiſe* enough, to give us counſell. And ſince we ſee, he is proved a *Prophet*, and not a word of all this Text is *fallen to the ground*; that ſtrange examples there have beene of it, and that, many; and this day, one *Exemplum ſine exemplo*, an Example *per ſe*, a matchleſſe one, in this kinde: Having theſe before our eyes, and having in remembrance the foure *noviſsima* in the Text, 1 *Deſtruction*, 2 *ruine*, 3 *repentè*, and 4 *quis ſcit*. Let us feare thoſe foure; and fearing them, perſiſt as we have done hitherto, in the *feare of* GOD *and the King*; and ever *feare*, to have to doe or to *deale* with them, that feare neither. So I pray GOD, we may; and that this may be the *fruit*, even our *fruit*. And, His *bleſsing* upon that, hath beene ſpoken, that we may live and die *Timentes Deum & Regem*, ever *pure* from this *mixture*: and ſo GOD make Vs all.

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A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVHITEHALL, on the V. of *November*, *A. D.* MDCXV.

PSALME CXLV. VER. IX.

Suavis DOMINVS *univerſis* : & Miſerationes Ejus ſuper omnia opera Ejus.

The LORD is good to all : *and His mercies are over all His workes.*

TEN yeares it is now, ſince our memorable delivery, as upon this day : And we here to celebrate, not the *Anniverſary* onely, but the *Decennalia* of it. Now, in numbering, it is well knowne, that, at *ten*, we begin anew at the figure of one; we returne againe (ever) to the firſt. So doe wee now. For, this was the firſt, *Miſericordiæ* DOMINI *ſuper opera Ejus*.

We ſhall never forget it, ſo many of us as then heard it, that it was the firſt, that it was thought (and that, *Authore magno*) to be the fitteſt theme of all, wherewith to beginne the firſt ſolemne thankſgiving of all, for the *great Mercie of* GOD, and for the great *Worke of that Mercy*, this Day, ſhewed upon us all.

To this then the firſt (every way, the firſt) may I crave pardon, to put to my poore *cipher*, and make it *ten*, this tenth yeare. So, as it was the *firſt fruits*, it may be the *tenth*. So, they may be, as they ſhould be, *Primitiæ & Decimæ de eodem*, both out of one and the ſame.

It led us at the very firſt, whither firſt and laſt, we muſt come; to the true *Cauſe* of that our Delivery: of that, and of all other, we have had, or ever ſhall have, the *Super omnia* of His *Mercies.*

That deliverance when it came, it came not *temere*, it had a *cauſe*. That *cauſe* was God, and, in God, His *Mercie*. *It was the mercie of* God, *we were not conſumed:* ſo ſaid we then (out of *Ieremie*) at the ſeventh yeare. That *mercie of His*, that is *ſuper omnia*: So ſay we now (out of *David*) at the tenth. For, this is *King David*; and, that way, not unfit neither: As, written firſt by a *King*; applyed ſince, by a *King*; in the caſe of ſaving a *King*, and a *Kingdome*: Or rather, one *King*, but more *Kingdomes* than one. Lament.3.22.

It was then ſpoken, to the praiſe. And it is a *praiſe*; and it is out of a praiſe. For ſo, is this *Pſalme* intitled: *Davids Praiſe.* For howſoever the *prayers* and the *prayſes* (all) in this Booke, are (for the moſt part) of *Davids* penning: yet, two there are, he hath ſingled out from the reſt, and ſet his owne marke on them, as proper to himſelfe. The LXXXVI. *Pſalme*, his *Tephilla*; *Davids* owne *Prayer*. And this here, his *Tehilla*, his owne *Praiſe* or thankſgiving. As if he had made the reſt, for all in common: but reſerved theſe peculiarly for himſelfe.

With *Exultabo te* Devs, it begins; He *will exalt* God; *Every day, and for ever:* ſo he vowes, in the two firſt verſes. For what, will he *exalt Him?* For many high perfections in Him. For the *greatneſſe of His Nature*, which is *infinite*, at the third; For the *greatneſſe of His wondrous workes* (the fourth:) for His *glorious Majeſtie* (the fifth:) For His *mightie Power* (the ſixth:) For His *Goodneſſe*, ſubdivided into His *Iuſtice* and *Mercy*: For His *Iuſtice* (the ſeventh;) And for His *Mercy* (the eighth.) And here now, in the ninth, in this verſe, and theſe very words, He ſets the *Super omnia*, the crowne and garland (as it were) on *Mercies* head; gives it the Soveraigntie *over all. Exaltabo Te*; God *he will exalt*: and *Exaltabo in Te*, in God he will exalt *His mercie, above all* the reſt.

The Summe. Vpon the matter then; all is (as we ſaid) but a praiſe of *Mercie*. And a praiſe, not *poſitive* (that is not ſo effectually) but, by way of *compariſon* (held ever the better.)

In a *compariſon* (ever) three points we looke to: 1. With whom it is made, With the *workes of* God. 2. How large it is laid; Not with ſome one or more, but with them *all*; *all commers* (as they ſay.) 3. And, in what? In the point of *Super*; (in that, there is ſo much adoe about) the point of *Supremacie*: whether *above*, whether *Superiour* to other.

Two things of God there are ſet downe: 1 His *Mercies*, and 2 His *Workes*; theſe two compared: Compared, in the point of *Super*, and *Mercie* found to carry it. Her's the *Supremacie*. *All His Workes*, high all, great all, all excellent: But *major horum Miſericordia*, the higheſt, greateſt, moſt excellent of them all, *Mercie*; that, the *Super omnia* of them all. Of theſe then.

First of the words as they ſtand in order.

The Diviſion. Then, of *Mercie's Super*, and that three wayes, 1 *Super*, above; (So, we reade it.) 2 *Super*, over; (So the LXX. ἐπὶ πάντα.) 3 *Super*, upon; So we pray, *Fiat miſericordia ſuper nos*, Let thy mercy be *upon us*. 1. *Super, above* it may be (as a Spire is) and not reflect downe, and be *over*. 2. *Super, over* it may be, and hoover aloft; not *deſcend*, or come downe upon us. 3. But, *Super, upon*, is it; when it lights *upon us*: that is, *Fiat miſericordia ſuper nos*. I. II.

And of theſe, 1 as well for *Mercie's* honour, that is *over* them, 2 as for the good of the *Workes*, that are under it.

III. Then come we to a *Super* in this *Super*. *Vpon* ſome of Gods *workes*, more than otherſome: And ſo to our ſelves; And ſo to this day.

For (ſure) this Scripture, if it be well looked unto, doth *competere*, agree to no caſe, ſo, as it doth to ours; Nor to ours, as this day. We are *His workes* once, and thoſe *Mercies* of *His*, here ſaid to be *over all His workes*, have beene *over* and *upon us*. *Vpon us*, in LXXXVIII. and many other times: but, *above* all other, moſt ſenſibly, this day; this day, of all dayes. And that with ſuch a *Super*, in ſo high a degree, in ſuch, ſo great a *Mercy*, ſo *great a worke of Mercy*, as great as ever was any. In *Saving* ſo great a number, from ſo ſtrange and unheard of a cruelty: by a *Mercy*, *ſuper omnia* (I may ſay;) from a *crueltie*, *Super omnia* (I am ſure.)

IV. Then laſtly, what we are in *Super* to GOD, for this *Super*. Where, 1 of the *Super upon* the head of *all* GODS *Workes*, for theſe His *Mercies* thus *over* them. 2 And, of all His *Workes*, and *above* them all, of the *Super* remaining *upon our heads*, for diverſe beſides, but for this Day and this *Worke*, *Super omnia*: *Above all the Dayes*, we ever ſaw; *Above all the workes*, He ever *wrought* for us.

Pſal.38.4.

And, it is the *tenth* yeare, this; And, naturally, *Decumana ſunt grandiora*. A *Fluctus decumanus*, a *deepe floud* it was, had like to have *gone over our ſoules*: And a *Miſericordia decumana*, A *Mercy* of a large ſize it was, that made, it went not then. That we performe then *Laudes decumanas*, *great praiſe* and *large Thankes*, now, this *Anno Decimo*, ſome way anſwerable to the greatneſſe of our *Perill*, and to the greatneſſe of the *Mercy*, that made us ſo well paſſe it. The numbers of *ſeven* and *ten* are not without their weight. The *Seventh*, the *Sabbath*: The *Tenth*, GODS *part*. Both wayes, as the *Sabbath* day, as the *Tenth* yeare, ſacred to GOD is this Day, and our *dutie* upon it.

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I. Of the words in order. *Miſericordiæ*, The *Mercies*.

MIſericordiæ DOMINI. *Miſericordiæ*. To looke into the nature of the word *Mercy*: It is beſt conceived, by the *Object*, and by the *Act*. *Mercy* hath for her *Object circa quod*, her matter and metall to worke upon, *Miſery*: the beſt *Vertue*, the worſt *Object* of all. It is not ſo plaine (this) in our Engliſh word [*Mercy*] as in the Latine [*Miſericordia*] for, there, is *miſery* full out at the length.

Vpon this *Object*, the proper *Act* of *Mercy*, *Miſeratio*, as the Fathers reade this Text: *Miſericordia* is the *Habit*; *Miſeratio*, the *Act*, which is nothing elſe but *Miſericordia eliquata*, that which runnes from *Mercy*, at the melting; the *Act* that releeves us of *miſery*, and all the degrees that lead to it, *neceſſities*, *impotencies*, *defects*, *diſtreſſes*, *dangers*, and whatſoever would make our caſe *miſerable*, more or leſſe.

To releeve theſe, is the *Act*: and (this you muſt take with you) without *merit*, to releeve them. The oppoſition, the *Church* makes, in diverſe her *Collects*, *Non noſtris meritis*, *ſed Tuâ ſolâ miſericordiâ*, with an expreſſe *obſtante* of all merit. For, the eye of *Iuſtice* will releeve all them, that deſerve it. Goodneſſe, *in merentes*, that, is *Iuſtice*. *Goodneſſe*, *in immerentes*, yea, and ſometimes a degree farther, *in malè merentes*, that is, *Mercy* properly. *Nevertheleſſe* (ſaith the CVI. *Pſalme*) for all they deſerved it (to be miſerable) *when He ſaw their miſery* (*ſaw that*, and nothing elſe to move Him) that, moved Him, and *He heard their complaint*, and *gave order* for their reliefe. This, is Mercie.

Pſal.106.44.

Miſericordiæ Ejus: Mercies *in* GOD.

This *Mercy* is *in* GOD; *Miſericordiæ Ejus*. Indeed ſuch is the immutable conſtancie of the Divine Nature, as we ſhould hardly conceive it to be in this wiſe flexible, but that great care is taken of this point (of no one, ſo great;) that there is *Mercie* in GOD, there be *Miſericordiæ Ejus*.

But what *Mercy*? From the nature and force of the word רחמים, which (I am not now to tell you, I have done it heretofore) is properly the *bowels*; that is, there are *tender mercies in* GOD (ſo we turne it, in the *Benedictus*.) Not, of the ordinary ſort, ſlight, and ſuch as pierce not deepe, come not farre: but, ſuch as come *de profundis*, from the very *bowels* themſelves; that affect that part, make the *bowels* relent.

And what *bowels?* Not the *bowels* of the common man (for then מעים had been the right word:) but רחמים are the *bowells* of a *parent* (ſo, we ſaid, the word ſignifies) and this adds much: adds to *Mercie* στοργὴν, *naturall love*. To one ſtrong affection, another as ſtrong, or ſtronger than it.

And what *Parent?* the more pitifull of the twaine, the *Mother*. For, רחם (the ſingular of this word) is Hebrew for the *Womb*. So as this, to the two former, addeth the *Sexe*; the *Sexe*, holden to bee the more paſſionate, and compaſſionate of both. 1 Of all *mercies*, thoſe from *the bowels*: 2 and of all *bowels*, the *bowels* of a *parent*; 3 and, of the two *parents* thoſe of the *mother*, thoſe from the *womb*: Such *pitie*, as the *mother* takes of the *child* of her wombe; ſuch, as the *wombe*, of the *child* that lay in it. *Mercies* are *in* GOD; *ſuch mercies* are in *God*.

And GOD, willing to ſet forth unto us the exceeding great tenderneſſe of His *mercie*, to have it throughly apprehended by us, *Humanum dicit*, ſpeakes to us in our owne *Puerilis*. And, to expreſſe the efficacie of His action, takes to Him, the affection: and to expreſſe the affection, takes to Him the part of the bodie, the ſeat of it, the *bowels*: and, the *bowels of a parent*; of *that parent*, whoſe *bowels*, in our nature, are the pitifulleſt of all, the *mother*. And (if you will) you may adde this: that one mother hath but one wombe, for all her children; but, Hee ſpeakes (here) of GOD in the *plurall*; as if Hee had the compaſſion of more wombs than one, the *pitie* of many *mothers* put together.

In God, with a *Super*.

It is good newes for us, theſe *mercies* are in GOD: but, better yet, that they are in Him; with a *Super*. But, beſt of all, that that *Super*, a *Super*, not *Super quædam*, but *Super omnia*.

And that *Super*, *Super omnia*.

Much is ſaid in few words, to *Mercies* praiſe, when this is ſaid, *Super omnia*. *Nihil ſupra* were much, None above it: but *Super omnia*, It *above all*; he that ſaith that, leaves no more to ſay: there is no higher degree; *Super omnia* is the *Superlative*.

Super omnia, *Above all*. For, *Opera Ejus*, *His workes*, theſe two might well be ſpared. *All*, are *workes*: and *all* are *His workes*. *Super omnia opera Ejus*, that is, abſolutely *Super omnia*. For, *workes*, is no terme diminuent here: *All His workes*, that is, *all*, ſimply. Beſide GOD, and *His workes*, there is in the wide world, nothing at all.

But yet, with *His workes*, with them it is laid; and well: Not, with GODS other Attributes, abſolutely; but with them, in the point of *workes*. His Attributes are all alike; all, as Himſelfe is; infinite, all; and one infinite is not more than another. But, take the *workes* (and *Virtus in actione*, we know) lay it there; Compare the *workes* of any of them, nay, of all of them, with the *workes of Mercy*, and *Mercy* carries it cleere. More *workes*; more, in number; (If they their *thouſand*, *Mercy* her *ten thouſand*:) More great, more glorious *Workes*, of it, than of any of them all; Nay, than of all of them: *Super omnia opera*, that it is. And now to our *Super*. And firſt, *Super*, *above*.

1 Sam. 18.7.

II.
Of their *Super*:
1
Super, above.

Super, *above*, is ſaid (here) by way of figure. Properly, *Super* is of *height*: Height is a dimenſion, that pertaines to quantitie; and quantitie, to *bodies*; whereof *Mercie* is none. The meaning is, it is the *chiefeſt*. So, Heaven in the greater World; So, the Head, in the leſſe: both of them the higheſt, both of them the chiefeſt; chiefeſt of all, and rule all. As (indeed) of whom is *Super* ſaid, ſo rightly, as of the *Soveraigne?* So doth *Mercy*: Namely, His *Power* (which may ſerve for all) *Deus* (ſaith the *Church*, the *ninth Sunday after Trinity*) *qui Omnipotentiam Tuam parcendo maximè & miſerando manifeſtas*; GOD, which ſheweſt thine Almightie *Power*, moſt chiefly, in *ſhewing mercy*.

But to keepe us to the letter. *Super*, *above*, is either 1 *reall*, or 2 *locall*. 1. Reall, as *Saul above the people*, *higher by the head and ſhoulders* than any of them. 2. Locall, as *Zachee*; though *low in ſtature*, yet *above in the top of a Sycamore tree*.

1 Sam. 10.23.
Luk. 19.4.

1 Above reall;
Pſal. 108.4.

Mercy is it ſelfe higheſt. We will ſoone end this point, by the heavens, the uppermoſt of *all His workes*. *His mercy* (ſaith the CVIII. *Pſalme*) is ἐπάνω *above*; and that, with a μέγα, a *great way above the heavens*: and, if *above* them, *above all* under them. It is it ſelfe higheſt.

2 Above, *locally.*
1 In *place.*

And it hath the higheſt *place* of all, *above all*, the precedence before all. The higheſt place. The *Arke* was (on earth) the figure of the ſpirituall heaven: *Over* it were the *Cherubins*; *Above*, upon the *top of their wings*, was the *Mercy-Seate*; there, ſits *Mercy* in the higheſt *place* of all.

2 In *precedence.*
Exod. 34. 6.

As the higheſt place, *above all*: ſo the *precedence, before all*. In GOD'S owne ſtile framed and proclaimed by Himſelfe, *Exod.* XXXIV. conſiſting of *thirteene titles* (מרום *meaſures* or *degrees*) next after the LORD GOD, the very firſt is this word, here. And take this withall; that, of the *thirteene*, nine of them belong to *Mercy*: that proportion it hath, that ſo, it may have the *ſuper* every way.

From this place it hath, *over all* (and by GOD'S appointment; it tooke it not, it ſelfe) we gather the place it hath, in GOD'S eſteeme. That, which one moſt ſets by, he ſets by himſelfe, and next himſelfe: ever, the deereſt, the neereſt ſtill. GOD, by thus ſetting it, next to Him (None betweene GOD and it, in His Style) ſhewes plainly, what vertue it is, He *loves above all*; and what vertue He commends to us *above all*: To us all; but ſpecially, to them that are *above all*: To be *ſuper Omnia*, in them that be *ſuper omnes*. As the nobler the Nature, and the neerer to *God*, the more eaſie (ever) to take the impreſſion of it. To hold you no longer in this firſt. It is one of

Gen. 14. 19.
Rom 9. 5.

Gods Titles (*Melchiſedek* firſt gave to Him) *Altiſſimus*. As He, *Altiſſimus*: ſo *Mercie, altiſſima* ever: *Altiſſima, in Altiſſimo*, the higheſt Vertue in *Him* that is *moſt High*, which is *God, above all to be bleſſed*, and to be *bleſſed* for this *above all*. And this, for *ſuper, above*.

2
Super, Over.

But, there is more than ſo, in it. *Super* is *over*; ἐπὶ πάντα, is *over* all. All that are *above*, are not *over*. It is not *above* onely, as an *Obelisk* or *Maypole*, higher than all about them, but have neither ſhadow nor ſhelter; no good they doe. *Mercie* hath a broad top, ſpreading it ſelfe *over all*. It is ſo *above all*, as it is *over* them, too. As the vault of this Chappell is *over* us, and the great vault of the Firmament *over* that. The *ſuper* of *latitude* and *expanſion*, no leſſe than of *altitude* and *elevation*.

Eſay 32. 2.
Dan. 4. 12.

And this, to the end that all may retire to it, and take covert: It, *over* them; and they, *under* it. Vnder it, under the *ſhadow* of it, as of *Eſays great Rock in the wilderneſſe*, from the *heat*. Vnder it, under the *ſhelter of it*, as of *Daniels great Tree*, from the *tempeſt*.

Super omnia, Over all.
Pſal. 104. 24.

Over all His works, now. *O Lord* (ſaith the CIV. *Pſalme*) *how manifold are thy works!* We ſhall never get through halfe of them, *God* knowes; *Non eſt pertranſire infinitum*. We will contract them, thus: take the two Extremes, ſo ſhall wee take in all betwixt them. *Over all*, that is, none of them all ſo high, but as high as they be, they need come under it. Nor none of them all ſo meane, but as meane as they bee, they are not left out: one way or other, within it, under it, all. So wee divide His *works*, into His *OPERA*, and His *opuſcula*; and *over* both it is.

1 All His *works*, His OPERA.
Iob 15. 15.
Rom. 9. 23.
Gen. 32. 10.

None ſo high: None on earth, not His *Saints* (who of all on earth, have the *ſuper*; are of higheſt perfection) *In them He found no ſteadfaſtneſſe* (*Iob* XV.) they be *Vaſa miſericordiæ* all. If you will take it with *Iacobs ſtaffe*, he ſaith, *minor ſum cunctis*, he is under them, under them all.

Iob 15. 15.
Iob 4. 18.
Eſay 6. 1.
Exod. 37. 9.

Not in Earth then: No, not in heaven. Neither heaven it ſelfe, nor the brighteſt part of heaven, the *ſtarres*; they are not *cleane in His ſight*, they alſo need it. Nay, not the *Angels*, the very *brighteſt of them all*: *In them He found, Pravitatem*, σκολιόν τι, ſomewhat amiſſe, even in them. So, *over* them too; they need it. The very *Seraphin* have ſomething to *cover*. As for the *Cherubin*, they will ſet *Mercie a ſeat upon the top of their wings*: So glad and faine are they to have it *over* them. All the tongues of Saints and Angels muſt ſay this Verſe with us, *Miſericordiæ Domini ſuper omnia opera Ejus*. Both ſay it, for both need it: And if both they, I would faine know, who needs it not.

2 All His *Opuſcula.*

Now, as none ſo high; None of His *Opera*, His *Folio-Workes*: So, none ſo meane, none of His *opuſcula*, but *over* them too. As His art no leſſe wonderfull, in making the Ant, than the Elephant: So, His care no leſſe *over* the one, than *over* the other.

Naturas rerum minimarum non deſtituit Deus : The very *minims* of the world, His *Mercie* leaves them not deſtitute. Not the *wild Aſſes*, without a *place to quench ther thirſt*. Not the *young Ravens crying on Him*. Not the *Sparrow of halfe a farthing*, lets not *them light on the ground without His providence*. Even theſe, even ſuch *His Mercy* is *over* alſo. It is not *Pallium breve*; the *Mantle* is wide enough, it leaves none out.

Pſalm. 104 11.
147.9.
Matt. 10.29.

None out? What ſay you to hell and thoſe there? Not them? *Nazianzen* (that had the honour to be called the *Divine*, of his time) thinks it may be maintained, Not them; and ſo doe the *Schoolemen* all, inaſmuch as even there, *Mercy* moderates, too. That it is not, with them there, as it might and ſhould be; but *tolerabilius*, eaſier, than they do deſerve by much. None, no not in that place, though *beaten with many ſtripes*; not yet with ſo many, as the qualitie of his offenſe, in rigour of Iuſtice would require. This is ſure: *Deus præmiat ultrà, punit citrà*: *God* (ever) *rewards beyond*, but *puniſhes* on this ſide; *ſhort* ſtill, of that we deſerve: that His very puniſhment is tempered with *mercy*: that, *even in His wrath, He remembreth mercie*.

Luke 12.47.
Hab. 3.2.

But we will not ſtand upon this; we need not, we ſhall find another *Super* for theſe, anon. For many are the *Super's* of *Mercy*. Not in any one (poſſibly;) but in one ſenſe or other, *over all*. Then (if it goe by *quò communius eò melius*) None ſo *good*, for none ſo *common* (I am ſure.)

And reaſon, why *Mercy* ſhould ſpread the *wing* of her *mantle* thus, *over all*. *All* are *Opera Ejus*. *Opera Ejus*: *Ejus* may be referred indifferently: to *Mercy*, as well as to GOD. *Mercy* hath the name from רחם, the *womb*. For, ſhe was the *womb* (indeed) in which, all were conceived at firſt, and ſhee delivered of them all. Plaine, by the CXXXVI. *Pſalme*; *Who by His excellent Wiſedome made the heavens, Who layd out the Earth above the waters, Who made great lights*, &c. And the cauſe of every one, at the end of every one, and of twenty more, *For, His Mercy endureth for ever*. That, ſet all on work: *His Wiſedome*, to contrive; *His power*, to execute; appointed all, did all.

The Reaſon is *Ejus*, **referred to** *Mercy*.
Mercy the *Maker* **of them all.**
Pſal. 136.5.
6.
7, &c.

It was *Mercy*, and nothing but *Mercy*, ſet the *creation* in hand. For, it is well knowne, *in non ente*, there could be no moving cauſe at all. Nothing we were; We, and all His *works*: In nothing, there can bee nothing to induce, why it ſhould bee brought out of the ſtate of being nothing. So that, His *Mercy* it was, that removed that univerſall defect, of *non entitie* at the firſt.

And having then made them, it is kindly, that *Viſcera miſericordiæ* ſhould be *over* thoſe *Opera* that came *de viſceribus*; whom it brought from nothing, to be *over* them and not ſee them caſt away, and brought to nothing againe. The *Eagle* (ſaith *Moſes*) the poore *Hen* (ſaith our Saviour) will do it for their young ones: ſtretch *their wings over them* to preſerve them, what they can.

Mercy the *Preſerver* **of all.**
Exod. 19.4.
Matt. 23.37.

So that theſe very two words [*Opera Ejus*] containe in them a reaſon, why *Mercie* ſhould doe no leſſe. A reaſon? Nay two. 1 One, for that they be *Ejus, His*. *I am thine, ô ſave me*; a good reaſon: *His* they be, a part of *His poſſeſſion*. That alone, is enough with us, to preſerve that is ours; only becauſe it is *ours*, though we never made it. 2 But beſides that they be *His*, they be *His handyworke*. Another good inducement, *Deſpiſe not ô Lord the works of thine owne hands*. We ſee then, why *over all*; *quia Ejus, quia Opera*; becauſe *His*, all; becauſe His *works*, all. And it is well for us, the reaſon is layd ſo large. For, what ever we be or doe, or what ever become of us, *His* we are, and *His works* we are ſtill So, ſtill *His mercy is over us*, and we under it.

The reaſon.
1 In *Ejus*, **his poſſeſſion.**
Pſal. 119.94.
2 In *Opera*, **his handiworke.**
Pſal. 137.8.

It made me ſay at firſt, This *Super* as it is highly to the *praiſe* of *Mercy*, that it is *over His works*: So it is every way, as highly to the *good* of *all His works*, which are *under mercie*. The *vanitie*, *Salomon* ſaw (*One ſet over others for their hurt*) hath no place, here. That *Mercy* is *over all*, is for the generall good of all, and that is ever a bleſſed *Super*. We ſhall not need to feare any heart-burning, any emulation, for this *Super*: or to aske what the *works* ſay to it? they all ſay, *Amen, Halleluja*: glad are they, that *Mercy* is in that place; they would have none other, if they might. It followeth next, *Confiteantur tibi Opera*, *His works* are readie all to *confeſſe*, to acknowledge this Supremacie without any ſcruple; to take the *Oath* to it.

Super omnia.
1 For *Mercies* **praiſe.**
2 For the good of *His workes*.
Eccles. 8.9.
Verſe 18.

1 For, if *above all His workes*, above His *judgement*.

Iam.2.13.

Exod.20.6.

For *Super* (*over*) there is no doubt; that it is as the *Cherubims wings, ſtretched from one ſide of the Temple to the other*; *Over all*, for all to flie under and finde ſuccour there. *Tutiſsimum eſt* (ſay they, that can ſay leaſt by it:) when all is done, nothing, whereto we may ſo ſafely commit our ſelves. And, therfore *Super omnia*, that *Super omnia* we might truſt in it. But I ſay, that, even *Super* (*above*) it is not, as a bare pole upright; there is a *brazen Serpent upon the top of it*, for us to *looke up* to and receive comfort by. I will touch two or three: for thus we deduce. Firſt, if it be *above all His workes*, it followes, then *above* every one of them: And, One will ſerve the turne. Of all *the works of God* there is no worke we are afraid of, but one; that is, *His judgement*, the *worke of His Iuſtice*. *Above* that, it is: for, *above all* it is. And, that is to our comfort greatly. For which (beſides this generall *above all*, therefore *above it*) we owe to *Saint Iames*; that we have it expreſſed in particular, even in termes terminant, *Miſericordia Super-exaltat judicium, Mercie is exalted* (*more than exalted, Super-exalted*) *above judgement, nominatim*. That *worke of His*, we moſt ſtand in awe of, *over that work* by name, *Mercy triumpheth*. And, in the very *Decalogue*, there may you ſee the *Super* of a *thouſand* to *foure*, in *Mercy over juſtice*. Even there, even in the rolle of His *Iuſtice* (the Law;) there, would *God* have it extant upon record, that *Mercy is above* it.

Heb.4.16.

And if *mercy* bee *above* it, thither (to *mercy*) we may remove our cauſe, as to the Higher Court. There lieth an Appeale thither, A *Solio Iuſtitiæ ad Thronum Gratiæ*, from the Bench of *Iuſtice*, to the Throne of *Grace* and *Mercy*. There, we may be relieved. Now, if it be *above* that *Opus, that worke of* GODS, for *Gods works* we ſeek no more.

2 Above *all our workes*, our *ſinfull* workes.

Gen.4.13.

Iohn 1.29.

Pſal.38.4.

Apoc.16.1.

A ſecond we deduce thus. If it be *above all His works*, ſhall it not much more be *above all ours*? What are we to Him; ours to His? No *work of ours* then, or to be done by us, but the *mercie of* GOD is *above* it; no *ſinfull worke* (I meane;) that we erre not *Cains* error, *His ſinne was above* GODS *mercy*: No; *Mercy above* it. *Grande eſt barathrum peccatorum meorum* (it is *Chryſoſtome*) *ſed major eſt Abyſſus miſericordiæ Dei*: Great is the *whirlepoole* of my wicked *workes*, but greater is the *Betheſda*, the wide and deepe gulfe of the *mercie of* GOD that hath no bottome. And indeed, it were not truely ſaid, It is *above all His workes*, (*all His*, and much more then, *above all ours*) if any of *all our works* were *above it*; No more then, There is a *Lambe*, that *taketh away the ſins of the world*, if there were any *ſinne* in the *world*, He takes not away. And this is the *Super* indeed, that would be looked into by us, by reaſon of another *Super*, *Iniquitates noſtræ ſupergreſſæ ſunt capita noſtra*, Our ſins are *gone up, over, above our heads*; *Over head and eares*, in ſin. And another *Super* yet, *above* them; Even the *phials of Gods wrath hanging over our heads*, readie to be *powred on us* and them, were it not, that *mercie* is *above* them, and ſtaies them: Were it not that, Over whom *miſerie, over* them *mercie*: Elſe were we in danger to be overwhelmed with them every houre. We ſee then, the compariſon was well laid in *Super*. Our *ſinnes, over* us; *judgements* over them; but *mercie over all, Super omnia*. Alwaies, where there is *Super*, there is *Satis*; *Satis ſuperque* ſhewes, *Super* is more than *Satis*. Enough then there is, and to ſpare, for them all.

3 Above the *workes of all His workes*.

1 Ioh.3.8.

Pſal.124.1.

Pſal.44.1.

One more: not only *above* all ours, but if it be *above all His works*, then is it *above* all the *works* of them that be *His workes*: and ſo (not to hold you) *above the Divell and all his workes*. For he alſo, is one of them: Of *Gods* making, as an *Angell*; of His owne marring, as a *devill*. *Above his works* (I ſay) and *above the workes*, and practices of his limmes, and all they can doe or deviſe againſt them, *over* whom His *mercie* is. The Sonne of *God* (ſaith *S. Iohn*) in *mercie* therefore appeared, *Vt ſolveret opera Diaboli*, that *He might looſe, undoe, quite diſſolve the workes of the Divell*. No worke ſhall he contrive, never ſo deepe under ground, never ſo neere the borders of his owne region, but GODS *mercie* will bring it to light; it, and the workers of it. *His mercie* will have a *Super*, for their *Subter*. There ſhall be more in *Mercie*, to ſave; than in *Satan*, to deſtroy: More, *dicat nunc Iſrael*; more, *may this Realme now ſay*. A notorious *Worke* of His, as ever any; Nay, *Super omnia*, as never was any, this day by His *mercie* brought to light, and *diſſolved, quite diſſolved*. *We heard* it not with our eares, *our fathers told it us not*; *our eyes beheld* this *Super*.

3 Super upon: 1 Vpon ſome, more than others of His workes.

So we are come, to our owne caſe, yer we were aware, That is *Super*, *upon*. *Over all* it is; yet, not *over all* alike: at leaſtwiſe, not *upon all* alike; *upon ſome*, more than *over* other ſome. *Æqualiter eſt Illi cura de omnibus*, but, not *æqualis*; Equally, a care of all, but not an equall care, though. No, *His mercie over all* in generall, is no barre, but *upon* ſome there may be a ſpeciall *Super*; and ſo, ſome have a *Super* in this *Super* too.

For, if the reaſon, why *mercie is over all His workes* be, becauſe they be *His workes*: then, the more they be His *workes*, the more *workemanſhip* He beſtowes upon them, the more *is His mercie over them*. Whereby it falls out, that as there is an unequalitie of *His workes*, and one *worke above* another; ſo is there a diverſe graduation of His *mercie*, and one *mercie above* another, or rather, one and the ſame *mercie*, as the ſame *Planet* in *Auge*, in the top of His *Epicycle*, higher than it ſelfe, at other times.

2 Vpon Man more than other creatures.

To ſhew this, we divide His *works*, (as we have warrant) into *His works* of *Fiat* (as the reſt of *His creatures*:) and the *Worke* of *Faciamus*, as *Man*, the maſter-peece of *His workes*; upon whom He did more coſt, ſhewed more workemanſhip, than on the reſt: the very word [*Faciamus*] ſets Him above all. 1. GODS προβουλία: that He did deliberate, enter into conſultation (as it were) about his *making*, and about none elſe. (Gen.1.26.) 2. GODS αὐτουργία: that Himſelfe framed *his bodie of the mould*, as the *potter*, the *clay*. (Gen.2.7.) 3. Then, that He *breathed* into him a two-lived *ſoule*, which made the *Pſalmiſt* breake out, *Domine quid eſt homo, &c? Lord, what is man, thou ſhouldſt ſo regard him*, as to paſſe by the heavens and all the glorious bodies there, and paſſing by them, breathe an immortall ſoule, put thine owne image, upon a peece of clay: (Pſal.8.4.) 4. But laſt, *Gods* ſetting him *Super omnia opera manuum ſuarum*, *Over all the workes of His hands*. His making him (as I may ſay) *Count Palatine* of the world; this ſhewes plainely, His ſetting by Man more than all of them. As he then, *over them*; ſo, GODS *mercie over him*. *Over all His workes*; but, of *all His workes*, *over this worke*. *Over His* chiefe *worke*, chiefly: in a higher degree. (Pſal 8.6.) And, not without great cauſe. Man is capable of eternall either felicitie or miſerie; ſo are not the reſt: He ſinnes; ſo doe not they. So, his caſe requires a *Super* in this *Super*, requires *mercy* more than all theirs.

Vpon men then, chiefly. They, the firſt *Super* in this *Super*. But, of *men* (though it be true in generall, *He hath ſhut up all under ſinne, that He might have mercie upon all*, (Rom. 11.32.) yet) even among them a *Super* too, a ſecond. Another *workemanſhip* He hath yet; *His workemanſhip in* CHRIST IESV, the *Apoſtle* calls it (*Epheſ.2.10.*) *His new creature* (*Gal.6.15.*) which His *mercie* is more directly *upon*, than *upon* the reſt of mankind; *Servator omnium hominum*, the *Saviour of all men* (ſaith the *Apoſtle*;) marrie, *Autem*, moſt of all, *of the faithfull Chriſtian men*. (1 Tim.4.10.) Of *all men*, *above all men*, upon *them*: They are His *Worke* wrought on both ſides; *Creation* on one ſide, *Redemption* on the other. For (now) we are at the *worke of Redemption*.

And here now is *Mercie* right, in kind, רחמי רחמה *Rahame Rahama*, the mercie of the bird of mercie, that is the Pelecans mercie (for, רחמה is the *Pelecan*, which hath her name of *mercie*, as the truly *mercifull bird*.) For, here (now) is not the *wombe* to hatch them, nor the *wings* to cloke them, but the *Pelecans bill* of *mercie*, ſtriking it ſelfe to the heart, drawing bloud thence, even the very heart-bloud, to revive her young ones, when they were dead in ſinne, and to make them live anew the *life of grace*. This is *Miſericordia ſuper omnes miſericordias*. Shall I ſay it? (I may truly:) *Mercie*, in all elſe, *above His workes*; but, in this, *above* Himſelfe. For, when it brought Him downe from Heaven to Earth, to ſuch a *birth* in the *manger*, ſuch a life in *contradiction of ſinners*, ſuch a *death on the Croſſe*, it might truely be ſaid then, *Miſericordia etiam triumphat de Deo*. (Luk.2.12. Heb.12.3. Phil.2.8.) You ſhall marke therefore, at the very next words, when he comes to his thankes, it is *Confiteantur Tibi opera Deus*, but *Sancti tui benedicant Tibi*: *Thy workes*, let them ſay *Confiteor*; *Thy redeemed*, *Thy Saints*, let them ſing *Benedictus*. (Verſe 10.) *Thy workes*, let them tell truth and *confeſſe*; But *Thy Saints*, let them *ſpeake all good* and *bleſſe* Thee; highly bleſſe Thee, for this thy *high mercie* of all other *upon them*, as of all other, they have moſt cauſe to doe.

To elevate it one degree, one *Super*, more. For (I know ont how, but) you ſhall obſerve, that, even among the faithfull, even among them, GOD ſingles out ſome one People ſtill, from the reſt, that He makes of *above* the reſt, and vouchſafes His ſpeciall favour upon, more than the reſt, though Chriſten men, as well as they; and no reaſon in the world to be given of it, but the *Super* of *His mercie*. It was ever ſo: Some Nation, of whom it might be ſaid, *Non taliter fecit omni Nationi, He hath not dealt ſo with every Nation*: Nay, *Non omni* is *nulli*, He *hath not dealt ſo with any Nation*. Some, of whom it might be ſaid, Of all the people in the Earth *I have choſen you*, to come neereſt you, to vouchſafe you my chiefeſt, my choiceſt *mercies, Super omnes*. Not in matters onely pertaining to the ſoule, in which all chriſtians are intereſſed alike; but even in the things pertaining to the courſe of this life, *ſecular* (as we call them) and *temporall*: In them, too. And, in both, is better than one alone. In ſaving that way with the *ſalvation, the King rejoyceth in* (21 *Pſalme.*) *ſaving* them, from plots and practices, even againſt their worldly proſperity; from *Achitophels plots*, from *Abſaloms Vow*, and ſuch like.

Pſal.147.20.

III.
Our Super in this *Super*.

And now to our *Super*. For, may not we (thinke you) reckon our ſelves in all, in this laſt, *above all*. *His works* firſt: ſo are all His creatures. *His chiefe workemanſhip*: ſo are other men. *His workemanſhip in* CHRIST: ſo are other *Chriſtians*. But *above all*, theſe, *His non taliter*. For, if we be not very dim-ſighted, without any perſpective glaſſe, we may ſee ſuch *mercies* and favours of His, *Super* upon our ſelves, as (ſure) the nations round about us have not ſeene: and, I thinke I may ſay, not any nation on the Earth ſeene the like.

Many waies might this be made appeare, and many daies brought to give us light to it: But, let all elſe paſſe in ſilence: this Day, this *fifth of November*, is *inſtar omnium*. Nay, is *ſuper omnes*, before, beyond, *above* them all: to elevate to us, this point, of the *tender mercies of our God, whereby this Day ſprung from on high did viſit us*. This Day (I ſay) enough and enough, to bring from all our mouthes, that it brought from His Majeſties, and that with admiration, *Miſericordiæ Dei ſuper omnia opera ejus*! And the *Confiteantur*, and the *Benedicant* of right belonging to it.

Luk.1.78.

1
The Mercie of *Ne inducas*.

We, right now, divided His *workes*: we will now divide *His Mercies*. That do we, according to their *Object*, which is *miſerie*: And that is double. 1 For, either it is already *upon* us, and we in it: 2 Or but *over* us, yet ſo over us, as we are within the *ſhadow of death*, at the very pits brinke (as they ſay) and even now ready to be tumbled in. To quit us of theſe two, there is a double *mercie* (they follow at the 14. *ver.*) 1 *Erigit lapſos*, 2 *Suſtinet labentes*, *Lifts up them that be downe*, and *Staies them that be going downe*, There is a *Super* in theſe too. 1 One of them, the better (which our *Pater-noſter* will teach us:) *Ne inducas* firſt, and then *Libera*. Better, *leade us not in*, than *deliver us out*. If we are in, *deliver us*: but, better never come in at all. *Ionas was delivered*; So was *Ninive*: *Ninive's* was better (they came not in;) than *Ionas*-his: he was in, but got out. That of *Libera*, *God* ſend us too, if ever we ſhall need it: and ſend it all them, that at this preſent, doe. But yet, give me the *mercie* of *Ne inducas*, let it not light, let it paſſe over; the *Paſſe-over*, that, is the memorable Deliverie; that, the high Feaſt.

And, that was the *Super, upon* us. And it behoved ſo to be. We were not in: It came not to that; thanke *Mercie* for it. If it had, it had beene paſt with us, paſt *Libera*: that other *mercie* could have done us no good. If it had not beene *prævéniſti*, *poſtveniſti* had come too late. For, if in, never out more. This, our firſt *Super*.

2
The Mercie of *Libera*, from a crueltie cloſe to us.

But, being not in, we were as neere it, as neere might be, and ſcape it. *Over*, it was; nay, it was rather *under* us, then: but all is one, *Super* or *Subter*; either will ſerve, here: that *Subter* would have ended in a *Super*, ſent us up higher enough (I wote well:) therefore we will keepe the word of the Text [*Super*] let it goe.

Firſt, when it was contrived, *Over us* it was: then, when it was ſet in hand, *Over us* yet more: but, when it came to *parata ſunt omnia*, all ready for the *match*, and the *match* for it (for, ſo neere it came) then, it was *over us* (I trow) hard over us: and, then to ſcape it, when it was even in a manner ready to ſeaze on us, that, is another *Super:* for, then to ſcape it, that, doth us the more good, ever; and that is ever praiſed, for the Superiour deliverance. The ſecond *Super*.

Specially, if you adde the third: that when it was ſo neere us, and we to it, it was not ſo cloſe by us, as cloſe from us; we knew it not. And none ſo miſerable as they that are ſo, and know not they are ſo: Nay, thinke it cleane otherwiſe. The *Laodicean* miſerie, that (we ſay) is of all other the moſt wofull: *Tu dicis quod, Thou ſaiſt*, thou art this, and thou art that; ſafe, and ſure, and happie: and behold, thou art none of all theſe; but, even then when thou ſayeſt it, miſerable, and even in the *jawes of death*. That is the miſerie, that comes as the *throwes of a woman in travaile:* as the *flood*, upon the *old world*; as the *fire, upon the five Cities*. 3 And cloſe, from us. Apoc. 3. 17. Ier. 6. 24.

And that was our caſe right: they, in the *daies of Noe*; they *in the daies of Lot*, never reckoned leſſe, of the *flood*, or the *fire*, over them; than we, of the *powder*, under us. And I blame us not: Who would not have thought himſelfe ſafe, in that place; who, that he might not have troden on that threſhold, that floore, without danger? If ſafe at all, if any where, there. It is the *Aſylum*, the ſureſt place (one would thinke) in all the land. Ἐφ' ᾧ φρονεῖς μέγιστα, ἀπολεῖ τοῦτό σε: Where our greateſt truſt, there our danger moſt deadly: and that is (ever) the *ſuper* of all miſeries. Mat. 24. 37. Luke 17. 26. 28.

Being then ſo *over* us, or *under* us; under us, and neere us, neere us and we not aware of it: ſo neere, that they made full account (I ſay not (as the *Pſalme*) *to have ſwallowed us up quicke*, but) to have *blowne us up* quicke, and in a moment ſent us up, ſhivered all to peeces: it was a third, and a principall *ſuper* (this) more than ordinarie, that made us *ſupereſſe*, to remaine ſtill alive, after ſo great, ſo preſent, ſo ſecret a danger. Pſal. 124. 3.

And yet another *ſuper* more, againſt this laſt; which will ſerve, as *blacke worke* (I meane, their *crueltie*) to make this *white-worke* of *Gods mercie* ſhew the better to us. It is a *Super omnia*, too. As our Deliverance, a worke of *Mercie ſuper omnia:* ſo, our intended Deſtruction, a *worke of crueltie ſuper omnia*. 4 The *ſuper omnia* of this crueltie.

Super omnia, above all examples (to beginne with.) For, the like never ſeene, nor heard of. Nay, not to be raked out of any ſtorie, in any age, of any countrie, civill or ſavage, of the like. And *Super omnes, over all* it would have gone, not ſpared any, no degree, high or low; no eſtate, Nobles or Commons; no calling, ſacred or civill; no ſexe, King or Queene; no age, King, or Prince; no religion, their owne, or others. This is but *ſuper omnes:* Nay *ſuper omnia*, it was too. *Super, up* with lime, and ſtone, and timber, iron, glaſſe and lead: *up* with floore, windowes and walls, roofe and all. Yet another *ſuper omnia:* all bands of birth, countrey, allegiance, nature, bloud, humanity and Chriſtianity; tread upon them, trample upon them all, teare them all in pieces. Never ſuch a *ſuper omnia*, in all ſenſes. So (indeed) a cruelty for the Divell himſelfe: To make the oppoſition perfect, of GOD's *mercy*, and *Satans Cruelty*. Of whom (to give each their due) it may be ſaid, and no leſſe truely ſaid, *Crudelitates ejus ſuper omnia opera ejus*, his *Cruelties* are above all his *works*; than of GOD, that *His Mercies are above all His*.

Super omnia opera ejus, it is; and *contra omnia opera* DEI: *Above all his owne*, and *againſt all* GODS *works*. The enemy of GOD he is, and ſo of all GOD's *works*, and of thoſe *His works* moſt, that GOD moſt ſets by (that is) mankind: And of that part of mankind moſt, GOD hath done moſt for, and ſo may be thought, moſt to favour (that is, *Chriſten men:*) And then of them, if there be a *Non taliter* in *His mercy*, a *Non taliter* too, in *his malice*, ſtraight. If a *ſuper omnes*, with GOD; a *ſuper omnes* with him, *in ſenſu contrario*.

To any *creature* (only becauſe it is a creature) is he cruell: he will into the *hogſtie*, to ſhew it, rather than not to ſhew it at all. Mat. 5. 13.

But, to *man*; to one man, rather than to a whole heard of Swine.

And among men, his malice is moſt at *Chriſten men:* they are neerer, to the kingdome of GOD. To keep them from that, himſelfe hath irrecoverably loſt (that is) heaven; and to plunge them into eternall miſerie, whereinto himſelfe is fallen, without all redemption.

And among Chriſten men, to the *beſt* ſort; to publike perſons, rather than to private meane men.

But, if he could get a whole *Parliament* together: A King, his Nobles, his Commons; that is, a King, Kingdome and all; and up with them all at once, all together: there were none to that: that (lo) he would over ſea and land to compaſſe. For, that were indeed, with him, a *ſuper omnia*: He never had done the like.

Pro. 12. 10. Of this their *Father*, were thoſe ungodly men of this Day. Vngodly (I ſay:) For *Salomon* ſets us this ſigne, to know *ungodly men* by; *Viſcera impiorum crudelia*, if the *bowels be cruell*, then *ungodly*, certainly. No *pitie*, no *pietie*, with him. And we find, that *mercie* is a plant of our nature: So incident to the nature of man, as they are holden *inhumane*, that are without it. No *pitie*, no *humanitie*. Why then, *Satanitie* it muſt be, if *God* and *man* diſclaime it: Even of him, *cujus crudelitas ſuper omnia opera ejus*.

Now GOD cannot abide *crueltie* at any hand. By what He placeth higheſt, may we know, what He loves beſt (*mercie*:) and by that, may we know, what He

Mat. 18. 28. can worſt away with (*crueltie*.) Nay, if once *he take his fellow by the throat, deale cruelly* with him: *never heare him* more. No *crueltie* can He endure, at all: ſpecially, no ſuch cruell crueltie, as this, that paſſed all.

And in this caſe of ours, I make no doubt, *God* was moved both waies.

Pſal. 141. 7. One way, by *Mercie*: for us, that *our bones might not be ſcattered*, in every corner; as *when one heweth wood*, chips flie about. And againe; for them, we ſhould have

Mat. 9. 36. left behind, that *Videns* IESVS *turbas, miſertus eſt eis*, He looked upon them too, and ſaw, they ſhould have beene ἐσκυλμένοι and ἐρριμμένοι, *ſcattered all*, and *hurried up and downe*, like a ſort of poore maſterleſſe *ſheepe*: *His mercie* wrought with Him, in both theſe reſpects.

But, on the other ſide, their *Crueltie* moved Him alſo. And (I am perſwaded) GOD, looking upon thoſe mercileſſe boweld men, when in their hearts they hatched that monſter of *crueltie*, even at the ſight of that barbarous reſolution (yea more than barbarous) His heart even turned againſt them, His very ſoule abhorred that deviliſh intention of theirs. They had thought to have had the Day; but, to the high praiſe of His *mercie*; and to the confuſion of *Satan* and all his *crueltie*, He gave order, *Mercie* ſhould have the Day: and ſhe had it, that there might be a *mercie*, *ſuper omnia*, *above* this *Crueltie ſuper omnia*: as there was. Their counſell brought to light; brought to nought; brought upon their owne heads: and both counſell and counſellers brought to a ſhamefull end.

Nay, would they make mens bowels fly up and downe the ayre? Out with thoſe bowels; what ſhould they doe in, that have not in them that, that bowels ſhould have. Would they do it by *fire?* Into the fire with their bowels, before their faces. Would they make mens *bones* flie about like *chips? Hew* their bones in ſunder. Iuſt is

Pſal. 109. 17. *Davids* prayer: *Their delight was in crueltie, let it happen to them: They loved not mercie, therefore let it be farre from them.*

Pſal. 136. 10. 15. 20. But, how now? We are gone now from *mercie* quite. No no: there is *mercie* even in this ſeveritie. In the *Pſalme of Mercy* (the CXXXVI.) *Slaying* is made *a work of mercie*, *Slew the firſt borne of Ægypt, cruel Pharao, cruel Og, For His mercie endureth for ever*: *Mercy*, in ridding the world of ſuch. For, they are not worthy to be *inter opera* DEI, among GODS *workes*, that renounce that vertue, that is, *ſuper opera* DEI, *over all* GODS *works*.

And ſo now ye ſee that *Super*, I told you, we ſhould come to at laſt; *Over hell*, and them there. The *Super Superantis*, the *Over* of an *Overcommer*; of *Mercy* a *Conqueror*. *Above His* other *works*, with the *Super* of a *Soveraigne*, to protect them: *Vpon*

Pſalme 91. 13. the *devill* and deviliſh men and their *workes*, with *Super Aſpidem & Baſiliſcum*, to tread

Pſalme 110. 1. upon them, to *make His enemies His footſtoole*, and ſo a *Super*, *Over* them too.

IIII.
The *Super* of our *Duty*.

And now, we have ſet *Mercie* in her Chariot of triumph; In which, if ever ſhe ſate, ſhe ſate in the *Super omnia* of this Day. Let us now come to the laſt *Super*, the *Super* of duty remaining upon the head of all *Gods works*, for His mercie over them all; but, among them all, and above them all, upon our heads (if it were but for the ſoveraigne Mercie of this Day) what we were in *Super*, to *God*, for it.

From his *works*.
[a] Verſe 10.
[b] Verſe 12.
[c] Pſal.150 6.
[d] Pſal.117.1.

The *Super, upon all Gods workes* followes, in the words next enſuing, [a] *Confiteantur*. Are *His mercies over all His workes?* Why then, [b] *O all yee workes of the Lord, all fleſh*, [c] *every thing that hath breath*; but chiefly His chiefe *worke*, the *ſonnes of men*, [d] the *nations* and the *kindreds of the earth*, come all to *confeſsion*: all owe this (to *confeſſe*) at leaſt. *Confeſſe?* what? Nothing but *mercie*, and the *Super* of the *Mercie*. Nothing, but that it is, as it is: doe but as *God* doth, exalt it, place it, where He ſets it. Let the *deepe* ſay, it is *over me*; and the *drie land* ſay, it is *over me*; and ſo of the reſt, every one: ſo many *workes*, ſo many *confeſsions*.

From His *Saints*.
Verſe 10.
Pſal.63.1.

There is a further *Super, upon His Saints*: they, owe more to Him than His ordinarie *workes*. His *workes*, but to *confeſſe*: *His Saints*, to *confeſſe* and *bleſſe*, both. They are *double workes, needle-worke* on *both ſides*: more becomes them. *Te decet hymnus in Sion*: Both, to *confeſſe*, it is *above all*; and to *bleſſe*, and *praiſe* it, *above all*. For, if it be *above all*, it followes, more *praiſe* is to come to Him, for it, than for all. If *Mercie, above all*; the *praiſe* of His *mercie*, above the *praiſes of all*.

From *Vs*.

There is a further *Super* yet, upon us that have found and felt the *Super* of it; the *Non taliter* (ſay I) *above workes* and *Saints* both. All are bound: but we that are here *ſuper omnes*; more than all, we. We that ſhould have beene *Martyrs* of *Satans cruelty*, it ſtands us in hand to bee *Confeſſors* of *Gods Mercie*, as, to which wee owe even our ſelves; our ſelves, and our ſafetie; ſafetie, of ſoules, and bodies, every one of us.

Then, let the *King, Queene*, and *Prince*; let all the three Eſtates; let the *whole Land* delivered by it, from a *Chaos* of confuſion; let our ſoules, which He hath held in life; let our bodies, which He hath kept together from flying in *peeces*; let all thinke on it: thinke how to thanke Him for it; ſay, and ſing, and celebrate it *above all*. We, *above all*; for it, *above all*.

For, if ever *Mercie* were *over worke* of His; if ever *Worke* of His, under it directly; it was ſo *over us*, and we ſo under it, this Day. If ever, of any it might be avowed; or to any, applied: If ever any might rightly and truly, upon good and juſt cauſe, ſay or ſing this verſe; we of this land, may doe both: It will fit our mouthes beſt, beſt become us.

For, ſuch a *Worke* did He ſhew on us, this Day, as if *Mercie* have a *Super omnia* of other, this may claime a *Super omnia* of it, of *Mercie* it ſelfe. *His mercie* is not ſo high *above* the reſt of *His workes*, as this Daies *Worke*, high *above the workes* of it. That, ſupreme to all: this, ſupreme to it. *Mercie*, in it, even *above* it ſelfe.

We then, that have had ſuch a *Super* in this *Super*; we, of all others, nay more than all others, to have it yet more ſpecially recommended. A bare *confeſsion* will not ſerve; but the higheſt *confeſsion* of all, to take the *Oath* of the *Supremacie* of it. We, if ever any, to ſay it, and ſweare it: if it had not beene in ſoveraigne manner *over* ſome of *His workes* (that is, our ſelves) we had beene full low yer this, *infra infimos*, beneath, under *all His workes*: not (now) above ground, to ſpeake and to heare of this theme.

Let it then claime the *ſupremacie* in our *confiteantur*, and in our *Benedicant*, both; *above workes, Saints*, and all. And that, not mentally, or verbally alone; in heart ſo to hold, and in tongue ſo to report it: but, which is worth all, really in *worke*, ſo to expreſſe it. I meane, as our thanks for *His mercie above all* our *thanks*; ſo our *works of Mercie, above all our works*. But, be they ſo? *His* are ſo: are ours? I would to *God*, I could ſay they were: but (ſure) they are not. *His mercie, above all His workes*: With us, in this point, it is cleane contrarie: all our *workes*, above our *mercie*. The leaſt, the laſt, the loweſt part of our *workes*, are our workes of *mercy*: the feweſt in number, the pooreſt in value, the ſleighteſt in regard. Indeed, *infra omnia*, with us, they.

But ſure: GOD, in thus ſetting it *above all His workes*, ſheweth, He would have it, with us, ſo too. That which is *Super omnia Ejus*, to be *Super omnia noſtra*: as *above all His*, ſo above all ours likewiſe. And CHRIST *our* SAVIOVR would have it ſo; Luc 6.36. His *Eſtote*, is *Eſtote miſericordes*: and how? not barely, *Eſtote*; but *Eſtote, ſicut Pater veſter cœleſtis*; *Mercifull, as He*. And, how is He? So, as, with Him, it is *above all*. To imitate Him then in this, let it be higheſt with us; as, was with Him, it is higheſt. Sure, we are not right, till it be with us, ſo too: As in GODS, ſo, in ours: *above* ours; *above them all*. That ſo, it may have the Supremacie, in *Confiteantur*, in *Benedicant*, in *praiſe* and *thankes*, in words, and *workes*, and all.

To ſet off the *Super* of this day then, and to conclude. If the generalitie of His works *confeſſe Him*, for theirs; and the ſpecialitie of his *Saints bleſſe Him*, for theirs; what are we to doe, how to *confeſſe*, how to bleſſe for the ſingular *Mercy* of this Day (and let all others goe?) Sure, *our mouthes to be filled with praiſe as the Sea*, and *our* Pſal.71.8. *voice in ſounding it out, as the noiſe of His waves, and we to cover the heavens with praiſe*, as with clouds for it.

But, we are not able to praiſe Thee ô *Lord*, or to extoll thy Name, *for one of a thouſand*. Nay, not for one of the many millions, of the great *Mercies*, which thou haſt ſhewed *upon us* and *upon our children*. How often haſt thou rid us from Plague, freed us from Famine, ſaved us from the Sword, from our enemies compaſſing us round, from the *Fleet*, that came to make us no more a people!

Even, before this Day, wee now hold; before it, and ſince it, have not Thy compaſſions withdrawen themſelves from us. But, this Day, this Day *above all daies*, have they ſhewed it *Super omnia*: and, not *over*, but *upon* us.

Wherefore, the powers thou haſt diſtributed in our ſoules, the breath of life thou haſt breathed into our noſthrills, the tongues thou haſt put into our mouthes, behold, all theſe ſhall breake forth and *confeſſe*, and *bleſſe*, and thanke, and praiſe, and magnifie, and exalt *Thee* and *Thy mercy*, for ever. Yea, every mouth ſhall acknowledge Thee, Every tongue bee a trumpet of Thy praiſe; every eye looke up, Every knee bow, Every ſtature ſtoope to Thee, and all hearts ſhall feare Thee. And *all that within us*. Even our *bowels*; Thoſe our bowels, that (but for Thee) had flowen, we know not whither: Even our *bones*; thoſe bones, that (but for it) had been ſhivered bone from bone, one from another, *all* ſhall ſay, *Who is like unto Thee ô Lord* in Mercy? *Who is like unto Thee, glorious in holineſſe, fearefull in praiſe*; doing wonders, wonders of *Mercy*, as this Day, *upon us all*, to bee held by us and our poſteritie, in an everlaſting remembrance?

Glorie be to thee ô Lord, glorie be to Thee: Glorie be to Thee, and glory be to Thy Mercie, the Super omnia, the moſt glorious of all thy great and high Perfections. *Glorie be to Thee*, and *glorie* be *to it*: To it, in Thee; and to Thee for it. And that *by all thy works*, in all places, and at all times. And, of *all Thy works*, and *above them all*, by us here; by the hearts and lungs of us all, in this place, this day, for this Day, for the *Mercy* of this day; for the *Mercy* of it *above all mercies*, and for the *Worke* of this day *above all the* Pſal.136.1. *works* of it. And, not this day only, but all the daies of our life; even as long as *Thy mercy endureth*, and that *endureth for ever*; for *ever*, in *this* world; *for ever*, in the world to come. *Per*, through the Ciſterne and Conduit of all *Thy mercies*, IESVS CHRIST.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT VVHITE-HALL, On the V. of *November*, *AN. DOM.* MDCXVI.

(⁂)

PSAL. Chap. XXXVII. Ver. III.

Venerunt filii uſque ad partum, & virtus non eſt pariendi.

The children are come to the birth, and there is not ſtrength to bring forth.

I Have taken this peece, and no more. More I could not (you ſee:) It will not fit our turne, or this *day* (the fore-end of the *verſe:*) *This is a day of trouble, rebuke, blaſphemie,* cannot we ſay. We muſt ſay: This is a *day*, not of *trouble*, but of *joy*; not of *rebuke*, but of *praiſe*; not of *blaſphemie*, but of *thankſgiving*, with us. And ſo may we ſay too, and yet keepe theſe words for our ground, ſtill. Nothing lets, but that one and the ſame *day*, may be, both a *day of Ioy*, and *of Sorrow*. They that have the *day*, and they that loſe the *day*, the *day* is but one: but, to the winner, a *Ioyfull day*; to the loſer, not ſo; but, *a day of Sorrow*, and of *blaſphemie*, otherwhile. And ſo was this *day*, a *day* of *Sorrow*, to ſome: they might have taken up the whole *verſe*, as it ſtands: thoſe (I meane) that, do what they can, muſt be faine to *father* the *children*, that this day *were comming*, but *came* not forth. That they came not forth, the want of *ſtrength* to be *delivered*, made it to them a *day* of *Sorrow* (ſome ſay, of *blaſphemie*, too:) Not ſo, to us. To us, a *day* of *praiſe* and *thankes*; that they loſt their ſo looked-for and longed-for *children*; that they were not *borne*, who if they had been borne, would have beene the bane of us all. To us then, as this, a *day*; So this, a *verſe of joy*.

The Summe. The words are (in *Hebrew*) of the nature of a *Proverb*; and uſed by them, as a By-word, upon the defeating of any plot. Not, every defeating; but then, when a plot is cunningly contrived, and cloſely followed, and is neere brought to the very point to be done, yet not done though; but defeated, even then: then, take they up this Proverbe and ſay, *Venerunt, &c.*

And, two waies take they it up, thereafter as the deſigne is. If it be bad, yet well layed, and well ſeconded, and for all that, in the end diſappointed; then utter they it cheerefully, *Aha, the children, &c.* but as GOD *would, &c.* by way of *gratulation*. But, if good, and for a while come fairely forward, but in the end prove to nothing; then take they it up, with a *ſigh, Alas, the children, &c.*

It cannot be denied, but good *King Ezekiah*, whoſe the words are, ſpake them here in ſome *griefe*. Griefe, two waies; For [1] firſt, grieved hee was to heare how *Rab-ſakeh* had raged and raved, and ſpewed out moſt horrible *blaſphemies*. Faine would he, he and his men, rather than their lives, have beene at him for it. They were even great with this (as it were) and the *children come to the birth*; But *their ſtrength* ſerved them not, they durſt not give him a word, for feare of a further miſchiefe, if they ſhould provoke him. Now, there is no more hard and grievous caſe in the world, than when a man ſhall be forced to heare *blaſpheming*, and not bee in caſe to anſwer it home.

[2] But, the *King* of *Aſhur* (his *Maſter*) was not farre off, with his forces; but at the ſiege of *Libna* (not paſt a dozen mile off;) That Towne, not like to hold out long, and then have at *Ieruſalem*, and they (GOD wote) but meanely provided to welcome him. But a poore remnant, to ſo huge an hoſt; So huge, as with their very
Verſe 25. *feet* they *dried up rivers*, as they went. *Non erant vires*, was their caſe right; and this was here a ſecond *griefe*.

For the words, though they ſound, as if the *Queene* or ſome great *Ladie*, were in *child-birth*, yet no ſuch matter. All is ſpoken by *Allegorie*; and no *woman*, but the *State* of the *Kingdome*, here meant.

Eſay 62.4. And it is no new thing to ſet forth *States* by *women*. The *Prophets* doe it oft: *Eſays*
Ezek.23.36. Hoſe.1.6. *Hephſiba*; *Ezekiels Ahola*, and *Aholiba*; *Hoſee's Loruhamah*, all ſhew it. Nothing more
Eſay 47.1. common with them, than the *Daughter of Babel* for the *State* of the *Chaldæans*; the
Verſe 22. *Daughter of Sion* for the *State* of the *Iewes*.

And not to *women* only, but to *women with child*; then ſpecially, when there comes
Hoſe.4.12. any ſhrewd plunges upon an *Eſtate*. *Filia Sion quaſi parturiens* (*Hoſ.* 4. 12.) *Sion is ready to crie out*, in the Old: And, in the *New*, the Church (then) hard beſtead, is re-
Apoc.12.2. preſented by a *Woman* ready to fall in *labour*. (*Apoc.* 12. 2.) And States, when they would be delivered of ought (would, and cannot) as it were the *throwes of child-birth* ſeeme to be upon them; and this Proverbe, then not unfitly applied to them, *Venerunt, &c.*

A *Woman*, her time is come, and ſtrives to bring forth, and cannot, not having
Gen.35.16,17. *ſtrength* for it; this (we know) is a caſe of great extremitie: we know it by *Rachel*
1 Sam.4.19. (*Gen.* 35.) by *Hophni's* wife (1 *Sam.* 4.) both which were in the caſe here; at the point to be *delivered*, and wanted *ſtrength*, and it coſt them both their lives.

Now, as when a *woman* is ſo, all about her are at their wits end; know not what to doe, or whither to turne themſelves: No more did *Ezekias*; but even turnes to the
Verſe 2. *Prophet Eſay*: (as, at ſuch times, *Prophets* ſhall have their turnes; not oft, beſides.) To him they ſend for *Leva orationem*: *Lift up thy prayer*; *Prayer*, now: for, but in *prayer*, no helpe is left; if that relieve us not, wee are gone. This ſpake then *Ezekias* in *griefe*.

It grieves me on a day of *joy*, to hold you ſo long in a point of *ſorrow*; but, the turning all into preſent joy will make amends. To that, I come.

This, for the preſent, was their caſe; but this was not their caſe, long. For, within a while after, before the end of the Chapter, the very ſame words, by the very ſame perſons, were (or might have beene) taken up, in a farre other, more joyfull key.

Then, when the *King of Aſſur*, he that caſt them into this agonie, as he was upon removing to come towards them (and ſo, the *children* (as it were) come *to the* very *birth*, indeed:) GOD put a *ring in his noſe*, turned him about home againe, as faſt as ever he could, upon newes of invaſion of his country, by the *Æthiopian*: When, being ſo neere come to the *birth*, he came not, had not the power to come on foot toward them; then (I hope) the caſe was altered: then might we have ſaid this Text as an *Io pæan*, with joy, *Venerunt, &c.* Verſe 29. Verſe 9.

And this (lo) is our very caſe, this day. For, why are we here met, but that (as the Text is) a *birth there ſhould, this day* (the *fiſt of November*, this very *Tueſday*) have beene with us? ſhould have beene, but was not: That it was not: This *day* ſhould have been a Diſmall day; that it was not ſo. A *birth* was in bearing, and *venerunt ad partum* (I promiſe you:) that it was not borne, that it was *partus non partus, a birthleſſe birth*, it is (with us) a *day of joy*: and as this, a *Day*; ſo this, a *Text* of *joy*: and thankes be to GOD, it is ſo. And we ſay theſe very words of *Ezekias*, not as (here) he did, but, as after he might have, and as we, this day, may ſpeake them, with a cheerefull accent, *Venerunt ad partum, &c.*

and Diviſion. I. II. 2 King.19.3.

There be in the Text, *two parties*, which make us *two parts*: 1 the *Children*, and 2 the *Mother*. The *Children*, in the very firſt word: The *Mother* in the laſt: *Pariendi* it is here; *Parienti* it is in 2 *Reg.* 19. If there be no ſtrength *pariendi*, it is, becauſe there is none *parienti*. Of theſe two, two things are here ſaid: One affirmed, The other denied.

Affirmed; the *children* were *readie*: Denied; the *mother* not, *non erant*. The *children* not unwilling; for they *were come*: the *mother* unable; for, by that time they were come, her *ſtrength* was gone. The end is left, for us to gather: For, if no *ſtrength* to *beare*, no *birth* there will be; No more there was. And, that there was not, it is *holyday* with us, to *day*.

Applying all to our caſe, I am to tell you firſt, 1. *Theſe children*, who they were: 2. and ſecondly, how *neere to the birth* they came: 3. thirdly, of the *ſtrength to* bring them forth, the *failing* of it, and how it came to faile: Vpon theſe, two queſtions, 1 One, why they were not ſuffered to *come forth*? 2 Why they were ſuffered to *come* ſo *farre*? 4. And laſt of all, of the *Tu ergo*, or inference upon all this: Which is not that which *Ezekiah* inferres (the next *verſe*) *Tu ergo leva orationem*: But another *ergo*, as it were a new *birth* of ours, *Tu ergo leva gratiarum actionem*. Yes, yes: That, and *leva orationem* too: And ſo let us lift up our *prayer*, and for nothing more, than that we may raiſe a good levie of *thankes* indeed, to ſend up to GOD that *there was no ſtrength to bring it forth*, when it was ſo neere brought. Verſe 4.

* * *

I. The *children*. 1 Who they were.

THE *Children*, are the firſt word, and ſo offer themſelves to be begun with. And with them, we muſt beginne: For, on them all depends, whether the *Day* ſhall be kept, or the Text uttered, with *joy* or not. For (indeed) *primâ facie*, it may ſeeme to be but ſomewhat an unkindly joy, to take pleaſure in the periſhing of *children*, when they be come to the *birth*. Yet ſuch may the *children* be, that are to *come*, as it makes no matter. Nay, as we well may wiſh, they may; and well rejoyce, if they doe miſcarrie there, and come no further.

To beginne, from the beginning. There read we of the *Seed of the Woman*, and the *Seed of the Serpent*: we are backe at our Text ſtraight. If it be the *womans Seed*, ſave it alive in any wiſe, *let it come*, not onely to the *birth*, but, from the *birth*, well; and if by any miſchance it doe not, ſay the words of the Text, but ſay them with griefe, *Venerunt*, Gen.3.15.

nerunt, &c. On the other ſide, if it be the *Seed of the Serpent*, away with it, let it not come to the *birth:* if it doe, let it not be *borne*, ſtifle it in the wombe, and be glad when you have done, and ſay with *joy* and ſpare not, *Venerunt, &c.*

Heb.11.23. And yet I cannot tell neither, whether we make the rule ſo generall, as to extend to all the *womans Seed.* But, if the *children* be, as of *Moſes* it is ſaid, *Heb.* 11. ἀστεῖοι, *proper ſweet children:* Nay, if they be but according to kinde, regular *births*, when they be come ſo farre, it is griefe, if they come no further. But, otherwhiles, there fall out theſe ſame παρεκβάσεις φύσεως, *Naturæ errores, Miſhapen monſtrous births*; And then, in that caſe, and for ſuch, it skills not when they be thither come, if farther they come not. Yea, I dare ſay, it will not diſcontent the unhappie parents that begate and bare them, though this Verſe be verified of them, that when they *come to the birth, they might not be borne*, but have the *wombe* for their *grave*, and *no ſtrength to deliver them.*

Since then, upon the matter, all is thereafter as the *children* be, our firſt enquirie is to be, what theſe children were? Where let me tell you this, you ſhall not looke for ſuch *children*, as *women goe* with: (the Verſe is *proverbially*, not *verbally* to be underſtood:) Not of any *womans birth*; none there was, at the ſpeaking it. *Ezekias* meant it of *Senacheribs* intent, to ſacke *Ieruſalem:* and we of their attempt or enterpriſe, this day, to have made a *maſſacre* of us all. Of them, that went *big with this monſter.*

To begin with the *ſoule* then, of theſe *children.* For, there is not onely *fructus ventris*, there is *partus mentis:* the *mind conceives*, as well as the *wombe:* the word [*conceiving*] is like proper, to both. Men have their *wombe*, but it lieth higher, in them, as high as their *hearts*; and that which is there *conceived*, and *bred*, is a *birth.* So, I

Pſal.7.14. find, the *Holy Ghoſt* in the *Pſalme* calleth it; *Behold, he travaileth with miſchiefe, he hath conceived ſorrow and brought forth ungodlineſſe.* And that is, when an *evill man*, in the *evill wombe* of his *heart*, ſhall hatch or *conceive* ſome *deviliſh device*, and goe with it as *big* as any *woman* goes with her *child*, and be even in paine, till he have brought it.

Matt.15.18, 19. This is the *birth* here meant: and there, in the *heart*, is the *matrix* or *conceptorie* place, of all *miſchiefe.* Thence (ſaith our SAVIOVR) *de Corde exeunt, From the heart* they come all.

Vſually they ſay in Schooles, *Conceptus, conceptio; partus, opus:* the *conceipt* is a kind of *conception*; and the *worke*, a kind of *birth:* the *imagination* of the *heart* is an *embrio*, conceived within; the *work* now brought to paſſe, is a *child* borne into the world. Nay, they goe further, to more particularities, and cary it along through all the degrees of *child-bearing.* 1 When a *device* is intended, then is (ſay they) the *child conceived* (as it were.) 2 When *projected* and *plotted* handſomely; then, the *child articulate.* 3 When once *actuated*, and ſet in hand, then is it *quick.* 4 When ſo farre brought, as all is ready; then, the *child is come to the birth.* 5 And when, *actum eſt*, all is done, and diſpatched, the *child is borne.* 6 But, if it fall out otherwiſe, than was looked for, *no ſtrength to bring it forth*; then have you a *dead-borne child.* 7 And looke, with the *naturall mother*

Ioh.16.21. what *joy* there is, when there is a *man-child borne into the world*; the ſame, for all the world, is there with theſe bad men, when their *imaginations proſper.* And, what griefe the *poore woman* hath, at the periſhing of the fruit of her body; the like (in a manner) is there with them, when their *powder* will take no *fire.* So have you the *ſoule*, or *ſpirituall* part to beginne with.

Will ye ſee the *body* alſo, in the *birth* of *this day?* You may, even *ad oculum*, have it laid out before you. In imitation of the *naturall wombe*, wherein we lay, and whence we come all, there is (by analogie) another *artificiall*, as art doth frame it. Such I meane, as was the *Trojan horſe*, of which the Poet----*Vterumque armato milite complent*, the belly or *wombe*, when it was full of *armed men:* and ſo many armed men as there were, ſo many children, after a ſort, might be ſaid to be in it. And, if that: may we not affirme as much of the *vault*, or *cellar*, with as good reaſon? The verſe will hold of it too----*Vterumque nitrato pulvere complent.* The *uterus*, or *wombe* of it, crammed as full with *barrels of powder*, as was the *Trojan horſe*, with men of armes. This odds onely. Every one of theſe *children*, every *barrell of powder*, as much, nay more force in it to doe miſchiefe, than twentie of thoſe in the *Trojan horſes bellie*.

The more I thinke of it, the more points of correſpondence do offer themſelves to me, of a *birth* and *comming to a birth*, and that in every degree. 1 The *veſſels* firſt give forth themſelves, as ſo many *embrio's* : 2 The *vault*, as the *womb*, wherein they lay ſo long : 3 They that conceived this device were the *mothers*, cleare : 4 The *fathers*, were the *fathers* (as they delight to be called) though, oft, little more than *boyes* ; but here, *right fathers*, in that they perſwaded, it might be, why not ? might be *lawfull* ; nay, *meritorious*, then : ſo, it was they, that did animate, gave a *ſoule* (as it were) to the *treaſon* : 5 The *conception* was, when the *powder*, as the *ſeed*, was conveighed in : 6 The *articulation*, the touching of them, in order, juſt as they ſhould ſtand : 7 The *covering* of them, with *wood* and *faggots*, as the drawing a *skin*, over them : 8 The *Venerunt ad partum*, when all was now ready, *traine* and all : 9 The *Mid-wife*, he that was found, with the *match* about him, for the purpoſe : 10 And, *partus*, the *birth* ſhould have been upon the giving *fire*. If the *fire* had come to the *powder*, the *children had come to the birth*, *incluſivè*, had beene borne. But, *Non erant vires* (which, I turne) there was no *fire* given : and ſo, *partus* they wanted, as GOD would.

And, that onely wanted : for, all the reſt held to an haire. Nothing, that could be in a *birth*, was wanting : all, to be pointed at, from point to point ; that, the Text is fitly enough applied to it. By this time, ye ſee the *children*, both *body* and *ſoule*. Now, when *lookes the mother* ; when *reckons ſhee*, her time will come ?

2
How neere the *birth*.

Will ye now (which is the ſecond point) weigh a little better, what is in theſe three words, *venerunt ad partum*. 1 Firſt, they were not upon their way, *comming* ; but, *venerunt*, they were even *come*. 2 And come ; not, *verſus*, toward ; but even, *ad*, to. 3 *Ad*, to ; not, *loca partui vicina*, ſome parts neere, or next to it ; but, *ad partum*, to the very *birth*-place, the *neck*, or *orifice* of the *matrice*. Or, if you will take *partum*, for the time ; not *ad tempora partui propinqua*, within ſome few daies of their *reckoning* ; but, *ad partum*, to the very time, the *day*, and within a very little, to the *houre* it ſelfe ; it miſſed not much : (that is) as neere, as neere might be. If ever there were a *venerunt ad partum*, and no *partus* upon it, here it was.

And, if you marvell, it was *ad partum*, and not *ad parturitionem*, firſt : Marvell not at that ; why, it would have been a very *ſhort travell*, that. That of the *Prophet* (in the ſixtie ſixt *Chapter*) *Antequam parturiat, peperit*, would have been fulfilled in it ; ſhe would have been *delivered*, before ever ſhe had *fallen in labour*. To the *birth* they *came*, then. And you will remember, how farre they *came*, how many degrees they paſſed, before they got thither. They came, 1 to *generation* ; they came, 2 to *conception* ; they came, 3 to *articulation*, 4 to *vivification*, 5 to *full maturitie* ; and yet, none of all theſe, our *venerunt*, here. Paſſed all, and every one of theſe, never ſtaid, till they came 6 even *ad partum*, could come no further, unleſſe they had come forth : which GOD forbid ; and ſo He will, you ſhall ſee. For, thus have we done now, with the firſt part (the *Children*.)

Chap. 66. 7.

II.
The *Mothers*

Now to the *Mothers* part. The *Children came to the birth, and* : The right *and*, the kindly Copulative, were, *To the birth they came, and borne they were* ; In a kind conſequence, who would looke for other ? It is here, *Venerunt, & non* : thither they came, and no farther ; there ſtopped. *Ad*, in [*ad partum*] is but *uſque ad, excluſivè* ; that is, to it they came ; through it, they came not.

And, why *came* they *not* ? By meanes (as is here ſet downe) of a *Non erant*. Somwhat there was not, that would have beene ; ſomwhat miſſing : a *non erant* there was, whatſoever it was.

What *non erant* was that ? It was not, *Non erat ingenium* (I am ſure :) Peſtilent *wit* they lacked none, as deepe, as dangerous an invention, as ever came into the braine of man. Neither came it thither, or was bred there without the *Seed of the Serpent*. Nor can it be ſaid, *Non erat*, that they wanted will ; For, ſo maliciouſly were they bent in that wretched will of theirs, as they reſolved to know neither friend nor foe, but *up* with all together. Nor did they want *opportunitie*, of a place: Got the *vault* firſt, and the *cellar*, after. No, nor *meanes*: had their *iron-tooles*; had *powder* enough, and good *ſtowage* for it. Theſe they had, all: yet *Non erant* (ſaith the Text;) what *Non erant* might that be? *Non erant vires*, they had *no ſtrength*.

3 Her want of *ſtrength*.

To a *birth*, there goe two things: 1 *The children* muſt be *come* thither, *to the birth-place*. 2 When the *children* be *come* thither, there muſt be *ſtrength*, at leaſt as much to *deliver* them. *Ad partum, opus eſt nixu; ad nixum, opus eſt viribus*: To a *birth*, there goes a kinde of *ſtreſſe*; to a *ſtreſſe*, there is required ſome *ſtrength*. *Nixus inanis ſine viribus*; and *nixu inani nihil paritur*: To no purpoſe is the *ſtreſſe*, if there be no *ſtrength*, but all in *vaine*: And, if that be in *vaine*, there will no *birth* be (No more there was) but the *child* periſh; and if the *mother* ſcape, it is well; but (oft) they goe both. And ſo fell it out here; the *children dead borne*, and the *Mother died* for it too. To ſpeake without *allegorie*. To the producing of any effect, *two things* there goe: 1 *Counſell*, and 2 *Strength*: not, *counſell* alone; but, *counſell* and *ſtrength*. For as *ſtrength* without *counſell*, will produce but a *mola*: So *counſell*, without *ſtrength*, will prove but an *aborcement*. We ſee daily, many excellent devices come to nought; all, becauſe they be not *ſtrongly* followed to execution. *Strength* then, there would be.

And, *ſtrength* they had not. Not *ſtrength*? yes (ſure) that had they. To follow them, in the allegorie; the *mother* was *ſtrong*, elſe would the *children* never have come ſo farre, as they did, to be ſo ripe and readie for the *deliverie*. And, the *children* were *ſtrong children*; *ſtrong* enough, but with *one ſmall ſparke*, to have ſent us all up aloft, if we had beene twice as many more. To leave the *allegorie*: *Strength* they had enough, to handle the *pickaxe*, to *dig deepe into ſtone walls*; *ſtrength* enough, to lay in *great barrels*, and thoſe all full, and a great many of them. *Strength* enough, to remove them up and down, as they might ſtand beſt for the purpoſe; and to clap on iron and ſtones, and wood enough, upon them. And, how then was there *no ſtrength*?

You will eaſily marke, *Vires* is the *plurall number*; and ſo, *many ſtrengths* there be: and, that he ſaith not [*Vires*] ſimply, *any ſtrength* at all; but, *vires pariendi, ſtrength to bring forth*. *Vires*, is one thing; *vires pariendi*, another. *Vires*, they had; *vires veniendi, ad partum*: Elſe, had they never come ſo far; but, *Vires pariendi* that, they had not.

For, *partus* is *opus* (we ſaid:) and nothing was *done*. All the while, till they came *ad partum*, their *ſtrength* ſerved them well. At the inſtant, they ſhould have beene brought forth, it failed them, *Strength* there was, to carrie it along, to bring it ſo far: But not *pariendi*, to bring it to iſſue.

To bring a thing to iſſue, that, paſſes the divels power. He could give them the *counſell* (as, no doubt, he did: it was too deviliſh, to grow in any mans head.) But, the *ſtrength to iſſue*, that lieth not, in his hand. Ye may be ſure, if it had, they had had that too. He longed, as much as they, to heare the blow, and ſee the ſight. He, that helped them to lay in the *powder*, would have helped to have put to the *fire*, had it beene in his *power*. But it was more than they could doe: the *ſtrength to iſſue* is GODS ever, and He tooke it from them.

Pſal.68.20.
Pro.21.31.
Pro.16.33.
2 Sam 17.14.
Eſter 7.7.
2 Chro.20.37.
Verſe 36.

Domini ſunt exitus: The *Iſſues* of all attempts are in the *hands of* GOD, them He reſerves to Himſelfe, as His owne peculiar; yea, even of *evill attempts*. For, howſoever He be not at the *beginning* of them; at the *end*, He muſt be, or no *end* will be: *Domini ſunt exitus*. The *horſe* may be *prepared to the battell*; the *lots, caſt in the lap*; the *cellar* made ready for the *powder*; and the *powder*, for the *cellar*: And, when all is done, that the wit or malice of the divell, or man, can doe or deviſe, comes GOD, and daſhes all in a moment. The *Counſell of Achitophel*; *Hamans high favour*; the *great Fleet* at *Ezion-geber*; *Senacherib's* huge hoſt: defeats them all. For, *counſels* may be in the heart of man, and *words* at his tongues end, and *acts* at his *fingers end*; yet nothing ſhall be ſaid or done, unleſſe GOD will ſo have it. He gives or denies ſucceſſe, as Him pleaſes. That when the *children* are upon the point to be *delivered*, there *ſhall be ſtrength*, or *no ſtrength* to doe it, as pleaſes *Him*. And heer, it pleaſed Him not: ſo, *no birth* there was; but *quando filii venerunt, vires abierunt,* when the *children were come, all the ſtrength was gone.* 1

It ſeemes, it was ſomewhat doubted, leſt when it came to the pinch, this *ſtrength* ſhould faile: therefore was there *ſtrength* ſought, even the *ſtrength* of *prayers*; to *leva orationem,* they gat them; but, they ſent to the wrong partie: Not to *Eſay,* but to *Balaam,* to *curſe, where* GOD *did bleſſe*; and to *bleſſe* that *curſed birth* of theirs, which His verie *ſoule abhorred.* So many prayers were ſaid, they might have a good *heire.* They ſay, there were ſo, for *Queene Maries child*: But, ſhe had no child to come, theſe had. But, all in vaine: when the time came, for all their *Maſſes,* and *Proceſsions,* and *Roſaries,* and *Ieſus's Pſalters,* it would not bee. *No children came*; *ſtrength* there was not. Num. 23.8.

And will you know, how it came to faile them, this *ſtrength?* Ye may, and never goe out of the Text, or the termes of *child-bearing.* Or ever the *birth* was fully *come,* one of the complices fell to be *with child*; and no remedy, but he muſt needs be *delivered* before *his time*; had not the power to keepe his hand from the *paper,* and ſo *diſcloſed* it. And, *diſcloſe* a *treaſon,* and the *neck of it is broken,* the *ſtrength* of it is gone; as *Samſon's ſtrength* ſoone was, when the *Philiſtines* knew once, where it lay. And this was the *ſtrength,* and none but this, that failed them. An eaſie *ſtrength* (one would thinke) to hold ones *tongue,* or to hold the *fingers* ſtill. That, had he not: but for lacke of that, muſt needs be *ſcribling*; and that marr'd the *faſhion* of the *birth,* quite. His not having the *ſtrength,* not to *bring* forth his, made, they had not the *ſtrength,* to bring theirs forth. His putting his *hand to the paper,* made, there could be no *fire put to the powder*; made, the *mid-wife* was *intercepted*; and ſo, *the birth,* though neere the *delivery,* yet never *delivered.* Iudg. 16.18.

And yet, I cannot tell you neither: for when this worke of *darkeneſſe* was brought to *light,* the *light* was ſo *dimme,* and the *riddle* ſo *darke,* even then; that, for all that bringing to *light,* the *children* were *comming* forward to the *birth,* ſtill. Till *ſtrength* was given to deliver us from this *birth,* by another *travaile.* For, a *travaile* I will call it, the *ſtudying,* and the *bringing* forth of the hidden *myſterie,* of the *burning of the paper,* the *riddling of that riddle.* For, ſo came out, who the *Children* were and of what element they were made, what, and whereabout the *womb* was, they lay in. So by a *birth,* and by that *birth,* wee were *delivered,* from this. That *birth* ſmote all dead. For, it was found, even ſo: and then came *proſtratio virium* indeed. Then, all *ſtrength* (indeed) was quite and cleane taken from them. That being taken from them, they were not delivered; and by their not being *delivered,* we were all *delivered.*

To the *joy* now. Divide the Text: *Venerunt ad partum,* is *their joy*: *Non erant vires* is *ours. That, theirs, for a time: this, ours for ever.* To make their griefe the greater, when it came, they were for a while, put in joy. Glad were they (I dare ſay) to ſee it goe current, kept cloſe ſo long. They even itched for joy at it, and fell into a *fooliſh paradiſe*: provided a *Protector* and all. Comes me *Non ſunt vires,* all their joy was at an end, and with that began *their Sorrow.* We by their *griefe,* ſhall beſt conceive our owne *joy,* taking the whole Verſe intirely together. 1 The Ioy of *Non erant vires.*

A *griefe* it was, and it went to their *hearts,* theſe *children,* that they came not. A *double griefe,* that when they held well ſo long, and were ſo likely to come, yet they *came not*; had *ſtrength* all the *while,* had it not, *then. Venerunt ad partum,* & *venerunt ad portum* are much alike. Any *wrack* is a *griefe*; but no *griefe* to the griefe of that *wrack,* that is made, even in the very havens mouth. To goe the voyage well, and arrive well, and then, before the very port to ſinke, and be caſt away! To bring the game to the upſhot, and then to loſe it! It trebled their *griefe,* that ſo many *Ladies Pſalters,* and *Ieſus's Pſalters* were ſaid for it; and that neither *Ieſus* nor *our Ladie bleſſed the birth* no better. And laſt, that the *children* periſhed; and periſhed not alone, but the *mothers* went too, and ſome of the *fathers,* for companie. It ſhould have beene *parientes peperunt*: it was *parentes,* or *parientes* (if you will) *perierunt.*

Now looke, how many waies they were grieved, and ſaid *Alas,* for *venerunt ad par-*

tum, Alas for *non erant vires*; ſo many waies doe we *rejoyce*, and ſay, It is well, that *venerunt ad partum*: Thankes be to GOD, that *Non erant vires*. 1. Firſt, for *non erant vires*, by it ſelfe: that, defeated it was. 2. Then, for *Venerunt ad partum, & non erant vires*, together: that it proſpered ſo long, and yet, defeated it was; this was *Gaudete* with an *iterum dico*. 3. Then, that without any *leva orationem* on our parts; without any on ours, and againſt ſo great a levie of theirs, of I know not how many *prayers*, and *proceſsions*, and all for the *proſperous ſucceſſe of a buſineſſe knowne to none* but the *Superiors*. 4. And, to make it *terque quaterque*, that we ſaw them come *tumbling downe*, that made full account to have ſeene us *flie up*.

Pſal. 126.1.

That we were *delivered* from a *danger* ſo neere; brought to ſo narrow a point; we not *praying*, nor ſo much as once *thinking* on the matter, but *delivered* as it *were in a dreame*: Our *ſelves* not onely *delivered from*, but they that ſo *ſought ours, delivered to their owne deſtruction*; *brought not forth*, but were themſelves *brought forth* to *Iudas*'s end, the end of all *traitors*: and their *children*, not brought out, but, as ἐκτρώματα, pulled out of the *wombe* of the *cellar*, piece and piece, and never ſaw the *Sunne* alive, or the *Sunne them*; pitie it ſhould.

2 The Reaſons of *Non erant vires*.

Shall I now tell you a reaſon or two, why, *Non erant vires pariendi*? 1 one out of *pariendi*; 2 the other, from *Non erant vires*.

1 Why they *not ſuffered to come forth*.
Gen. 35.18.
1 Sam. 4.21.

1. This *pariendi* was indeed *pereundi*; the *bringing forth* a quantitie of *powder*, the periſhing of a *whole Parliament*. They were not; but, put caſe they had *come forth* (it is well, we are in caſe, to put this caſe) certainely, they had beene *Benoni's*, *Sons of Sorrow*, to this whole land; *Icabod's* right, Our *glorie had beene gone cleane*. For, what a face of a *Common-wealth* had here beene left? *Excluſivè* they came *ad partum*: if, *incluſivè* they had, their *incluſivè* had beene our *excluſivè*. We had beene *ſhot off*, and that out of this life and this world, every one. *Venerunt*, if they had come *ad partum*; if they, *ad partum*, we *ad perniciem*. *Non erant vires*: If there had, theſe *vires* had been *virus* to us, and their *pariendi* our *pereundi*. If thoſe *children* had not beene loſt, many *fathers* had beene loſt; many *children* had loſt their *fathers*, and many *wives* their *huſbands*. There had beene a great *birth* of *Orphanes* and *Widowes*, brought forth at once. What manner of *birth* ſhould this have beene, firſt in *it ſelfe*, then *to us*? In it *ſelfe*: we ſaid, for *Vipers*, there ſhould be no *ſtrength*, to deliver them. Were not theſe *Vipers*? the *wombe*, they lay in, muſt have beene rent, for them to *come forth*: were they not the *brood of Vipers*? What talke you of a *Viper*, that ſometime (it may be) *ſtings* a *child* to death; or an *elder body*, if it be not looked to in time? What are *Vipers*, to them, that at once, would not have *ſtung*, but have *ſent up*, and *torne in peeces*, a *King*, a *Queene*, a *Prince*, and I know not how many of the *Nobles*, *Clergie*, *Commons*; all the *Eſtates* of a *Realme*, a *whole Countrie*, their owne *Countrie*, all at one blaſt? We ſaid, for *Monſters*, there ſhould be no *ſtrength* to deliver them. Theſe were ſuch *monſters*, as not in *Chriſtendome* alone, but, even in *Afrike* (that *mother* of *monſters*) the *Turkes*, and *Moores*, and all that heard of it, were amazed, that ever the earth ſhould beare ſuch a *brood of miſcreants*. For, they ſhould not (as *children*) have *cried* at their *birth*, but *rored* as *devils*; or, as if all the *infernall furies* had broke out of hell together. Let this ſerve: it was ſo out of meaſure bad, as it was too bad, ever to be *brought*. What marvell then, if nature ſhrunke in and would give no *ſtrength*, for ſuch a *birth* as that.

2. Shall I tell you another, why *non erant vires*? I will: It is ſomwhat a ſtrange one, but it is raiſed out of the words of the Text, and it is a *birth* borne of late, and *chriſtened* by the name of a *Non erant vires*, that you may know, they be a-*kin*, this and that: And ſo (I hope) it comes not out of ſeaſon, ſince for that *childs* ſake, this (I hope) fared never a whit the better.

You cannot but remember a *clauſe* not long ſince printed, and ſo (as it were) a *child* but lately borne, a *Cardinals child* it is (I meane the *Tenet* late taken up at *Rome*:) That, all is now to goe, all *Chriſtianitie* to *ſtand* or *fall*, by *ſunt*, or *non ſunt vires*.

The old Chriſtians never knew of any ſuch *birth* as this: *Id fuit, quia deerant vires*, ſaith the *Cardinall*. As much to ſay as, if they now in theſe dayes, be ſo as they were, carrie themſelves quietly, it is *quia non ſunt vires :* and to hold no longer, than *donec erunt* ; and then you are like to heare of them, to have them goe againe with ſuch another *birth*. (You ſhall have them as *milde* as *Gregorie* the firſt, when they have no *ſtrength* ; but as *fierce* as *Gregòrie* the ſeventh, when they have.)

Nay, and they would beare the world in hand, this *child* may claime kindred of the *Fathers :* that this was the mind of the *Bleſſed Saints*, and *Martyrs*, in the perſecutions of the *Primitive Church*. That, with them, all went by *Si adeſſent vires* ; and if then they had had *ſtrength*, never an *Emperour* ſhould have kept his *Crowne* upon his head. For, it was neither *allegiance, conſcience, Chriſtian duty*, nor *reſpect*, that held them in. *Id fuit, quia deerant vires:* as (if they had not beene wanting) full well they ſhould have underſtood. That they were *gentle* and *meeke*, gramercie *non erant vires* ; that and nothing elſe. O write a booke for *Gods* ſake, *de gloriâ Martyrum* (*Turonenſis* ſo hath) of the *glorious Martyrs* that ſuffered then ; but it was, becauſe they had no *ſtrength :* elſe, the *Emperours* ſhould have ſuffered, not they.

But, they mightily wrong the *Fathers*, to *father* this opinion on them. *Two hundred yeares* after CHRIST, in the midſt of the fervour of perſecutions, *Tertullian* tells us another tale ; that they had *ſtrength* then, more than enough ; and ſo, ſuffered then, upon a better *quia*, than *quia non erant vires*. Well neere two hundred yeares after that, the *Eccleſiaſticall* Storie ſheweth, under *Iulian* the *Apoſtata*, and under *Valens* the *Arrian*, they wanted no *ſtrength* then : (the greater part of the *Apoſtates* Armie being *Chriſtians* ; and the chiefe Leaders and braveſt Companies, under the *Arrian*, being *Orthodoxe*.) And two hundred yeares yet after that, againſt the *Lombards*, *Gregorie* ſaith, there was then *ſtrength* enough, to have left them neither *King* nor *Duke*, if all had gone by *vires*, then. But, he (*good man*) might not *miſcere ſe*, meddle with ought that might be the death, *cujùſquam*, of any one man. And theſe would have beene the *death* of I know not how many, but that *Non erant vires*. No ſuch *children* then, as thoſe, this Day brought forth. It is not the *Divinitie* of the old *Chriſtians*, but of the new *Ieſuits*, this. They muſt take the *child* to *themſelves :* It is no *babe* of the *Fathers*, it is a *brat* of *their owne breede* ; hatched in theſe daies of ours, never heard of before. And ſuch a one it is, as if it be let goe, we ſhall have a *generation of monſters* come of it ſoone.

He began with *vires :* Another ſince him ſaith ; If yee have not *vires, virus* will ſerve as well. And ſince that, another ; if *vires*, and *virus* faile too, go to it with *fireworke : pulvis Serpentis* which is worſe than *virus Serpentis* ; *Serpentine powder* worſe than *Serpentine poyſon*. *Poyſon* kills one by one ; *powder*, with one *puffe*, diſpatcheth all. For *poyſon*, ye may have a *counterpoyſon :* No *antidote* for *powder*, if it once take fire. *Poyſon* gives men leave yet, to die with ſome *leaſure : Powder*, that it doth, it doth at once, in a moment.

To the utter confuſion of this error, that all is to goe by *ſunt vires*, was it, that *non erant vires*, this Day. And doe but marke it, that *God* payes them with their owne money. They put all upon this very point ; in this point, GOD this Day *foyled them*. They goe all, by *ſtrength* ; and that *ſtrength*, then failed them. All, upon *Si eſſent vires:* GOD tooke order *quòd non eſſent vires*. And GOD never let them have *ſtrength*, that ſo reſolve to put it ; that can they once gather *ſtrength*, no *King*, no *State* ſhall ſtand before them ; but *blow* them up, *ſinke* them ; *poyſon* them ; one way or other, away with them all.

You ſee the reaſon, with GOD : but, ſee you not withall, next under GOD, whereto we are to aſcribe our ſafetie : Even to *non erant vires*. There is a point hangs by that. For, while that laſts, while ye keepe them there, ye ſhall have the *Primitive Church* of them ; have them lie as quiet, as ſtill, as ever did the *barrels* in the *vault*, till *vires* (like *fire*) come to them ; and then, off goe they : then, nothing but *depoſe Kings, diſpoſe of kingdomes, aſſoile ſubjects, arme them againſt their Soveraignes :* then, doe they care not what. But, if the *powder* take not *fire*, then ſhall you ſtraight have bookes tending to *mitigation* ; then, all *quiet* againe. Certainely, thus ſtanding, it were beſt to hold them *in defectu virium*, to provide *ut ne ſint* ; to keepe them at *non* *ſunt vires*, till time, they be better minded in this point, and we have good aſſurance of it. For, minded as they are, they want no will, no *virus*: they tell us what the matter is; *ſtrength* they want, they write it, they print it; and *ſi adeſſent vires*, they would *act* it in earneſt.

2 Why they were *ſuffered* to *come ſo far.*

But yet, why was it ſuffered to come ſo farre? Why not taken ſooner? *Evill* (we all know) is beſt *nipped* in the *bud*; beſt (ever) *deſtroyed* in the *Spawne*. Being then ſo evill, as it was, why was it let goe all the while?

1 Reaſon *on Gods part.*

I will give you two reaſons: 1 One on *Gods* part, 2 The other on ours. 1. On *Gods* part: I know not how, but yee ſhall obſerve, that He loves, that He takes delight thus to doe. It is His *play* with *Leviathan*. To ſuffer his whelpes and him to have their courſe for a time, and for a long time; and then ſuddenly give them a twitch, and downe they come. Let them goe even till they come to the *birth*, and then come in the necke of them with a *non ſunt vires*, and all is marr'd.

Verſe 9.

Here in the Text, how many *Countries* wan *Senacherib*? How neere was he let come to *Ieruſalem*, even to *Libna*, within leſſe than a dozen mile? Newes came ſuddenly, of the *Blackemoores invading his Country*, backe he goes, had not the power to ſtir one foot further. How farre was the *Invincible Navie* ſuffered to come ſailing in LXXXVIII. to caſt *anchor* even before the *Thame's mouth*, every houre ready to deliver her *children aſhore*. In an inſtant, a fatall faintneſſe fell upon them; their *ſtrength* and courage taken from them; about they turned, like a wheele; fled and had not the power to looke behind them. But, *non erant vires pariendi*, we all know. *God* loves thus to doe: and then to doe it, *cum venerunt ad partum*. His glorie is the greater, He can let it come ſo nigh, and then put it by; let it alone till then, and then doe it.

2 *On our parts.*

2. There is another on our parts. For, eaſie account, and but eaſie, would have beene made, if they had beene taken at firſt; no greater matter, that. That we might make no eaſie account, we ſcaped not eaſily, but, hard and ſcant: ſo, to make our eſcape the ſtranger, and our *joy* the more, that it went ſo farre, and came ſo neere, and yet miſſed us.

Of it ſelfe, it is beſt, *Vt malum ubi primùm contingit, ibi moriatur, Evill be cruſhed at firſt*, the *Serpents head* troden, at his firſt peeping in, or putting it out. But GOD doth not alwaies that, which in it ſelfe, is beſt to doe: but that, which will beſt affect us, and we take in beſt part. And ſo did He this: thereby to beget in us, and bring forth of us, a *new birth of praiſe and thanks* according.

4 The *inference.*

For, now we have done with this degenerate *birth* of theirs, we are to ſtay a little, and ſee, if we can get another, a more kindly *birth*, come from our ſelves. For, barren we may not be: this *deliverie* from theirs, is to make us *delivered* of another; we to *bring forth* ſomewhat, for their not *bringing forth*.

Verſe 4.

What is that? The Text will leade us to it, if we looke but over to the next *verſe*. For there, when any evill travaile threatens us, we finde by *Ezechia*, the kindly *birth* then, on our parts, is *Tu ergo leva orationem*, a *levie of prayers*. Now, that being turned away, and turned away in a manner ſo miraculous, the naturall kind iſſue then, is another *Tu ergò, Tu ergò leva gratiarum actionem*, a new *levy* of *thanks*: a new *leva, quia levatus*, for His eaſing of us, of ſo heavie a chance, like to light ſo heavie on us.

At the preſent (ſure) while it was freſh, we were raviſhed with it; for the time, we ſeemed to be even with *child*, as if we would bring forth ſomewhat; and ſomewhat we did bring forth, even an *Act*, that we would from yeare to yeare, as upon this *Day, bring forth* and be *delivered* of *thankes and praiſe*, for this *deliverie* for ever. And here we are now, to *act* that, we then *enacted*: even to travaile with this new *birth*. *God* ſend us *ſtrength*, well to be *delivered* of it.

For, ſo ſhall we double our *joy*: 1 One *joy*, for the turning away of that *miſcreant birth* of theirs; 2 another, for the welcomming this of our owne.

This *birth*, we now travaile with, is a good and a *bleſſed birth*. *Bleſſing*, and *glory*, and *praiſe*, and *thankes*, are *in bonis* all; all, good in us (if any thing be good in us;)

the beſt fruits of our nature, when it is at the very beſt. And if they be brought forth, it is as it ſhould be, and as *God* would have it.

But if (which GOD forbid) they ſhould either not *come*, or when they be *come*, our *ſtrength* faile, and they not *brought forth*, then are we at an after-deale againe; then would not this day be ſo *joyfull* for the miſ-going of the other, as ſorrowfull for the abortion of this. Our joy (at leaſt) not ſo entire, but mixt with ſorrow: for, there is *ſorrow even to death*, if we goe with ſo good a fruit and it come to the *birth*, and there periſh; if we ſhall but make an *Act*, and doe no *act* upon it.

We ſeeme to ſorrow at nothing more, than that many a good purpoſe there is, and many a vow made in time of need, ſickneſſe, or adverſitie (ſo many, as it is by Divines held, There be mo *good purpoſes*, and that by ods, in *hell*, than there be in *heaven)* but, *abortive purpoſes*, and *vowes* all. For, ô that we were but the one halfe of that we then promiſe to be, when we want and would have ſomewhat! O then, how thankfull we would be! how never forget! how faſt the *children come to the birth*, then! And when we have what we would, our vigor quailes preſently, our *ſtrength* is gone from us; *& non ſunt vires pariendi*. For, all the world ſeeth, nothing we *bring forth*. Alas, how many *aborcements* are there daily of theſe *Children!* No where may this Verſe be taken up, No where ſo oft, ſo fitly applied, No where ſo uſed upon better cauſe than this, upon the failing of good deſires and intents.

That this we may doe, to take us to *leva orationem:* let this be our laſt. To *lift up our prayer* firſt, againſt ſuch unnaturall *births* as that was, the *Prophet Hoſee's prayer*, *Give them ô Lord, what wilt thou give them?* a *barren wombe* and *drie breſts*. There was no *ſtrength* for that *birth* of theirs: It was well, there was not: Thanks be to *God*, there was not: Thanks be to GOD, for *non erant vires*. And, *Ne ſint vires* (ſay I) Never let there be *ſtrength*, for any like this *birth*; Never *ſtrength*, but *weake hands and feeble knees*, for any ſuch enterpriſe. *Ne vires pariendi:* Nay, *ne veniant ad partum*; not neither, not ſo farre: Nay, *ne ad conceptionem*; Nay then, *ne ad generationem*, if it may be. If it may not, but they ſcape thither, to the *birth*; then, *lift up your laſt prayer*, and let this be it, and let it come up to heaven, into GODS preſence, and enter in even to His eares, for the equitie of it; in all ſuch *deſignes*, that *pariens* may be *ſine viribus*, and *partus*, *ſine vitâ:* the *mothers*, *no ſtrength*; and the *Children*, *no life:* But *child* and *mother* periſh both, as this day, they did. And, better ſo, they periſh, than ſuch a number, than a whole countrie periſh, by their meanes. This, a *Ne veniant* and a *Ne ſint vires*, againſt theirs.

Hoſee 9.14.

But, for ours, for our *praiſe* and *thanks*, *Veniant*, *Let them come*; and *Sint*, *ô ſint vires*, and let there be *ſtrength*, when they *come*; for ſuch, for ſo good a *birth*. Ever be there *ſtrength*, to *kindneſſe*, to *thankfulneſſe*, to the *accompliſhment* thereof, whereto we are in dutie ſo deeply bound. *Strength* (ever) to all honeſt and good reſolutions. *Pittie*, but they ſhould be ſo; *Pittie*, there ſhould want *ſtrength* for them. Well may they be *conceived*; *come well to the birth*; when they be come thither, *vigor* enough, to *deliver* them; and never, when they be *come ſo farre*, *to miſcarrie*.

We may take our light from that. It is *venerunt filii:* and *filii* is the *plurall number*. So, more than one: many there would be. And *filii* falls well with the word *gratiæ*, which lacks the *ſingular*. No ſuch phraſe, as *Agere gratiam*. A ſingle thanke was never heard of. And both falls well likewiſe, to quit the *birth*, we were *quit* of: For, the *barrels* were *many* and *full*, and ſo would our *thankes* be.

Againe, they would be *filii*; that is, ſuch as *children* be; and *children* be *fleſh*, *bloud* and *bone*; I meane, ſome *reall*, ſome *ſubſtantiall thankes*. Not to travaile (as it were) with *winde*, with a few words onely, which are but *aire*, and into the *aire* they vaniſh againe. *Partus opus* (yee remember) we ſaid before: ſome *worke* there would be, *Actio gratiarum*, ſomewhat actually done; leave ſome realitie behind it, as in a *child* there is.

Thus farre, like: but then, a difference. Come it would, not as did theirs. *ad partum excluſivè*, thither and no farther; but, *incluſivè*, to the *birth*, and from the *birth*; have the *bleſsing* of the *wombe* and of the *breſts*; of the *wombe*, to bring it forth; of the *breſts*, to bring it up, till it prooved ſomewhat worth the while.

That ſo, we may rejoyce as much in the affirmative of this *birth* of ours, *Venerunt & ſunt vires*; as we did in the negative of that of theirs, *venerunt & non erant vires*. So doing, GOD ſhall againe and againe turne away thoſe *births*, if any be in *breeding*; take away all *ſtrength* from them being *bred*, as to Day, He did: And give us new occaſions daily to bring Him forth *praiſe* and *thankes*, for His daily continued mercies, in *delivering* our *King*, our *Land*, *Vs* and *Ours all*.

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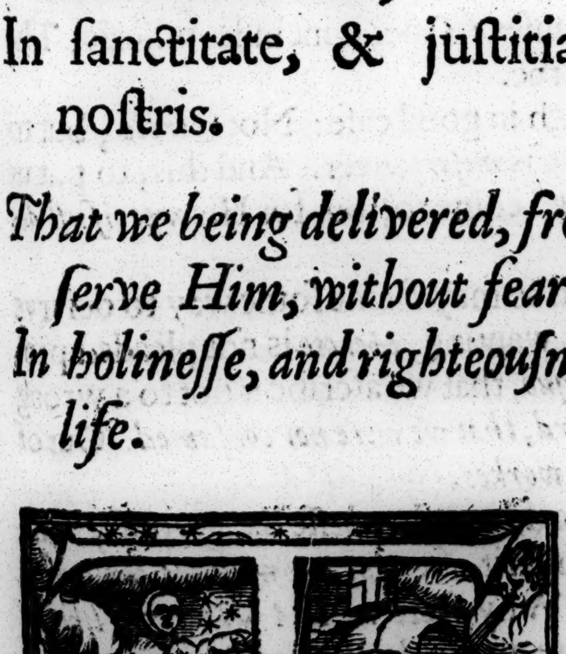
A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT VVHITE-HALL, On the V. of *November*, *AN. DOM.* MDCXVII.

LVK. CHAP. I. VER. LXXIV, LXXV.

The VII. and VIII. Verſes of *Benedictus*.

Vt, ſine timore, de manu inimicorum noſtrorum liberati,
ſerviamus Illi,
In ſanctitate, & juſtitia coram Ipſo, omnibus diebus
noſtris.

That we being delivered, from the hands of our enemies, might
ſerve Him, without feare,
In holineſſe, and righteouſneſſe, before Him, all the dayes of our
life.



T*HE children were come to the birth, and there was no ſtrength, to deliver them.* (There we left, laſt.) Their not being delivered, was the cauſe, of our being delivered. (And now I goe on.)

Eſay 37.3. The Text the yeere before.

And our being *delivered*, was to this end, *That, wee being delivered, from the hands of our enemies, might ſerve Him, &c.* For I demand: *Delivered* wee were (as this day) why was it? Was it, that wee might ſtand, and cry out of the fouleneſſe of the fact? or ſtand, and inveigh, againſt thoſe monſters that were the Actors in it? Was it, that we might bleſſe our ſelves for ſo faire an eſcape? Or beſtow a peece of an Holy-day on GOD, for it? And all theſe we may doe; And all theſe we have done: and upon good ground, all. Yet, none of theſe the very *Vt*: nor we *delivered*

The *end* (or *Vt*) of this dayes *deliverance.*

delivered, that we might doe theſe. But when all is ſaid, that can be ſaid, hither we muſt come: to this *Vt* here, and pitch upon it: for, this is indeed, the *Vt finalis*; the right, the true, the proper *That: That*, for our *deliverance*, we bethinke our ſelves, how to doe Him ſervice.

Take the whole tract along, from the firſt word, *Benedictus*: There is *viſited* and *redeemed* in the firſt verſe: A *horne*, or a *mighty ſalvation*, in the next: After, *we ſaved from them that did hate us*: But you ſhall ſee, that all theſe ſuſpend ſtill, no perfect period, till you come to this. But at this, there is. *Viſited, redeemed, ſaved, mightily ſaved*; why all? For no other end, but *that* being ſo *viſited, redeemed* and *ſaved*, we might wholy addict, and give over our ſelves, to the *Service* of Him, who was Author of them all.

Our *delivery* from the *Grand delivery* by *Chriſt*.

I wote well, that principally and properly, the whole ſong referreth to the *deliverance of deliverances*, our finall *deliverance*, from our *ghoſtly enemies*, and from their fire (the fire of hell) by our Bleſſed Saviour; which was ſo great, as it was able to open the mouth, and looſe the tongue of a dumbe man, and make him breake forth into a *Benedictus*.

The ſame *Vt*.

But, inaſmuch as in every kind, the chiefe giveth the Rule (or, as we ſay here) the *Vt*, to all that are from, and under it: And that, ours, and all other *deliverances*, that have beene, or ſhall be, are from or under that of His: Our *enemies*, ſet on by thoſe *enemies*; Ours lighted their match, at their fire (the fire of hell) and ſo doe all others, whatſoever: therefore is it, that this Text aptly may be, and uſually hath beene, ever applied to any *deliverance, from* any *enemies* whatſoever: thoſe of LXXXVIII. theſe of this Day: the ſame *Vt*, in all: as comming, all from the ſame *principium à quo*: and tending all, to the ſame *finis ad quem*, that here is ſet downe.

1 The ſame cauſe *From whence*.

Verſe 5.

Verſe 11.

For the *principium à quo*; we have formerly endevoured, to ſet that ſtreight, from whence our *deliverance* came: Even from the *goodneſſe of* GOD; yet not expreſſed under that terme, *goodneſſe*, but under the terme of *mercie*, as elſewhere. As here (but a verſe before) *To performe the mercie*. And a little after, *Through the tender mercies of our God*.

Mercie.

Which terme is made choice of, for two cauſes: One, it includes miſerie; The other, it excludes merit: and ſo, fitteſt for our turne.

1. *Goodneſſe* may be performed to one, though in good caſe: Not *mercie*; but to ſuch onely, as are in miſerie. In *miſericordia* there is *miſeri*, ever. And this, to put us in minde of our caſe, the extreme miſerie we had come to, but for His *mercifull deliverance*.

Lam 3.22. *The Text An.* 1612.

Pſal. 145.9. *The Text An.* 1615.

2. Againe, *Goodneſſe* may be ſhewed to ſuch as may ſeeme ſome way to deſerve it: So cannot *Mercie*. For, but where *Merit* is wanting, *Mercie* is not pleaded properly. Theſe ſet us right, in the *principium à quo*, that we aſcribe it not to a wrong cauſe. Out of *Ieremie*: *It was the mercie of the Lord, that we were not conſumed*. Out of the *Pſalme*: *That mercie of His, that is over all His workes*.

2 The ſame end *Whereto*.

And now, to the *finis ad quem*. For, we are as eaſily, and no leſſe dangerouſly miſtaken, in that. By *Mercies* meanes, without all merit of ours, *we were not conſumed*, but *delivered* from ſo great a miſerie, ſo neere us: Why were we ſo? Were we *liberati*, to become libertines, to ſet us downe, and to eate, and to drinke healths, and riſe up, and ſee a play? was there no *Vt* in it? Yes: what was that? *Vt ſerviamus Illi*.

The *Summe* or *Subſtance* of the Text.

Contractus innominatus.

Verſe 5.

So, there growes an obligation out of it. For, *Vt*, is a conditionall, and implies ever a kind of contract, at leaſt, that which is not named, but is much uſed, *Do ut des; facio ut facias*. So that, the Text is of the nature of a Bond, or Covenant. And I give it not that denomination, of mine owne head: I finde it ſo called, in expreſſe termes, but a Verſe before, *To remember His holy Covenant*.

The Diviſion.

A Covenant then, names it. And a Covenant divides it: For, a Covenant is ever betweene two, the two here, GOD and Vs.

I. The Covenant on GODS part, is at the fourth verſe: *That we ſhould be ſaved from* *our enemies*. Which Covenant is here pleaded, as performed, by Him, under *liberati*.

II.

The Covenant on our parts, reſts; *That*, then, *we ſhould ſerve Him for it*. His part is kept, *liberati* ſhewes that: Then may wee be put in ſuit, for ours, that is, for *ſerviamus*.

On GODS part, I ſet forth theſe.

GODS part, The *Covenant*.

1. That we were *delivered*. 2. That, *from our enemies*. 3. That, *from the hands of our enemies*. 4. That, *without feare* (for ſo it ſtands in the verſe) *Vt ſine timore liberati*; *that, without feare being delivered*. So it may be taken; and ſo it is taken, by ſundrie of the Fathers.

Our part, The *Condition*. The *Matter*.

On ours, I reckon theſe. Our *Service*: The matter; and the manner of it. The matter wherein: *Serve Him in holineſſe, Serve Him in righteouſneſſe*: not *holineſſe*, or *righteouſneſſe* alone, but to *ſerve Him*, in both.

The *Manner*. 1 2 3

The manner how (often, no leſſe acceptable than the ſervice it ſelfe.) 1. *Vt ſine timore*; that our *ſervice* be freely and cheerefully done (now wee are out of *feare*.) 2. *Vt Coram ipſo*, That unfainedly, as *before Him*, not before men (before whom we may and doe often halt.) 3. And for the time of it, *Vt omnibus diebus*, that we faint not, or give over, but continue in it all our life long. Three qualities of ours, and indeed, of every true and faithfull ſervice. That theſe be done; And that they may be done; And that, that which ſhall be ſpoken may tend to this, that they may be done, &c.

* * *

I. The *Equity* of GODS *Covenant*. 1 *Vt*, without *liberati*.

VT *liberati*. *That we being delivered*. To ſhew the great equitie on GODS part of the Covenant, we ſay firſt: that we were to *ſerve Him*, though *liberati* were left out; *being*, or *not being delivered*. This to be our firſt point.

Dan.3.17. Verſe 18. Iob 13.15. 1 Cor.6.5.

The Noble Armie of Martyrs, it was all their caſe, they ſerved out their *ſervice*, without any *Vt liberati*, any bond of temporall *deliverance*. Farre from any *liberati*, were they three, that were upon caſting into the fire, and even then ſaid: *Our* GOD, *whom we ſerve, He can deliver us out of thy hands, and from the firy fornace. But, if Hee will not (not deliver us) Be it knowne unto thee, O King, we will not ſerve thy gods, nor worſhip the golden image, which thou haſt ſet up*. That is, *ſerve Him* we will, whether *He deliver* us or no. Will yee heare an Heroicall ſpirit, indeed? Not, *Etſi me non liberârit, Though He ſhould not deliver me*: but, *Etſi me occîderit*, yea, *though He ſhould kill me*, to die for it, I will doe my dutie, and *ſerve Him*, though. It is *Iob*. Theſe ſtood not upon *liberati*: But, *deliverance*, no *deliverance*, come of it what would, they were at a point, would, and were reſolved to *ſerve Him*. And (πρὸς ἐντροπὴν, *ad erubeſcentiam noſtram dico*, I ſpeake it not to our commendation) if there were in us, any remnant of their generous ſpirit, GOD ſhould not need to come in Indentures with us. It ſavours ſomewhat of a mercenary, that. *Serviamus* ſhould hold, and let *liberati* goe, whither it would: And we, live and die, His ſervants, though He had not, [illegible] ſhould not *deliver us*. This is *Vt*, without *liberati*.

2 *Vt*, with *liberati*. 1 Cor.7.28. 6.

But then, *Vt*, with *liberati*. If GOD take us, as He findes us, and ſay with the Apoſtle; *Parco autem vobis, Gbe tb, I beare with you*; and κατὰ συγγνώμην by way of indulgence, condeſcend to condition with us, if He come to *Vt liberati*; ſhall not that hold us? Our dutie being abſolute, depending upon no *Vt*, if upon ſpeciall favour, GOD will come in bonds, and let it runne in this tenour, *That being delivered wee ſhall ſerve Him*; elſe not: ſhall wee not then doe it? This being done, I marvell what wee can alleage, to decline our dutie; unleſſe wee meane, it ſhould be faſt with GOD, and looſe with us; He bound to doe all for us; and we free, to doe nothing for Him.

3 *Vt*, with *liberati*, firſt, before *ſerviamus*.

And yet a third (to magnifie His mercy, yet more, and to tye us the harder to our

Covenant) *Vt*, is not onely with *liberati*, but with *liberati*, firſt: G O D is bound, and firſt bound, to doe for us, before we doe ought for Him. It is not, *That we ſhould ſerve Him*, firſt, and then *He deliver us*, after: But, *that He ſhould* firſt *deliver us*, and after, when we are *delivered*, then, and not before, we ſhould doe our *ſervice*. It is not *liberandi*, ſhall be, or may be, hereafter: it is *liberati*, are already. So we are afore-hand with Him. He hath done His, before we begin ours. *Liberati*, you ſee, precedes *ſerviamus: liberati*, the tenſe paſt; *ſerviamus*, but the preſent (and I would it were the preſent) I doubt, for a great part it is yet to come.

And the reaſon, why He will have it ſo to precede; is, He would have our *ſervice* grow out of His favours, our duty, out of His bounty. That is the right, and (indeed) the Evangelicall *ſervice*. If He have us at the advantage, on the hip (as we ſay) it is no great matter, then, to get *ſervice* at our hands. None more ſervile than we, then. But that, is the Legall, for feare. And that ſometimes He hath, but likes it not; He would have it, out of love, out of the ſenſe of His goodneſſe, have our hearts broken, with that. That, is the onely acceptable *ſervice* to Him, that growes out of that root. The *ſerviamus* that growes out of *liberati*; *delivered* and *ſerve*: firſt *delivered*, and then *ſerve*. This for the equity of the Covenant on G O D S part.

B.
The Performance of GODS Covenant.
a 1
That *delivered*.

Now come I to plead, that on G O D S part this Covenant was performed, that *liberati* we were. Heaven and earth would riſe againſt us, and condemne us, if wee ſhould not confeſſe *liberati*, this day. Heaven ſaw it, and was aſtoniſhed: And it is gone over all the Earth, the fame of it. But that, we doe. The keeping of this Day, the meeting of this Aſſembly, are both to acknowledge and profeſſe, that a *liberati* there hath beene.

b
Twice *delivered*.
Pſal.71.20.
Pſal.71.28.

Nay, not one alone: Two there have beene: and two ſuch, as *our eyes have ſeene*, but *our eares have* not *heard*, neither could *our Fathers tell us*, of the like. Two ſuch, as no Age ever ſaw, nor can be found in any Story: That of LXXXVIII, This of DCV. (both within the compaſſe of ſeventeene yeares.) One by ſtrand, the other by land (as they ſay.) From a Fleet by Sea, from a Vault by land, *de abyſſis terra* (as ſaith the *Pſalme*) as well, as *de abyſſis maris*: a Summer, and a Winter *deliverance*: either of them, like this of *Zacharie's*, able to bring *Benedictus* from a dumbe man.

2
a *From our enemies.*

So, *delivered* we were. But, a delivery is a thing at large: though it be, but from a miſchance, from ſome heavie accident, it is a delivery. But, if it be *from our enemies*, it is ſo much the more: As, in that, there is nothing but caſualtie: in theſe, there is rancour and malice, they hate us: So this the greater danger by farre.

b Mortall *enemies.*

And there is much in the *enemies*: Of them, ſome reach but at our ſtates, lands or livelihoods: Otherſome, nothing will ſatisfie, but our lives. Every *enemie* is not mortall, where he is, the danger is deadly. Ours were ſuch, ſought to bring utter deſtruction on us: and not on us alone, but on ours: nor on us and ours onely, but on the whole land in generall.

c Secret *enemies.*
Pſal.74.4.

Againe, of ſuch as be deadly, ſome are *roaring enemies* (the Pſalme ſo cals them) ſuch as threaten and proclaime their enmitie, like thoſe in LXXXVIII. Others lurke, like vipers, that ſting to death, without any hiſſing at all; as were ours (this day) which are the more dangerous a great deale.

More than *liberati* (which is) *ſet free.*
Yet *liberati* too.
Ier.43.11.
Eſther 3.7.

This made it (indeed) to be more than *liberati* (ours.) *Liberati*, is properly *ſet free*, and freeing is but from Servitude. This was more. Our death was ſought, and we *delivered* from death, and that a fearefull death, unprepared, ſuddenly, in a moment, to be ſhattered to peeces. And yet it was *liberati* too, in the proper ſenſe: for upon the matter, it was from both. The Prophets diviſion would have taken place in it; *Qui ad mortem, ad mortem; qui ad ſervitutem, ad ſervitutem*. They, that had beene blowen up, to death; they, that had beene left, to Servitude (to a State more miſerable, than death it ſelfe.) So, in one *liberati*, we had two. Both from that of *Haman's lots*, which were, to death (one that was פור in Hebrew, this was πῦρ in Greeke:) And from that of *Babylon*, beſides, which was thraldome and confuſion. Thus were we *delivered from our enemies*.

3
The hands of our enemies, not *our enemies.*

But *from the hands of our enemies*, is more, than *from our enemies*. For let the malice of an *enemie* be what it will, if his hands be weake, or ſhort, or we farre enough from them: the matter is ſo much the leſſe. But if we come within his reach, if he get us within his *hands*, then GOD have mercie on us.

Specially, if there be in his *hands*, a knife thus engraven, *To cut the throats of the Engliſh herctikes*, as in LXXXVIII. divers ſo engraven in Spaniſh, were brought from the Fleet, and ſhewed. Or if there be in his *hands*, a match, readie to give fire, to XXX. barrels of powder (not ſo few.) If the *hands* be ſuch: that is then a *delivery*, not *from our enemies* only, but *from their hands*, or (as we ſay) from their very clutches. Ye will marke, that thorow all the Pſalmes, ever the *part* is ſtill enforced: Not from the *Lions*, but from the *Lions pawes*: from the *hornes of the Vnicornes*, from the *teeth of the Dogge*: So here, *from the hands*, from the *bloudy hands of our enemies*.

Pſal.22.14.
12.
124.6.

4
From their hands, not *out* of them.

Further I ſay, it is more, to be *delivered from* their *hands*, than *out* of them. For, if *(out)* then *(in)* firſt. They muſt firſt be, *in* the *hands*, that are *delivered out* of them. But *from* them, that may be from comming in them at all. The better *deliverance* of the twaine. And that was ours: And that was CHRISTS: He is ſaid, to have *looſed the ſorrowes of hell, Non quibus nexus eſt, ſed ne necteretur*, ſaith *Auguſtine*. Not, wherewith He was bound; but that He might not be at all bound with them. So we, not by taking us out, but keeping us *from, from* their *hands*, *from the hands of our enemies*.

In Act.2.24.

Delivered, the Manner of it, *Eruti.*

Let me yet ſtay a little. For (me thinkes) we may finde in this word, not onely our *deliverance*, but even the very *manner*, and the *meanes* of it. Not in *liberati*, the Latine: but, in Saint *Lukes* owne words; ῥυσθέντες, that will come home to both.

Ρυσθέντες, that is, properly, *eruti*. *Eruti*, that fits us, for the *manner*, two wayes.

From a *darke hole.*
Pſal.7.13.

Eruere, is *de tenebris in lucem educere*. Out of ſome darke deepe hole (as it might be the cellar) to bring forth ſomething to light (as it might be thoſe ſame *vaſa mortis*, veſſels there couched, and deſtined to the blowing us all up.) It muſt be ſome darke vault or pit, *Vnde*, from whence: well therefore ſaid of us *eruti*, that were *delivered* from a pit-danger, a danger under ground, *in abyſſis terræ*, in the deepe of the earth.

From a *ruine* or *fall.*

Secondly, *eruere*, the compound is, from *ruere* (the ſimple) that is, from a ruine. Not as if we ſhould have fallen into the pit, but that, there was there beſtowed within it, that which would have ſent us up, that downe we ſhould have come, have fallen downe, all to peeces. *Ruina* it would have beene, and therefore *eruti*, right. And they talke of helping *incendium ruinâ*: Here, there had beene *incendium* and *ruina* both, and neither helped other, but both beene paſt all helpe.

With the ruine of our enemies.

Delivered from a ruine; But *eruere* is then in kinde, when we are ſo *delivered* from a ruine, as with their ruine, that ſought ours. So it was, we parted not of even hands, we from them, and they from us, neither of both, a fall. No: we fell not (no fall with us:) *they fell*, and had a foule fall. We were ſo *delivered from their hands*, as they delivered into ours. We *eruti*: they *ruti* and *cæſi* both, fell and were ſlaine. *The pit they digged, they fell into themſelves: In the ſnare they laid, was their owne foot taken.* The higheſt *deliverance* of all (ſo much made of in the Pſalmes.)

Pſal.20.8.
Pſal.9.15.

Implied in *cornu ſalutis.*
Verſe 2.
Deut.33.17.

And thus much was before implied, when it was called *Cornu ſalutis*, a *Horne of ſalvation*. The ſalvation that ſo comes, comes ever with the perdition of the adverſe partie. So is the *Horne* expounded in *Deut*. XXXIII. *With theſe ſhalt thou ſtrike thine enemies, and puſh them, as any wilde beaſt*. *Ventilare* is the word, Toſſe them up, into the wind, upon the top of their hornes, till they have gored them, and brought them to their end. Such was our *Horne of ſalvation*, or (as we turne it) a *mightie ſalvation*. GOD ſhewing His might no leſſe againſt them, than for us: *viſited* and *redeemed* us *mightily*, in His mercy; *viſited* and *ruined* them as mightily, in His wrath.

Delivered: The meanes of it.
By a King.
Dan.7.24.
Rev.17.12.

And againe, in this, not only the *manner*, how, but the *meanes* whereby. *For, He hath raiſed up a horne of ſalvation.* Now to *raiſe up*, muſt needs be interpreted of a perſon, the meanes of the delivery. Who was that? In *Daniel*, and the *Revelation*, I finde it *totidem verbis, Decem Cornua, decem Reges ſunt*: Alluding therein, as to their

Eruendo. By picking out.
Prov.16.10.

great power, ſo ſomewhat to the anointing thence powred on their heads : that it ſhould be *ſalus Regia*, and *per Regem*. A delivery wrought by a *King* : the *King of heaven* to worke it, *mediante Rege terreno*. *In cujus labiis divinatio*, if ever it were in any's, who did thereby *eruere* that, out of the darke phraſe, by which we all were *eruti*. And ſo, not the manner alone, but the meanes in it, too, that we were *eruendo, eruti*.

5
a That *delivered without feare.*

And laſt, that all this was *ſine timore*. For in the Verſe ſo it ſtands, firſt, *ut ſine timore liberati*. And ſtands ſo firſt, that we might take ſpeciall notice, and note of it. And though divers Writers draw (*ſine timore*) to *ſerviamus*, as if there were an *hyperbaton*, to *ſerve Him without feare* : Yet what ſhould let us, ſo to take it, as it ſtands? Specially ſince divers of the Ancients take it ſo : (I name *Origen, Titus Boſtrenſis, Chryſoſtome, Theodoret*, and *Theophylact*.) But we may well reconcile them both, if we ſay (which truly we may ſay) That, *without feare we were delivered, to ſerve Him in a ſtate without* (or void of) *feare*.

Eſther 4.3.

It is a great favour, when we are *delivered*; to be *delivered, abſque hoc*, that we be at all put in any feare. Some, are ſometimes *ſaved from their enemies*, but it is, with ſome fright firſt. It was the Iewes caſe, when from *Haman* : It was ours, in *Anno* LXXXVIII.

b Without feare, *or* any other paſſion.

They that are ſo, it cannot be denied, but *delivered* they are, but not *ſine timore liberati*, not *delivered without feare*. This was *without feare*. Our caſe, juſt. Wee had no ſenſe, and ſo, no feare at all, of the danger, till it was paſt. I cannot better expreſſe it, than in *Theodorets* owne words : *Sed ſi ſic dicendum eſt* (ſaith he) *veluti non ſentientes ita, nos de periculo tranſtulit in ſecuritatem*. If it may ſo be ſaid, without any ſenſe or feeling at all, did he tranſlate us, from the depth of danger, into the ſtate of ſecuritie. In which point, ours did come neere to the great *delivery* of the world, by CHRIST, what time the world little thought, either of their owne perill, or of His paines and paſſion, that *delivered* it. Yet, in this, ours had more than was in CHRISTS owne delivery. That there, though it were *without feare*, yet not without ſomewhat as evill, as *feare*. For, CHRISTS was wrought by His innocent death (a matter of ſorrow, and griefe.) But in ours there was none, neither feare nor griefe, nor any other unpleaſant paſſion. No innocent ſuffered here; none but they, that had their heads in the contriving, or their hands in the digging about it. *Without feare* it was, without any thing elſe, that might taint our *delivery*, with the leaſt matter of grievance.

The *recapitulation* of all the former.

So then, 1 *delivered* we were. 2 And not from the caſualtie of any miſchance, but from the malice of *enemies* : *Enemies*, and thoſe 3 capitall; And thoſe 4 cloſe hidden *enemies* : *From* them; yea, 5 from their very *hands* : And 6 *From* their *hands*, not *out* of them. And our *delivery* was *eruti*, 7 from ſomething *in abyſsis terræ*; And 8 from a ruine too : 9 And that, with their ruine, that ſought ours. 10 Our *ſalvation, Cornu ſalutis*, a *Royall deliverance* : 11 And yet *eruendo* it was. 12 And all *abſque timore*, 13 Or *abſque* any thing elſe, that might blemiſh our joy with matter of ſorrow in the leaſt degree.

And this for GODS part, who hath *remembred His holy Covenant* (I truſt) and performed it in every clauſe; nay, in every word, to us, to the uttermoſt.

II.
Our Covenant, or *Condition*.
Delivered, *That we ſhould.*

Now, to our part (which we may be put in ſuit for.) *Liberati* then, is cleare. But how? abſolutely? at large? *abſque aliquo inde?* No condition annexed? No *Vt?* Yes : take the *Vt* with you. *Liberati, Vt. Delivered, that we ſhould* : Should doe ſomewhat : for, *naturaliter obligamur ad dantem*. This *Vt* is naturall : there groweth a naturall obligation betweene him that doth, and them that receive a good turne : (And a *deliverance*, ſpecially ſuch an one is a good turne.) The fields we til, the trees we plant, ſhew it. They returne their fruit to them, that beſtow labour, or coſt upon them. That (I know not how) but ſo it falls out, in matter of benefits, we be not ſo ſoone looſed, but we be tied againe : Nor eaſed, but loaden afreſh : nor freed, but bound anew. It is the Law, the bond of nature, this, *Liberati Vt*.

Should ſerve Him.

And that *Vt*, is *Vt ſerviamus*. And this particular, *Vt*, groweth out of the Law of Nations. There the Law is, *ut victus ſit in poteſtate victoris*, the conquered, ever, in the power of the Conquerour, to take his life, or to ſave it, at his pleaſure. But, if he will ſave it, then comes the voluntary *Vt*, or Covenant. Hee that hath his life ſaved, to vow to beſtow it, in his *ſervice*, that did ſave it. *Servi* (the very name) came of *ſervati*. They that ſhould have died, and were ſaved, did willingly covenant, *ſerva & ſerviam*, to ſerve him, by whom their lives were preſerved. This being the Law of Nature, and Nations, why ſhould not the GOD of Nature, the King of Nations, be allowed it? that if our lives have beene by Him ſaved; we ſhould, from thenceforth, come to this *Vt*, *ut ſerviamus Illi*.

c *Wee would have covenanted to ſerve Him.*

Well, well, it is paſt now; if it were to come: It is, *that we being delivered*; if it were, *that we being to be delivered*, we would tell another tale then: we would be glad and faine ſo to covenant, *O deliver* us (then) but for this once, and wee would *ſerve Him* (that we would) and be *holy* and *righteous*, and what He would beſides. Put any *Vt*, to *liberati*, then. We would then ſeeke it of Him, that now is offered by Him, to be *delivered*, if being ſo *delivered*, we will covenant, but to doe that, which we were bound to doe, *delivered*, or no.

Wee ſhould have ſerved, if not delivered. And ſerved a *worſe*.
For the *ſervice*, *ſerviamus*.

And, why ſhould we think much of this *ſerviamus*? All the world knowes, if the plot had gone on, and the powder gone off, the whole land ſhould not have ſcaped *ut ſerviamus*: But ſhould have ſerved *duram ſervitutem*, beene not in ſervice, but in ſervitude. Their ſervitude, is changed into this ſervice. A bleſſed exchange for us. Great oddes betweene thoſe two: Nay, no compariſon at all, betweene GODS *ſervice*, and their ſervitude; their bondage, thraldome, ſlavery, tyranny, I cannot heape too many names. GODS *ſervice* is freedome in reſpect of that: Nay, without any reſpect at all, *His ſervice is perfect freedome*, we ſay it, we pray it, every day.

For the *partie*, *Illi*.

And if no compariſon, in *Serviamus*; None, in *Illi* (I am ſure.) Nay, if there were any thing to miſlike in *ſerviamus*, amends is made for it, in *Illi*. For, the *ſervice* is much thereafter, as the *Illi*, the party is, whom we *ſerve*. *Dignitate Domini honorata fit conditio ſervi*. He may be ſo great a State (we ſerve) as, it is an honour to ſerve Him. Now, how great a LORD, the LORD of *Lords* is, what ſhall I need tell you? *There is no end of His greatneſſe*. How great, and how good withall, *res ipſa loquitur*: that appeares, by our *delivery*, in part: and more ſhall, by His eternall reward laid up, for them that *ſerve Him*. There is, in all the world, no more honourable, nor beneficiall *Service*, than, this *ſerviamus Illi*.

For *His Greatneſſe*.
Pſal. 145. 3.
For *His Goodneſſe*.

If we ſerve not *Him*, ſome other we muſt, and *worſe*.
Rom. 6. 18, 20.

But ſay, we have no minde to *ſerve Him*; if we *ſerve* not *Him*, yet ſerve we muſt, and ſerve we will, if not *Him*, ſome other. It is the condition of our life, one or other *ſerve* we doe. We muſt hold of ſome Lord: if free from one, another we ſerve: And who is that other? when we are free from GOD, from *righteouſneſſe*, we ſerve *ſinne* and *Satan* (a worſe ſervice, I dare ſay:) better then, be free from them, and *ſerve* GOD *in righteouſneſſe*.

Thoſe *worſe* be *His enemies*.

But, if we will not *ſerve Him*; I aske, what will we doe then? will we *ſerve* His enemies? for ſo are theſe. We were not *delivered from our enemies*, to *ſerve* His enemies (I am ſure.) That were a foule ſhame for us: that were againſt all reaſon. But, if we *ſerve* not *Him*, we *ſerve* them. Reſolve then to *ſerve Him*, that hath *ſaved us*: Not, His enemies, in a prophane and unrighteous: but *Him*, in an *holy* and *righteous* courſe of life. And ſo, am I now come to that, wherein our *ſervice* lieth.

The *Matter* of our *ſervice*, *Wherein*.

In holineſſe and righteouſneſſe. In which two, in a ſort, are recapitulate the two Tables of the Law: *Holy* to GOD, *Righteous* to men. *Quòd quis reverenter ſe habeat ad divina: Quòd quis laudabiliter cum hominibus converſetur* (ſaith *Chryſoſtome*) Reverently to performe holy duties: Laudably to have our converſation among men.

Holineſſe and *Righteouſneſſe*, *Both*.
Matth. 23. 5.

Both theſe (firſt:) not either of them. To ſpend our *ſervice* but in one, is but to *ſerve Him* by halfes: in both, then, to *ſerve Him*. Neither in an *unrighteous holineſſe*; nor, in an *holy* kinde of *unrighteouſneſſe*. Neither with the *Phariſee*, to have all our *holineſſe* in our *Phylacteries* and *fringes*, and frequenting the Lectures of the Law

Act.23.8.
Act.26.18.

(no matter how we live:) Nor with the *Saducee*, live indifferent honeſtly, but neither beleeve *ſpirit*, nor looke for *reſurrection*: be *Chriſtians*, like *Agrippa, in modico*, a little Religion, upon a knives point, will ſerve us. Neither in *holineſſe* then onely, nor in *righteouſneſſe* onely, but in both.

Holineſſe firſt.

Matth.22.21.

In both, but in their order though, as they ſtand; And *holineſſe* ſtands firſt. So, to reckon of that as our prime *ſervice*. For, if there had not beene ſome meaning in it, it is ſure, *righteouſneſſe* might have ſerved for both: Religion, *holineſſe*, all vertues are συλλήβδην, in it. *Suum cuique* (ſaith *righteouſneſſe*) and in that, is *quæ Dei, Deo*. Every one, his due; And ſo GOD His.

Ecclus. 47.2.

Yet are they ever thus parted, here, and elſe-where: Partly, to ſet out GODS part by it ſelfe (as the fat from the ſacrifice) for the dignitie of His perſon: Partly, to keepe up the diſtinction, which ever hath, and ever muſt be maintained, of ſevering things ſacred from common; and holy, from humane duties. And partly alſo, to checke the conceit that runnes in the world abroad, O, he is a good man, lives quietly with his neighbours, payes every man his due: Every man his due? and how then? ſhall GOD lacke His due? I trow not, but have His too, and His firſt. Reaſon is, He be firſt *ſerved*.

Exod.28.36.
Eſay 6.3.
Heb.12.14.

And *holineſſe* is His due: you may reade it, in the plate of gold, in the High-Prieſts fore-head, *Holineſſe to the* LORD: You may heare it, from the mouth of the *Seraphim*, they mention none of all His Attributes, but that: That they doe, and doe it, thrice over. Pointing us thereby, what is chiefe in Him, and ſhould be chiefe with us, and whereto we ſhould chiefly direct our *ſervice*. *Holineſſe*, is His due: and (heare you) ſo His due, as the *Apoſtle* is direct, *totidem verbis*, without this due payed, *without holineſſe, ſhall no man ever ſee* GOD.

To *ſerve Him* in holineſſe.

But then, you will marke, it is to *ſerve Him, in Holineſſe*. *Holineſſe* is one thing: *To ſerve* GOD *in Holineſſe*, is another: *Holineſſe* we may have (at leaſt, thinke our ſelves to have) but, a ſtately, ſurly kinde of *holineſſe* it is, ſo as in our *holineſſe*, we *ſerve* Him not. But it is not enough to be *holy*: a *ſervice in holineſſe* is required at our hands: that we acknowledge a *ſervice in holineſſe*, and as ſervants, carry our ſelves, and *ſerve Him*, in it.

Our *ſervice in holineſſe* in the Congregation.
Pſal.111.1.

Our *ſervice in holineſſe* I divide, as the Pſalme doth: Either *in ſecreto Sanctorum*, when we are alone by our ſelves (as, there, in ſecret, good folkes faile not, to *ſerve Him*.) Or, *in Synagogâ*, in the open Aſſembly, with the Congregation.

Deut.29.29.
Deut.29.39.

Our ſecret *holineſſe* I meddle not with. *Abſcondita Deo noſtro*, I leave it to GOD. I hope, it is better, and more *ſervice*-like, than our outward is. As *abſcondita Deo*, ſo *revelata nobis*. Our Church-*Service*, our *Service in Synagogâ*, the outſide of it (ſo) that is no ſecret; all men ſee what it is, that full homely it is, nay, full rude it is (and lightly the meaner the perſons, the more faultie in it.) Our *holineſſe* is growen too familiar, and fellow-like; Our carriage there, can hardly be termed *ſervice*, there is ſo very little of a ſervant in it.

Pſal.97.5.
Pſal.96.9.
1 Theſſ.4.4.
1 Tim.2.2.

When we doe not only *ſerve Him*, but doe our *ſervice before Him* (both, are in the Text, *Illi*, and *coram Illo*) as, that we doe when we come hither, it is to profeſſe our *ſervice*, that we come. When we come, *before the preſence of the* LORD, *the preſence of the* LORD *of the whole earth* (ſo the Pſalme doubles it, to make us thinke on it the better) then, ſaith he, worſhip Him *in decore Sancto*, in a holy kinde of decencie, or (as we reade it) *in the beauty of holineſſe*. Our *holineſſe* ſhould have a kinde of *beautie* with it. *Holineſſe* and *honour*, the *Apoſtle* joyneth them together; *Godlineſſe* and *gravitie*, εὐσέβεια καὶ σεμνότης, and them too. Now this is that, the world complaines of; there is not that *decor*, that *beautie*: not that *honour*, not that σεμνότης, that venerable grave behaviour, in our *holineſſe*, we carry not our ſelves in His holy Sanctuary, where our *holineſſe* ſhould be at the holieſt, nor at His *ſervice* there, as ſervants ſhould, and uſe to do.

Our *ſervice* in adoration or worſhip of Himſelfe.
Exod.20.5.
Pſal.95.6.

We ſtumble at the very threſhold. Our very firſt *ſervice* (or rather, the introduction to our *ſervice*) in the firſt Table (the Table of *holineſſe*) is there ſet downe to be, *adorabis*. We turne it, *ſhalt worſhip*. How that is, we are told every day in the *Pſalme*, *Let us worſhip, and fall downe, and kneele before the* LORD *our Maker*. It was ever in the

Primitive Church, the firſt voice was heard, the firſt thing they did, *ante omnia adoremus Dominum, qui fecit nos*, Before we doe any thing, let us fall downe and worſhip the LORD that made us. And it ſhall never be found, that they came in without it. But this ſhall, that men came to the Temple, purpoſely to adore, and that, that they did, though their time or occaſions would ſuffer them to doe nothing elſe. That, they held a *ſervice*, of it ſelfe. Now, adoration is laid aſide, and with the moſt, neglected quite. Moſt come and goe without it; Nay, they ſcarce know, what it is. And, with how little reverence, how evill beſeeming us, we uſe our ſelves in the Church, comming in thither, ſtaying there, departing thence, let the world judge.

The worſhip of the Saints in heaven.
Rev.4.10.
Of the Saints in earth.

Why? What are we to the glorious Saints in heaven? Doe not they worſhip thus? Off goe their crownes, *downe before the Throne they caſt them*, and fall downe themſelves after, when they worſhip. Are we better than they? Nay, are we better than His Saints on earth, that have ever ſeemed to goe too farre, rather than to come too ſhort, in this point? There was one of them, and he was a King (no leſſe perſon) when it was thought, he had done too much. What? uncovered? yea, *uncovered* (ſaith he) and if that be too vile, *vilior adhuc fiam pluſquam*, I will be yet more vile; Why, it is *before the* LORD, before whom we cannot be too low. To humble our ſelves before Him, it is our honour, in all eyes, ſave ſuch as *Michal*. And I reade of none, but of *Rabſakeh*, that upbraided King *Ezekias*, for ſaying to his people, *You ſhall worſhip before this Altar*. No more then, is ſought from us, than Kings on earth, than crowned Saints in heaven, in their *holy ſervice*, doe before *Him*.

2 Sam.6.22.
Eſay 36.7.

GODS diſdaine of our worſhip.

In *Malachi's* time, things were growen much to this paſſe, that now they are, to this want of regard: to thinke any ſervice (though never ſo ſlight) would ſerve GOD well enough. When they were come to this, GOD is faine to take ſtate upon Him, and to tell them plainely, He would have them know, He is a King, and a Great King. [1] *Great*: for *He is King of the whole earth*; Others, but of ſome part of it. [2] *Great*: for *He is King for ever and ever*; Others, but for a terme of yeares. [3] *Great*: for *He is King of Kings*, and they His lieges too, whoſe lieges we all are. And ſo falls to termes with them, that He held ſcorne to be ſo ſlighted over, even to theſe very words, *Shall I take it at your hands?* And then, bids them goe, and doe but offer ſuch *ſervice* as this, to their Prince, doe but come before him on that faſhion: See, if he will be content with it, or *accept his perſon* (that is) give him a good looke, if any ſhould ſo appeare in his preſence. No more will GOD: He knoweth no reaſon, why any King or creature on earth, ſhould be uſed with more reſpect, or ſerved with more reverence, than He.

Malac.1.14.
Pſal.47.7.
Pſa.10.16.
Rev.1.5.
Malach.1.13. 8.

Our *ſervice* in His holy things.
In the Sacrament.
Malach.1.7.

Thus *ſerve we Him*, in His *holy worſhip*: how *ſerve we Him*, in His holy things? how *ſerve* we *Him*, in our *holineſſe* there? I will begin, and take up the ſame complaint that the Prophet *Malachi* doth. Firſt, *Menſa Domini deſpecta eſt*: *The Table of the* LORD *is not regarded*. That Sacrament, that ever hath beene counted, of all Holies the moſt holy, the higheſt and moſt ſolemne *ſervice* of GOD; (where are delivered to us, the holy Symboles, the pretious memorials of our greateſt *Delivery* of all;) why, of all others they ſpeed worſt. How are they in many places, denied any reverence at all, even that which prayer, which other parts have? No *ſervice* then: No ſervants there: but bidden gueſts, haile-fellowes, homely and familiar, as one neighbour with another. And not onely, *de facto* none they have: but *de jure*, it is holden, none they ought to have. And that, ſo holden, as rather than they ſhall have any, ſome will ſuffer for it, or rather for their owne proud folly, in refuſing it. What time they *take the cup of ſalvation*, they will not *invocate*, at leaſt not be *in ſpecie invocantis*: as the King the Prophet would. What time they receive the *cup of bleſſing*, they will not receive it as a bleſſing, as children receive it from their parents, and their children from them. Both which, *invocation* and *receiving a bleſſing*, were never done, but *de geniculis*. What ſhall the reſt looke for, if thus we *ſerve Him*, when we are at the holieſt?

Pſal.116.13.
1 Cor.10.16.

Our ſervice of GOD in the *ſervice*, that is, *in prayer*.

Shall we now come to the *ſervice* indeed? λατρεῦσαι the word here in my Text. It is no new thing, for one *ſpecies* to carry away the name of the *genus* from the reſt, as

Eſay 56.7.

in this: For, though there be other parts of GODS *ſervice*: yet Prayer hath borne away the name of *ſervice*, from them all. עבודה the Hebrewes call their Common-Prayer, and that is, *ſervice*. And the Greekes, theirs, Λειτουργίαν, and that is ſo, too. And we, when we ſay, At Service-time, and the Service-Booke, and refuſe to be preſent at Divine Service, meane ſo likewiſe. And, GOD Himſelfe ſeemes to goe before us, and direct us ſo to doe. For, His *houſe*, He hath named *the Houſe of Prayer*. (Obſerving the Rule, to give it the denomination, from that which is the chiefeſt *ſervice* in it.) As indeed, when all is done, devotion is the proper, and moſt kindly work of *holineſſe*: and, in that *ſerve* we GOD, if ever we *ſerve* Him. Now, in what honour, this part of *holineſſe* is; what account we make of this *ſervice*, doe but tell the number of them that be here at it, and ye ſhall need no other certificate; that in His *ſervice* we *ſerve Him* but ſlenderly.

Pſal.138.2.
Our ſervice of GOD *in the Word*.

Thou haſt magnified thy Name, and thy Word above all things; ſaith the Pſalme. After invocation then of His Name, let us ſee how we *ſerve* His Word; that part of His *ſervice*, which in this Age (I might ſay, in the errour of this Age) carries away all. For, what is it to *ſerve* GOD *in holineſſe*? why, to goe to a Sermon: All our holiday *holineſſe*, yea, and our working-day too, both are come to this, to heare (nay, I dare not ſay that, I cannot prove it) but, to be at a Sermon.

1 Cor.12.17.

The Word is *holy* (I know) and I wiſh it all the honour that may be: but, GOD forbid, we ſhould thinke, that *in hoc uno ſunt omnia*. All our *holineſſe* is in hearing: All our *Service*, eare-ſervice: that were in effect, as much as to ſay, all the body were *an eare*.

An errour it is, to ſhut up His *ſervice* into any one part, which is diffuſed through all. Another, ſo to doe, into this one. It is well knowne, that, all the time of the Primitive Church, the Sermon was ever done, before the *Service* begun. And that, to the Sermon, Heathen men, Infidels, and Iewes, Heretikes, Schiſmatikes, *Energumeni*, *Catechumeni*, *Pœnitentes*, *Competentes*, *Audientes*, all theſe, all ſorts of people were admitted: But, when they went to ſervice, when the *Liturgie* began, all theſe were voided; not one of them ſuffered to ſtay. It were ſtrange, that, that ſhould be the only, or the chiefe Service of GOD, whereat, they which were held no ſervants of GOD, no part of the Church, might and did remaine no leſſe freely, than they that were.

Ezek.33.32.

1 Sam.3.9.

But even, this holy Word (wherein all our *holineſſe* is) how *ſerve* we Him, in it? Nay, we *ſerve* Him not, we take the greateſt libertie there, of all other. We come to it, if we will: we goe our wayes, when we will: ſtay no longer, than we will: and liſten to it, while we will: and ſleepe out, or turne us and talke out, or ſit ſtill, and let our mindes rove (the reſt) whither they will: take ſtitch at a phraſe, or word, and cenſure it, how wee will. So, the Word ſerves us to make us ſport: we ſerve not it. At this part of our *ſervice in holineſſe*, we demeane our ſelves with ſuch libertie (nay licentiouſneſſe rather) that holy it may be, but ſure *ſervice* it is not, nothing like. And truely, it is a notable Stratagem of Satan, to ſhrinke up all our *holineſſe*, into one part: and into that one, where wee may be, or not be: Being, heare or not heare: Hearing, minde, or not minde: Minding, either remember or forget: Give no account to any, what we doe or not doe: Onely, ſtay out the houre (if that) and then goe our way; many of us, as wiſe as wee came: But all (in a manner) hearing (as *Ezekiel* complaineth) a Sermon preached, no otherwiſe than we doe a *Ballad ſung*: and doe even no more of the one, than we doe of the other. Eye-ſervice GOD likes not (I am ſure) no more (ſhould I thinke) doth He eare-ſervice. *Speake on* LORD, *for thy ſervant heareth* (and well if that, but ſcarce that, otherwhile:) but, *ſpeake on* LORD, whether thy ſervant heare or no: would any of us be content with ſuch ſervice? Yet this is all: to this, it is come. Thus wee *ſerve Him in holineſſe*: This *ſervice* muſt ſerve Him (as the world goes;) for, if this way we *ſerve Him* not, we *ſerve Him* not at all.

Our ſervice in holineſſe out of the Congregation.

But all GODS *ſervice in holineſſe*, is not in the Church. Some is abroad. And, when we are forth of the Church, neither Word, nor Sacraments, nor Common-Prayer, there: Onely there, we *ſerve Him* in His Name.

And, *Holy* and *reverend is His Name* (ſaith one Pſalme,) And, *Great and fearefull is His Name* (ſaith another.) Now, how unholily, this *holy*; how unreverently, this *reverend Name* is uſed; upon how ſmall cauſe, this *great*; how without all feare, this *fearefull Name* is taken up in our mouths, I muſt ſay it againe and againe (which Saint *Auguſtine* ſaith) *Aures omnium pulſo, conſcientias ſingulorum convenio*: I ſpeake to the eares of all in generall; I convent the conſcience of every one in particular, that heareth it. That, which by Him is *magnified above all things*, is by us vilified beneath all things. We pray for it firſt; we regard it laſt, certainly. For if it be indeed *holy, let no man count it common.* If not count it ſo, not uſe it ſo: for, what we uſe as common, *eo ipſo*, we make it unholy (*quantum in nobis eſt*;) for, common and holy are *contradividentia*.

To His *Name*.
Pſal. 111. 9.
Pſal 99. 3.
Pſal 138. 2.
Matth. 6. 9.
Act. 10. 15.

1 And to make it ſo common, that is, to prophane it: Evill enough that. 2 But in the eagerneſſe of our ſpirits, to uſe it to grievous execrations, that is more, even to pollute it: A worſe matter farre. 3 But beyond both theſe, to let it come to this, that we grow unſenſible of both, and both paſſe from us, and we have no feeling of either, this is worſt of all. Call we this to *ſerve Him in holineſſe*, for this dayes delivery, when we ſo ſerve His Name?

Ezek. 39. 7.

But neither is all GODS *Service in holineſſe* alone: Some is in honeſt dealing with men, in *righteouſneſſe*: GOD is *ſerved* in that too. He that hath done a peece of good juſtice, downward: that hath done his duty to his Superiour upward: that hath dealt equally with his even Chriſten: in ſo doing, hath not onely dealt well with men, but done GOD good ſervice alſo. That a man may goe from Church, and yet ſay truly, he goes to *ſerve* GOD, if he goe about theſe.

Our ſervice to GOD *in righteouſneſſe*.

Well, how goes our *righteouſneſſe*? how *ſerve* we GOD there? Divers errours are committed in that, too.

One is of them, that thinke *holineſſe* a diſcharge from *righteouſneſſe* quite. So they *ſerve* GOD, and heare Lectures (as the terme is) they take themſelves libertie to pay no debts, to put their money out to uſury, to grinde their tenants; yea, and ſo they miſſe not ſuch a Lecture, in ſuch a place, they may doe any thing then. Nay, GOD is *ſerved* in *righteous* doing, as well, nay, better, than in *holy* hearing.

Holineſſe held a diſcharge, from righteouſneſſe.

A ſecond kinde (which I like not neither) that when men deale honeſtly, keepe touch, pay their debts; they are ſo brave, ſo imperious upon it, ſo like great Lords, as if *righteouſneſſe* were no *ſervice*, all were meere liberalitie they did, men were bound to them for doing it, they were not bound to doe it: Nay, we *ſerve in righteouſneſſe*, too, That alſo is a *ſervice* (ſure.)

Righteouſneſſe held no ſervice.

A third, and that very common, of them that make the law of man, a ſcantling of their *righteouſneſſe*: and further than that will compell them, they will not goe, not an inch; nor ſo farre neither, *ſine timore*, but for feare. Yea, not onely our *righteouſneſſe* to men: but even *our feare to* GOD, *is taught us by man's precepts*: and in both, ſo *the Statutes of Omri* be obſerved, all is well. But, whatſoever a man elſe may make ſure, hee cannot make ſure his ſoule, by the Law of the Land. This *righteouſneſſe* here, goes up to GOD and His Law: and pierces deeper beyond the outward act, even to the inward man: whence, if ours come not, or whither, if it reach not; Man we may (perhaps) but GOD, *in righteouſneſſe, ſerve* we not.

Righteouſneſſe meaſured by the Common Law.
Eſay 29. 13.
Mica 6. 16.

But even according to mans Law, our *righteouſneſſe* goes not well ſo, neither. The Philoſopher gives a rule, when a people is juſt or righteous, according to mans law: (GOD's he knew not) and that is, when juſtice wants worke, hath little to doe. By which rule, ours is in no very good caſe: Men are ſo full of ſuits, ſo many cauſes depending before every ſeat of Iuſtice, ſo much to doe: and all, to repaire the wrongs of our unrighteous courſes, while each one ſeekes rather, to over-rule men by wrong, than to *ſerve* GOD by right.

Our righteouſneſſe too much worke.

And, this were not ſo evill, if all the injuſtice were below: if the Seats which are ſet to doe juſtice and *righteouſneſſe*, were themſelves right. For, fares it not even with them, as the Prophet *Hoſee* ſaith, *The Princes of Iſrael are as they that remove the landmarke?* Each Seat ſeeking to enlarge their owne border, and to ſet their meer-ſtones within the others ground? A full unnaturall thing in a body, that one arme ſhould never thinke it ſelfe ſtrong enough, untill it had cleane ſhrunke up the ſinewes of the

The Seats of righteouſneſſe faultie.
Hoſ. 5. 10.

other. But I ſtay. Theſe things, being amended, we ſhall be ſo much the more in a forwardneſſe, to *ſerve* GOD, both *in holineſſe and righteouſneſſe :* And ſo, for the matter of our *ſervice*, keepe our Covenant.

II.
The *Manner* of our ſervice, *How.*
That, *without ſeare.*

For the manner, now. *To ſerve Him,* 1 *ſine timore,* without feare : 2 *coram ipſo,* before Him : 3 *Omnibus diebus noſtris,* all the dayes of our life.

1. *Sine timore,* without feare. And ſo, in a ſenſe we doe. So *without feare* at all, as if men were afraid, to ſeeme to *feare* GOD. But this is no part of His meaning. *Without feare* (here) is not *without feare* of Him (of GOD) but, that being now without *feare* of our *enemies*, we ſhould doe it, the rather. For, who being in a bodily feare ; who having *Pharaoh* and his hoſt hard at their backes, could quietly thinke of *ſerving* GOD ? That, even GOD Himſelfe, did rid His people of that feare, before ever He gave them His Law, to *ſerve* Him by. But when mens mindes are quiet from the agonie and terrour of it, when they are ſetled *in tranquillo :* they ſhould in all reaſon then, better intend His *ſervice*.

Exod. 14.
Exod. 20.

And, will we (thinke you) if we be ſo out of *feare*, intend it the better ? without doubt, in experience, we finde it contrary. For, except we be held in feare, we ſcarce *ſerve Him* at all : how ſoone we are out of *feare*, we forget our ſelves, and our *ſervice*, yea, GOD, and all. True : yet for all that, the *ſervice* ſo done in feare, is but a dull heavie *ſervice*. It likes Him not. GOD loves *lætus lubens*, when being at libertie, with a liberall minde we doe what we doe. *Læti ſerviemus Regi* (ſay they in *Geneſis*) and it pleaſed the King : And it pleaſeth GOD as well, if the *ſervice* we doe, we doe it cheerefully, without mixture of *feare*, or any ſervile affection.

Gen. 47. 25.

Without This *feare* to *ſerve Him*, but not without *His feare*. *Nam, ſi Dominus,* If He be a LORD (as if we be His ſervants, a LORD He is) *ubi timor ?* where is My *feare*, ſaith He in *Malachi ?* As love, to a father : ſo feare, to a Lord, doth belong moſt properly. And, this is not Old Teſtament only : the *Apoſtle* is as direct, in the New ; if we will *ſerve Him* to *pleaſe Him* (and as good not *ſerve*, as ſerving not *pleaſe*) if we will ſo *ſerve Him*, we muſt doe it, *with reverence* and *feare :* λατρεύωμεν εὐαρέστως μετ' αἰδοῦς καὶ εὐλαβείας. Neither rudely then, without *feare* ; nor baſely, with *feare :* But reverently, with *feare* ; and cheerefully *without feare :* (that is the meaning.)

Malac. 1. 6.
Heb. 12. 28.

That, *before Him.*
Exod. 20. 3.

2. To *ſerve Him, Coram Ipſo, before Him. Coram Ipſo :* for, *coram me*, is the terme of the Law. As if He were preſent, and looked on. And it helpes much to our *ſervice*, ſo to doe it. Helpes our reverence, not to doe it rudely : (we doe it *before Him.*) Helpes our ſinccreneſſe, without hypocriſie, to doe it, as *before Him :* For, theſe two words, *coram Ipſo*, are the bane of hypocriſie.

All things are *before Him :* In nothing can we get behinde *Him*, or where He cannot ſee us. But, ſome things are *before Him* and men, both : Thoſe, we call not, *before Him*, properly. Properly, that is, *before Him*, that is, *before* none but *Him*. That is, the heart. *Coram homine*, the *ſervice* of the eye : *Coram Ipſo*, the *ſervice* of the heart. Men love no eye-ſervice neither, if they could diſcover it, but they are faine to take it ; the heart is not *coram ipſis* ; *Coram ipſo* it is. Vpon that, is His eye : and nothing pleaſes Him, if the heart be away : for that, of all other, is His peculiar *Coram Ipſo*.

It is a broken *ſervice*, if any part ; chiefly, if the chiefe part (the heart) be away. It would be entire, and with all parts, ſince all are *before Him*.

It is a mock-ſervice, as if what ſerves man, would ſerve Him : as if wee could complement it with GOD, with faces and phraſes, as with men we doe.

That *all the dayes of our life.*
Math. 23. 25.
Iudg. 7. 30.

3. The laſt, is *omnibus diebus noſtris*. As ſincere, without faining : So, conſtant without fainting. *Coram me*, excludes the *Phariſaicall ſervice of the out-ſide of the platter : Omnibus diebus*, the *Bethulian ſervice*, for certaine dayes, and no longer.

Malac. 1. 13.
Hoſ. 6. 4.

You ſhall have few, but will *ſerve* GOD at a brunt : have certaine pangs of *godlineſſe* come upon them at times : be affected for the preſent, with a delivery, grow a little *holy* upon it. That little, is little worth. GOD complaines in *Malachi*, That in their *holineſſe* they *puffed*, and blew, as men ſhort winded, quickly weary of it, and ſoone out of breath. And in *Hoſee*, that their *righteouſneſſe* was *as the morning-cloud*, ſcattered, and gone, before the Sunne was an houre high.

To *ſerve Him* then, not with *uſura exigui temporis,* ſome ſmall time: *primis diebus,* two or three dayes at the firſt, and then, *defuncti,* we have quit our ſelves well: but from day to day, as long as there is a day left to *ſerve Him* in; So long to *ſerve Him.* To *ſerve Him* to the very laſt.

The mercifull and gracious LORD *hath ſo done His marvellous acts, that they ought to be had in everlaſting remembrance;* all of them. But ſome more eſpecially: for ſome are more than marvellous: As was this of ours. That if *quibuſdam diebus,* would ſerve for them: *Omnibus diebus,* is little enough for this: So more than gracious, ſo more than marvellous, ſo more than both, in this: as the memory of it, never to die, never to decay, but our dayes and it, to determine together.

Some dayes more than ſome other, though. Pſal.111.4.

And for all that, though *omnibus diebus,* all our dayes, and in them all: yet, not in them all alike. So in all, as in ſome, more than otherſome, *Suſcipiunt magis & minus.* So then to *ſerve:* as in our dayes after the delivery, we doe it, more, and better, than before: And upon the day it ſelfe (that is, as this day) we doe it, moſt of all.

More. The dayes ſince.

And this day, moſt.

Thus, we have laid forth our Covenant, both for *Matter* and *Manner.* Wherein, if we will deale as juſt men, we muſt keep it: and if deale as wiſe men, we will keep it. For, who knowes, but we may (perhaps) ſtand in need of a *delivery* againe? If we behave our ſelves frowardly in His Covenant, what ſhall become of us then? How ſhall we hope for ſuch another at His hands? And if He doe not, who can deliver us from ſuch another?

It will be wiſely done to keepe our Covenant.

But, ſuch another (we hope) ſhall never come: And I wiſh, and hope ſo, too. But ſhould hope ſo the rather, if I could ſee, we did but ſet our ſelves to *ſerve Him,* as hath beene ſaid. Otherwiſe, the Devill, he is our enemie; (that is once.) And if we had no other, he is enough: An unquiet ſpirit he is, I truſt him not, though ever ſince, he ſleeps the Foxes ſleepe. For the breach of our covenant, if he be let looſe, he is able to doe miſchiefe enough. And we have the amends in our hands. *Liberati* we had, *Serviamus* we returned not. Returne it then, and then we ſhall be *without feare* of any more.

We ſhall be without feare of ſuch another.

And not onely *without feare:* but we ſhall be in hope alſo; and that, not of a new *deliverance* onely (if need be) but, of a further matter. For though our *ſervice* be due, without any: but much more due, upon a *delivery,* ſpecially ſuch as ours this day was, though no more ever ſhould be done for us: yet that we may know, we *ſerve a* Lord of great bountie, this ſhall not be all: over and above our aſſurance to be *delivered, toties quoties;* we ſhall not be unconſidered for our *ſervice,* beſides. Let our delivery goe, *tranſeat:* He deſires no *ſervice,* but for a reward.

We ſhall be in hope of a reward.

And ſo I returne now to the word of our *ſervice,* the word of our Text, λατρεύσωμεν. In λατρεύσωμεν, there is λάτρον: And λάτρον, is a recompence or reward. GODS *ſervice* is λατρεία. *Delivered* we were, by Covenant: Of His great bountie, Rewarded we ſhall be beſide. It is in the very body of the word (this.)

Reward is in the body of the word λατρεύειν (to *ſerve.*)

So here is λύτρον and λάτρον: λύτρον in our *delivery,* and λάτρον in our recompence. Let one of them, λύτρον or λάτρον: or, if not one of them, both of them prevaile with us, to ſee *Him ſerved.*

And what ſhall the reward be? I will tell you that, and ſo end. It ſhall be the *Grand deliverance* in the *Benedictus,* here. And ours of the day was a riddance of us, from our bodily *enemies,* for the time; and we ſet in a ſtate of temporall peace, which we have enjoyed ever ſince: So, the finall reward of our *ſervice* ſhall be a riddance from our ghoſtly *enemies,* for ever, that come not with a puffe or blaſt of Powder, but with a lake of fire and brimſtone, the *ſmoke* whereof *ſhall aſcend for evermore.* To be rid of them, and ſo being rid, to enjoy a State, of perfect, of eternall peace and ſecuritie, without ever fearing more, *ſine timore,* indeed.

The *reward* of our ſervice.

Without *feare.*

Rev.14.11.

And to make it every way correſpondent: for *coram ipſo,* here; it ſhall be, *coram ipſo,* there. *Even in His preſence, in whoſe preſence is the fulneſſe of joy.*

Before *Him.* Pſal.16.11.

And for *omnibus diebus,* here: *all the dayes* of this tranſitory, ſhort life, we ſhall enjoy it all *the dayes of heaven. Omnibus diebus?* nay *omnibus ſeculis,* all the Ages of eternity. And ſo, for that, which in Law is held but as a leaſe of ſeven yeares, have an everlaſting free-hold, in His heavenly Kingdome, there to reape the reward of our *Service,* world without end.

All the dayes of our life.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT VVHITE-HALL, on the V. of *November*, *A. D.* MDCXVIII.

ESTHER CHAP. IX. VER. XXXI.

Obſervantes dies Sortium & ſuo tempore cum gaudio celebrarent : ſicut conſtituerant *Mardochæus* & *Eſther*, & illi obſervanda ſuſceperunt à ſe, & ſemine ſuo, jejunia & clamores & Sortium dies.

To confirme theſe dayes of Purim, *according to their ſeaſons : as* Mardochai *the Jew, and* Eſther *the Queene had appointed them, and as they had promiſed for themſelves, and for their Seed, with faſting and prayer.*

HERE have we the making of a new *Holy-day* (over and above thoſe of GODS in the *Law*.) And the making it, by *Royall authoritie*, and the *peoples* aſſent; and ſo, of the nature of an *Act* or *Statute* : a good preſident for us, that have made the like. Here is a joynt concurrence, of *Mardochæus* adviſing, *Queene Eſther authorizing*, *they* (that is, the *people*) *undertaking* for *them* and their *Seed*, to confirme, what? *Purim*; there is the *day* : when? at the *appointed times*, that makes it a *ſet day* : how? with *faſting* and *crying* (that is, *prayer*) that makes it an *Holy-day*. Vpon what ground all this? That, is in the word *Purim*, the *name of the day*. It is called *Purim* : *Purim* (that is) *lots*, as much to ſay as, the *Lot-holy-day*.

This name it came to have, for that there was a *diſmall day* comming toward them, by meanes of a *lot* caſt; which (yet) it was their *lot* to eſcape. In the remembrance of which eſcape, *this day* was thus ordained: and the like may ſo be upon like occaſion.

The Summe. Thus it was. *Haman*, one in higheſt favour with *King Aſſuerus*, had taken a diſpleaſure at *Mardochæus*: and, a *feud* it was, the ſtrangeſt *feud* that hath beene heard of: not with all of his *kinne*, or all of the *name*; but, with all of the *nation*, all the *Iewes*, becauſe *Mardochai* (forſooth) was a *Iew*.

His quarrell was at *Mardochai* alone; none had offended him, but he; yet ſuch was his pride, or malice, or both, as I know not how many thouſands, men, women, and children, muſt die all, for no other cauſe, but that it hapned, *Mardochai* to be their *Countryman*. For, other treſpaſſe had they made him none.

Well, in the height of his favour with the *King*, and by a wrong ſuggeſtion, hee obtained the lives and goods of all the *Iewes* in the Land. And, when hee had them now in his hand, and might have diſpatched them out of hand; that, he would not; (ſee how men ſhall be tranſported and forget themſelves!) in a ſtrange kinde of inſolencie (they call it *braverie*) fell to make a *lottery* of their *lives*. And *Pur*, the *lot*, was caſt; what *moneth* firſt; then, what *day* of the *moneth*, they ſhould have all their throats cut. It fell to be the XIIII. *of Adar* (that is) *February*: and then, hee got a Proclamation, that upon that day all the *Iewes* ſhould bee put to the ſword.

Chap.7.10. But, before that day came, by the goodneſſe of GOD, it was the poore *Iewes lot*, to eſcape for all that: And in the meane time, the *lot* turned upon the *lot-caſter*: and he that intended this great *Maſſacre*, it fell to his *lot*, to be *hanged* himſelfe. And, this was the ground of their *holy-day*. That, in remembrance of this *lottery-day*, that ſhould have beene, the XIIII. of *Adar*, as the *Eve* or *Vigil*, and the XV. as the *Feaſt* or *holy-day* it ſelfe, ſhould religiouſly bee kept for ever; as, to *this day*, it is.

This comes ſomewhat to our caſe. For, as they were in danger then, by a *lot*; So were wee, this day, by a *plot*, in as great danger as they, and as ſtrangely delivered; Wee, from our *plot*, as they, from their *lot*; and ſo, as deepely bound, and by this Text, as perfectly enabled, to make a *day* of *Purim*, as ever were they.

A *plot*, and a *lot*, though they ſound alike, yet (with us) they differ much. A *lot* ſeemes meerely *caſuall*; a *plot* is laid with great *circumſpection*: but, with GOD, they are in effect all one. The beſt laid *plots*, with Him, prove no better but even as uncertaine *lots*, but even hap-hazard, if He liſt to diſ-appoint them. So as upon the matter, *quoad Deum*, *lot* or *plot*, no great oddes; both come to one. Seeing then, there is no more oddes, and that there is in every Text, a *predominant word*, and, in this Text, the word *Purim* is it, we will inſiſt upon that *word*, and account them *lots* both; ours, as well as theirs.

The Diviſion. To make a like day, with a like obſervation, there are required, 1 a like *ground*, 2 and like *authoritie*.

To ſhew the *ground* like, wee are to ſhew the *lots* to bee like; theirs, and ours. Like, 1 in the *caſting* in, the *intent* or *danger*: 2 like in the *drawing* out, the *event* or *eſcape*.

1. In the *caſting* the *lots*, or *intent*, theſe foure: 1. The *lots* that were caſt; their perill, and ours. 2. The *parties*, on whom they were caſt: the *Iewes*, and *our ſelves*. 3. The *parties*, by whom they were caſt: their *Haman*, and ours. 4. And the *cauſe* or *colour*, for which they were caſt.

In the *drawing* or event, *foure* more: 1 The *meanes* of their and our eſcape, 2 the *manner*, 3 the *time*, and 4 the *iſſue*.

In all theſe, to match theirs and ours. And, in all theſe, I make no doubt, this of
ours

ours will more than match that of theirs: the *lot* of our *danger more fearefull*, the *lot* of our *deliverance* more *wonderfull*.

And if ſo, then have we as good *ground*, as they; nay better, than they any.

II. This for the *ground*. But, that alone is not enough: yet lacke we *authority*. Here it is: the *Queene*, by *advice, injoyning it*; The *people ſubmitting* to *obſerve the day*, at the *appointed time*.

We conclude then: the *ground* being all one, on which (a famous deliverance:) the *authoritie* the ſame, by which (the *Queene* there, the *King* here, *injoyning* it:) theſe being alike, a like bond to us, *ſuper animas noſtras*, for a *like day* of ours, even the *day* on which it was our lot to eſcape; at a like time, that is, once a yeare; and in like manner, to be holden, as theirs, with *prayer*, and *crying*, though of another nature.

And this *Record* (here) in the *Roll of Eſther*, ſhall be our warrant for ſo doing againſt all oppoſers.

* * *

I. The *Ground*. I The *Danger*.

THe *lot is caſt in the lap, but* GOD *giveth the hap*: It is *Salomon*, in *Proverb*. *Chap*. 16. *verſ*.33. We begin with the *lot in the lap, Hamans lap*, the *danger*: And come after, to the *hap* GOD *gave*, the *happie deliverance*. The *danger*. 1 They and we had but one *lot* both: to be *deſtroyed* quite, utterly. And we agree in two more: 2 to be *deſtroyed all*; 3 to be *deſtroyed at a ſet day*: theſe three.

But in all three, our *lot* the worſe, every way. And the worſe it is in the *lap* (the *lot*) the better it is in the *hap*, if we ſcape it.

Vtter deſtruction. Vtter *deſtruction* to both. But their *lot* was a *ſword*, to be ſlaine: Our *Pur* was πῦρ πυρὸς, Our *lot*, *fire* and *powder*, to be *blowen up*. Of the twaine, this the worſe.

The *ſword* is in a hand, and that hand is guided by the *heart*, and that *heart* may relent at the ſight of a ſilly innocent *babe*, a *poore old man*, a *woman great with childe*; ſo, ſome hope, for ſome to ſcape there. But, *fire*, no hope for any: *Fire* cannot relent, that ſpares none.

Yet Saint *Iude* ſpeakes of *ſaving ſome by plucking them out of the fire*: But, not this *fire*; no *plucking out* here, no ſcaping for any; all diſpatched in a moment, paſt ſaving all. *Facti eſſemus ſicut Sodoma*: nay worſe. That, came from *heaven*; this, from *hell*: from *hell-ward*, at leaſt. There, *three*: here, not *one* ſhould have eſcaped. *Lots* caſe, his *lot* will end this; his *lot*, to all intents, better, when he ſcaped the *fire* of *Sodome*, than when the *ſword of* the *foure Kings* in *battell*. This, the moſt *deſtructive deſtruction* of all: if any more than other, this is it. Might we draw *lots* for our death, we would never draw this. And this was our *lot*.

Iude 23.
Rom.9.29.
Gen.19.22.
Gen.14.12.

2 *Generall deſtruction*. A generall *Lottery* was intended in both. Truly might His *Majeſtie* have ſaid, as ever did *Queene Eſther* (*Chap*.7. *verſe* 4.) *Traditi ſumus ego & populus meus*, Betrayed *we* are *I and my people*.

Chap.3.6. And will ye marke, how like of *Haman* it is ſaid, *Pro nihilo duxit in unum Mardochæum manus mittere*, *He* thought it nothing to lay hands on *Mardochei* alone, *magiſque voluit omnem Nationem perdere*, No leſſe would ſerve him, but the *havocke of the whole Nation*: *Chap*.3. *verſe* 6. Said not our *Haman* the ſame? What, *lay hands on the King*? (as one of them offered) Tuſh, that is not worth the while, *magiſque voluit omnem Nationem*, Nay, if we ſhall doe it indeed, be right *Hamans*, up with *King*, and *Parliament* and all; make a generall *lottery* of it in any wiſe. *Haman* right (this) in his owne termes.

But, though in this, they ſeeme to be even (both our *lots :*) yet draw them, ours is the longer, ſenſibly. For, though *Haman* preſumed very neere, when hee came to the *Kings ſide*, touched the *Queenes life* ; Yet wel-fare *Haman* (ſay I) in this, the *King* he touched not ; No harme to Him ; the *King* was out of *Haman's lotterie*. Here, the *King* was in, too ; Ours went to *Queene*, and *Prince*, *Peeres*, and *Prelates*, and *Commons*, yea, *King* and all. *Omnem Nationem*, but not *Regem*, there. *Omnem Nationem, & Regem*, here. This was univerſall indeed : And we, in this, beyond them.

3 Theirs was *in diem*, againſt *a day*. Ours was ſo, too. So, the *lots* even.

On a *ſet day*. Chap. 3. 7. With *Haman*, *Miſſa eſt ſors in urnam, quo die deberent gens interfici ; exiit Adar*. Die they muſt, that was reſolved ; That was not enough. (See whither pride will carry men !) Hee would caſt the dice (as it were) draw cuts, make a *lotterie*, of no leſſe matter than *mens lives*. And that, not of a *dozen* or a *skore*, but of a *whole Nation*, which *day* and *which moneth*, they ſhould die all. And, *in this caſting, they went from moneth to moneth, and from day to day*, till, at laſt, there (with *Haman*) the *lot fell on the fourteenth of Adar* : and with ours, *on the fifth of November*.

And, take this with you too : *Haman's lottery* was in *Niſan* (that is, *March*) the *firſt moneth*, but it fell not till *Adar* (that is, *February*) the *laſt moneth* : ſo, a *twelvemoneth* betweene. And, was it not ſo with us ? A yeare before, nay more than a yeare, was our day ſet. And firſt, it was in the moneth *Adar*, in *February* (as theirs was, juſt ;) but, by proroguing the *Parliament*, we ſcaped, and were reprieved once and againe. But, to it againe they went, and ſo at laſt the *lot* fell on this very *day*, to be the *day* of our *Purim*. Thus farre the *lots* Even.

1 But their day *Knowne*, Ours not. But then here againe there fell oddes on our parts, *two* wayes : 1. One, the *Iewes* had notice of their *day* ; It was *proclaimed* : ſo, they that could, might have ſlipped away ſecretly, and ſo ſcaped. And they that were watched, that they could not, well ; yet, they might make their *ſoules* ready, and die prepared. And even that, when there is no remedy but die we muſt, it is good not to be ſurprized on the ſudden, but to have ſome warning, that ſo we may make us readie for GOD. But ſee our caſe now : We know not of our *day*, we. The *day* was kept as cloſe, as the *powder* : We had gone off ſuddenly, to the great hazard (as it may be feared) of many a *ſoule*, that for default of this, had *periſhed* (indeed :) *periſhed* here, and *periſhed eternally*. Againſt a lingring death we pray not ; *ab improviſa morte*, we doe : And *mors improviſa* had beene our *lot* then. Here is then the firſt oddes. Both were *in diem* ; but, theirs *in diem certum*, certainly *knowne* to them all. Ours (as I may ſay) *in diem certum*, and yet *incertum : Certaine*, to *Haman*, to them ; they knew it perfectly : *Vncertaine, to us* ; We knew not whether any ſuch *day* or no : We had gone to it, We had drawne our *lot* blind-fold. So, ours worſe than theirs.

2 Theirs, an ordinary, Ours, a *Parliament-day*. Another oddes there is (worſe yet than this) in the *dayes*. For, what was the *fourteenth of Adar*, but an ordinary common *day* ? But, the fifth of *November* (as it fell out) was the *firſt day* of a *Parliament* ; a famous day, as comes in many yeares. 1 Theſſ. 5. 3. That, not onely when wee ſhould have ſaid *Pax & ſecuritas* ; but when wee ſhould have beene in all our glory, then even at the time, *Repentinus veniet ſuper eos interitus*, the moſt unſeaſonable time of all had beene our *lot* ; a heavie *lot* if it had light.

When men goe to their death, they would goe *mourning*, all in blacke, as the manner is : But, when they are going in all *pompe* and *magnificence*, then to be *ſhot* off, and *flie* all in peeces ! no man would draw that *lot* if he could ſcape it. Yet, that was our *lot*, and at that very time.

For a *King* to be made away, is a thing not unheard of : but, in this manner, a *King* to be made away, in his *robes royall*, the *imperiall crowne on his head*, the *Scepter* in his hand, ſitting on the *throne* of his *Kingdom*, in the midſt of all his *States*, then, and there, and in that manner ; that paſſes all : that, the *lot*, that never yet hath beene heard of. And, let it never be heard of ; Let never *King* have the *lot* ſo to periſh : Pitie any ever ſhould. Yet this was *Yours (Sir)* like to have beene. Too much oddes this. And this for the *lot*, that was caſt.

2. The Parties, *On whom.* Now for the *Parties*, on whom this *lot* caſt. There, ſure I am, we have the vantage. The Parties, in the Text, who were they, but a ſort of poore ſcattered *Iewes* of the *captivitie*, in a ſtrange countrey farre from their owne, and in their enemies hands. Farre otherwiſe was it with us, here. No *captives* we, but a *flouriſhing Kingdome*, as any under heaven. Not in any *forren part*, ours; but, at home in our owne native ſoile.

It had beene ſomewhat, for *Aſſuerus*, to take away ſo many lives at once; but, his *captives* they were, he might doe with them, what he would, in rigour of Law: ſo, their end had beene by *lawfull authoritie*. But, in ours, no colour, no ſhadow of any law; but, a moſt barbarous trechery againſt all law, both of God and man. Alas, the *Iewes* they had neither *Prince* nor *Peeres*, they were no *State*. What talke I of them? I ſhould wrong our ſelves much, to ſtand on this any longer.

3. The Parties, *By whom.* This for *upon whom*. Now, *by whom*, the *lots* were caſt. For, it was our *lot* to have our *Haman*, too. The *Lot-maſter*, and the *Plot-maſter*, I hold them *Hamans*, both. But firſt, where they had but *one*, we had *many*. And then, theirs nothing to ours. *Haman* was, to the *Iewes*, a *ſtranger* in *Nation*, for he was an *Agagite*: Chap. 3. 1. A *ſtranger* in *Religion*, for he was an *Heathen man*. Ours were no *ſtrangers* in *Nation*; the ſame *Nation*, that we. No *Turkes*, or *Infidels*, but *profeſſing* the ſame CHRIST, that we; and better than we (they ſay:) for, right *Catholikes*, they; and not *Chriſtians*, but (which is more than *Chriſtians*) *Ieſuites*, ſome of them. Better, for an *Iſraelite*, to ſuffer at the hands of an *Ægyptian*, than of an *Iſraelite* his *brother*, as *Moſes* told them. Exod. 2. 13. Better, at the hands of the *uncircumciſed*, than of the people of GOD. The *Iewes*, they had periſhed, by the hand of an *Alien*, and a *Pagan*; If our *lot* had beene ſo, it had beene the leſſe unhappie. But, our *lot* it was, to be *ſhot* thorow with our owne *ordnance*: IESVS to have blowen up CHRIST; and one *Chriſtian man* to have committed ſuch a butcherly barbarous act, upon another (nay, many others) ſuch an act, as never was heard of among the Heathen, to the eternall ſtaine of *all that profeſſe* CHRIST.

Wicked Haman is his *Epithete*: Chap. 7. 6. Too good for thoſe, that, not onely as a *brood of Vipers*, ſought to gnaw out the *bowels of their owne damme* (which *Haman* never did;) but, in ſuch ſort did it, as all the malice of man, calling to it the malice of the *Devill*, could never *invent the like*. But, a degenerate *Chriſtian* is the worſt man; and the worſt *man* is the *worſt creature*, of all others.

4. The *Cauſe*, or *colour*. Chap. 2. 5. And what might be the cauſe of all this? It ſeemes, the ſame in both. *Hamans* was, becauſe that he *was not worſhipped by Mardochei*. And, in ours too, If we aske —*quo numine læſo, Quidve dolens*, we ſhall finde, it was much to that, Even the *not worſhipping of one* no whit leſſe proud, than *Haman*. And here, they will fall ſhort too. For, in our, *Mardochei muſt fall downe*, and *kiſſe his feet*; which, *Haman* in all his pride never required.

But, it were hard to deſtroy an whole *Nation*, for no other cauſe, but that one man of them would not make him a *legge*. Wee muſt have ſome other than this, ſome better pretence muſt be had, ſure. So have all evill things, one thing for the *cauſe*, another for the *colour*. In good, one ſerves for both. Sure, in effect, the ſame was that of ours, that here was ſuggeſted by *Haman*. Chap. 3. 8. Theſe ſame *Iewes* (ſaith he) *they are a people with a Religion by themſelves*: As much to ſay (with us) as, A ſort of *Heretikes* they be, the world were well rid of them; it makes no matter, up with them all.

But then, here comes a difference againe, to make ours the worſe. *Haman* made it but a matter of *policie*, *It is not for the Kings profit to ſuffer them*. *Ibidem.* Ours made it no leſſe than a matter of *Religion*. *Religion* was at the ſtake. A caſe of meere *conſcience*: not to doe any thing, but the *Oracle* conſulted firſt, the *Father Provinciall*, who *ex tripode* reſolved it for ſuch. And, as if he had had all our lives in his hand, anſwered in no other ſtyle, than did *Aſſuerus*, Chap. III. Ver. XI. *De populo fac quod libet*, *As for* *this people, doe with them what ye liſt:* with them, and with the *King* too (which was more than here did *Haman)* blow them up and ſpare not. And though there be of our owne *Catholikes* among them, no force: blow them up, for all that: It is for *Religion,* this.

I conclude all, with the very ſight, if this lot of theirs had fallen to our lot.

It had beene an heavie ſight (as in the *maſſacre* of *Paris)* to have ſeene men tumbling in their owne bloud here and there in the ſtreets: Nothing to this, to ſee men torne in ſunder, heads from ſhoulders, armes from legges, both from the body; quarters and halfe quarters flying about: the braines fly one way, the bowels another; bloud ſpilt, like water in the river, in the fields, in every corner of the ſtreets, never the like ſight, and ſo never the like *lot* to this.

Now then: ſince, in our *lot,* 1 the *deſtruction more deſtructive* (for by *powder)* 2 more *generall* (for *King* and all with us:) 3 upon a leſſe certaine and upon a more famous Day: Our *Nation* more noble; Our *Haman* more wicked; Their *cauſe* and *colour* more to be *abhorred:* I conclude, our *lot* was the worſe, and the worſe the *lot,* the *better* the *eſcape:* the *better it,* and the *better deſerving a Holy-day* for it. And this for the *lot in the lap.*

2 The *Event.* Now to God that *giveth the hap.*

Where, firſt I note, that the word *Pur* it is no *Hebrew,* but a *Perſian word;* yet it was thought meet to retaine it. They give this reaſon, for that, the ſame word *Pur* (in Hebrew) ſignifieth to *diſappoint:* ſhewing plainly, that the *Hebrewes* God ſhould give an *Hebrew Pur* to the *Perſian Pur,* diſappoint the *Perſian lot:* and though it were *caſt,* yet not ſuffer it to *light,* though.

We finde at the XXIV. Verſe, *Haman* did caſt but *Pur in* the *ſingular,* but one ſingle *lot* (He needed caſt but one, ſince all were to goe one way, none to eſcape;) yet the Day is called *Purim,* that is the *plurall,* as if there were more than one, ſome other, beſide that of *Hamans.* And ſo it was fit there ſhould, that there might be as well a *good lot* as an *evill.* The troth is, there can be no *lottery* of *one;* there behove to be *two* at leaſt: *two* diverſe. The *law* is ſo. The firſt *lots,* we reade of, that ever were caſt, were betweene the *two Goats, Levit.* 16. Whoſe *lot* it ſhould be to *die,* and whoſe to ſcape, to be the *Scape-goat.* Here was never a *ſcape-goat* in *Haman's; ſlaine-goats,* all: ſo, beſide the *Law* quite. God tooke *Haman* caſting *lots* beſide the *Law,* and He tooke the matter into His owne hand; and he did it regularly, made *two lots,* to *two ends,* and for *two parties. One* for *Mardochei* and the *Iewes,* them one; for *Haman* another: God put in one, for him too, by his leave. *Mardochei* ſaith it plainly in the *Greeke Supplement* c. I. v. X. that God *made two lots and gave them forth, One for His owne People, and one for the wicked* (meaning *wicked Haman.)* So have ye *Haman's Pur* (he caſt but one, which was diſappointed and never drawne:) And Gods *Purim* (two of His putting in, and both drawne.) And it is well we have removed it out of *Haman's,* into a better hand, that we may ſay, *In manibus tuis ſortes meæ* (as ſaith the *Pſalme)* Not *in Haman's hands are our lots,* but *in thine.*

Levit. 16. 8.

Pſal. 31. 15.

Two good hopes we have thereby. 1. One that though it was *nothing* with *Haman,* to lay *hands* on *Mardochei,* nor with ours, on the *King;* yet with God it will be ſomewhat, nay much: That God will be otherwiſe minded, than *Haman* or they. Not *magiſque voluit omnem Nationem perdere,* but *magiſque voluit omnem Nationem ſervare;* rather ſee *Haman* hanged, and a *dozen* ſuch as he, than that a *whole Nation* ſhould periſh in this manner.

2. And then ſecondly, ſeeing they be now in Gods *hands,* be the *lot* what it will or in what *lap* it will, in *Haman's* owne *lap* (to be ſure) yet when it comes to the *drawing,* God will give it forth, which way, and with what ſucceſſe He pleaſeth. And when all is done, what *Haman,* nay, what *Aſſuerus* himſelfe doth purpoſe, God will diſpoſe; and there ſhall be neither *lot,* nor *plot,* againſt the Lord. And ſo wee come to God's *Purim,* to His *lottery.*

3 The *Meanes.* Wherein we are againe before them as many wayes, in the 1 *meanes,* the 2 *manner,*

ner, the 3 *time*, and the 4 *iſſue*, all foure. 1. The *fewer meanes*, the more like a *lot*: and we had no *meanes*. They had, and uſed meanes, both to God and *man*. To God by *faſting* and *fervent prayer*, which prevailes with Him much. To *man*, to *King Aſſuerus*; they had the *Queenes mediation*, which prevailed with him too. We uſed none, either to God or *man*; *faſted* not, *prayed* not, *ſuſpected* no evill to be toward, and ſo uſed neither. There is no cauſe, no *meanes* in a *lot*, It is Saint *Auguſtines* note, that it is therefore termed the *Lot of the righteous* (in the *Pſalme*) Pſal.125.3. and in the *Apoſtle*, *Sors ſanctorum*, Coloſſ.1.12. for that, *merit* or *meanes* there is none at all; God onely *allots* it to us. And ſuch was ours; not by *meanes*, as they; but, delivered (as I may ſay) from a *lot*, by a *lot*, a meere *lot*. So, our *Purim* (we may ſay) was more pure than theirs.

2 The *Manner*.

But though no *meanes* we had to God, yet a meanes from God we had; they and we both. For, from a *King*, it came, in both. But, farre otherwiſe, in the *manner*, with us, than with them, two wayes. 1. Firſt, with them, the *delivery* came from the *King*, and well might: For, from him came their *danger*, from his *proclamation* under his *hand* and *ſeale*; without which, *Haman* could have made no *lottery* of himſelfe. With us, in a better *manner*; and ſo, our *lot* better. For, from the *King* came our *eſcape*; but no *danger* from *him*. He, as deepe in the *danger*, as we. Nothing that was evill, nothing that pertained to any perill, from *Him*: but, our ſafety *ſolely* and *wholly* from *Him*, next to God.

Another yet. For in theirs, the *King* that had been miſ-informed by *Haman*, was ſet right by the *Queenes* more true information: and this, is a regular common way. But ours, by no information of *Eſther* or of any: onely, by meere *inſpiration*, immediatly from God by making that come into the *Kings head* which neither did, nor would have come into any mans head elſe: the more ſure, that it came from God, ſince ſo great a ſalvation was wrought by it. For, the *burning of the paper*, if he had taken it in the ſenſe that others did, or any would have done, we had all beene *burnt* indeed, as ſoone as the *paper*. But, God drew from him, a *ſenſe beſide all ſenſe*, even as it were by a *lot*, ſince (to all mens ſeeing) it was rather a *caſuall*, than a *rationall interpretation*. The *drawing* of that *ſenſe*, was even like the drawing of a *lot*: ſo that, *ſorte merâ ſervati ſumus*; and never any more true *Purim*, than this of ours. And though men, when they eſcape, ſtand not much on the *meanes* or the *manner* (it is well, they are well:) Yet, it cannot chooſe but doe us much good, to ſee our ſelves ſaved, by ſo *Royall a meanes*, and in ſo *miraculous a manner*. It is a ſigne *quòd reſpicit nos Deus*, God reſpects us, in the *manner* of whoſe ſaving, He would ſhew ſo divine a miracle.

3 The *Time*.

But beſide the *meanes*, and the *manner*, thirdly the circumſtance of *time* is worth the conſidering: For in both, all came about in a *night*. *Haman* had made all ſure: ſo ſure, as he had ſet up the *gallowes* and all, and meant to *move the King*, Chap.5.14. and made no doubt but to have *Mardochei* hanged, the next morning. This was over-night. And, that very night, did God take order, the *King could not ſleepe*. Chap.6.1. And by that *meanes*, was *Mardochei's good ſervice* read to him. Sure, for *Saving the Kings life*, he deſerved not to *loſe his owne*. Now, it comes to the *drawing*. A good *lot*, a *prize*: *Honour* for *Mardochei*. And this good *lot*, for *Mardochei's honour*, God drew even out of *Haman's* owne mouth; he, was by the *King*, made to be the *proclaimer* of it.

It ſtaid not there. But, the day following, the *King* being rightly enformed by the *Queene*, Her *people* were no ſuch people, as *Haman* made them; one of them had ſaved the *Kings life*; with this, forth came there a *good lot*, for the *Iewes*: Chap.8.9. 10. the former *proclamation* called in, the *Poſts ſent* with all ſpeed to publiſh another for their *deliverance*.

Now comes *Haman's lot*. God tooke him caſting *lots* upon His people, and He *caſt one upon him too*. For, when the *Queene* fell on her knees, and *begged her owne life of the King*, Chap.7.3. he was juſtly diſpleaſed with *Haman's* preſumption, that durſt come ſo neere him, as touch *her life*; and ſtraight allotted him the ſame death, he had hight *Mardochei*. Chap.7.9. 10. And, the ſame day in the ſame place, and even upon the very ſame *gallowes*, he had purpoſely ſet up for him, the night before, it came to his *lot*, to be *fairely hanged him-*

ſelfe. This, is GOD able to doe: to make *Haman*, in the *lot* he caſt for the *Iewes*, unwittingly
to draw his owne deſtiny; and make the day, by him ſet for them, the fatall
day of his owne deſtruction. To doe this, and upon ſo ſhort warning, to doe it: for,
all this was done, in the ſpace of *foure and twenty* houres. Wherein, we ſee it verified,
Prov.21.1. that *Salomon* ſaith: That the *Kings heart is in* GODS *hand, and He turnes it as a water-courſe*,
to runne which way He will have it; and other-while makes a *damme* in it, and
diverts the current a quite contrary way, cleane backe upon *Haman*, to overflow him;
and to drowne him. Thus did He with them.

And ſo did He with us, and more alſo: and that, in leſſe time. For, ours was
neerer than ſo; and, the neerer it came, the fairer our *lot*, to eſcape it.

For, with them, the *fourteenth* of *Adar* was not yet come; the *Poſts*, had time to
goe and come, before it: but with us, it ſtayed till the very *day* it ſelfe was come. In a
night, both: but ours, the *night*, the *next night* before; ſo was not theirs. Ever, the
Matth.24.38. Scripture doth preſſe this point: Not *till the day, Noë entred into the Arke*: Not *till*
Luke 17.29. *that morning, that Lot went out of Sodome.* So ours, not till the very night immediately
preceding the diſmall day it ſelfe. And then, when *powder*, and *traine*, and *match* and
Luke 12.20. all were in a readineſſe, then comes me GOD with His *Stulte hâc nocte*, and daſhes all.
They were *delivered*, before the *day* came: The *day* it ſelfe came, before we were *delivered*;
It was *hâc nocte* (indeed) literally. So, we ſcaped more narrowly; our *lot*
more neere the *drawing*. So, ours was *potior tempore*.

4 And *potior jure* too. For, though the ſame iſſue, to both; yet in that alſo, have we
The *iſſue.* the better. A *delivery* there is mentioned (124. *Pſalme*) *Our ſoule is ſcaped even as the*
Pſal.124.7. *bird, out of the ſnare of the fowler; the ſnare is broke, and we are delivered.* And, this is
worth the *drawing*. But, this is but *Pur*, a *ſingle lot*: For, if that be all, the *bird is eſcaped*,
and that is well for the *bird*: but, the *fowler* (ſave that he is a little deluded) he is
not hurt; and ſo, he can ſoone ſet another *ſnare* againe. This, is but *Pur*.

But, *Purim*, is better; when the *fowle ſcapes*, and the *fowler ſcapes not*, but comes
himſelfe to a foule *end*. The *ſnare* is *broken*: No, the *ſnare* is *whole*, and *they* taken in
the *ſnare*. It *ſprung* onely, and away went the *fowle*; but with the *ſpring*, the *knot* was
knit anew, and *Haman* and his fellow-*fowlers* caught, and *ſtrangled* in it.

And this (loe) is *Purim*: *Purim*, after the *Hebrew idiom*, is the *great lot*. To ſcape
a *ſnare*; and in the ſame *ſnare*, to have (not their *foot*, but) their *necke* taken, that ſet it:
There is no greater. The *Paſſeover* is no greater: There, *they ſcaped*, and *Pharaoh*
drowned: here, they *ſcaped*, and *Haman hanged*.

Will yee looke backe to the *Kings* ſentence at the *five and twentieth verſe?* This
Chap.7.3. it is: *Malum, quod cogitavit contra vos, avertatur in caput ipſius.* Not, *Avertatur à capitibus*
veſtris; (*Eſthers* firſt petition was no more, *let my life be given me*, Turne
away my deſtruction: That, it is too:) but, that is not it. This is it: *Convertatur in*
caput ipſius, The evill, he deviſed, be it turned away from your heads (that is well;)
not a haire fall from any of our heads; But the ſame evill, they deviſed, be it turned
upon their owne heads, that were the deviſers, This, is it: and this is as much, as the
King could grant, or the *Queene* could deſire.

Pſal 21.11. And this ſame is the *lot* of *this day*. *They imagined ſuch a device, as they were* neere
the performing, yet were *not able to performe*. The non-performance was well, *the ſcattering*
of their imaginations; we ſcaped by the meanes. But further, they were taken
in their owne turne, and the evill they deviſed againſt us, returned upon their owne
heads; their *heads*, and *quarters* both. To *Haman's* end they came: Nay, to a worſe
than *Haman's*, and juſtly; for, their device, worſe than his. The *place*, they meant
to have done *execution* upon us in, under the ſame *place*, they themſelves executed.
Before their eyes, on whom their *cruell bowels* had no *compaſſion*, were their cruell
bowels burnt. The *heads*, from which it came, to have blowen up the *Houſe*; the *houſe*
hath blowen up their *heads*, and ſo they be *Agagites* right. Their bodies plucked in
peeces, their quarters rent in ſunder, ſo their meaning was to have dealt with ours,
Iob 20.29. *This is the lot of the ungodly from the* LORD. Their evill *lot*, and (under one) the ſame,
the happie *lot* of our *deliverance*.

And ſo we have done with *Purim* now. For, by this it is plaine, [1] Ours was altogether without meanes, and ſo more *lot*-like : [2] Ours was more miraculous in the *manner*, and (for all the world) like a *lot* : [3] Ours was more neere brought in time; and (like a *lot*) drawen at the inſtant : [4] Ours was beyond theirs, in the *avertatur*. For, ours without *ſack-cloth* or *aſhes*, *faſting* or *crying*, at all : And, in the *convertatur*; for, our *fowlers* came to a *fouler end* than theirs; and what would we more? Never might *David* more truly ſay, than we, *The lot is fallen to us in a faire ground, The* LORD *hath maintained our lot.* Pſal.16.6.

II. This *lot* to have a *time* of remembrance. Exod.20.8.

This, GOD hath *drawen* for us : Shall we now *draw* for *Him* againe; and for this ſo faire a *lot*, *allot* Him ſomewhat of our part? *Memento* is ſet before the *great*, and ſo before all *holy-dayes*. All, Hee would draw from us is, but that the *lot* of *this day*, or the *day* of this *lot* may never be *forgotten*. A *benefit* would not be forgotten; Not mans : GODS much leſſe. Such a *benefit* eſpecially. For, even in GODS, there is a difference : GOD hath His daily *benefits*, and thoſe to be remembred of courſe. But, ſome other He hath ſo rare, as the like never ſeene : Thoſe would have a more than ordinary regard. For, where GOD is *Extraordinary*, we to be ſo too. If He make it a *memorable day*, by ſome ſtrange delivery, we to make it *memorable*, by ſome rare *acknowledgement*. They ſeeme willing ſo to doe, here. *Illi ſunt dies, quos* (ſay they;) *Ille eſt dies quem* (may we ſay) *nulla unquam delebit oblivio* : and ſo let us ſay: and ſo ſaid, and ſo done, is as much as GOD requireth. But our *thankfulneſſe* is not to flie away, like a *flaſh* of *powder*. To fix it then, *fiat volatile fixum*; that would be done. And, fix it, in any thing elſe but *time*, *time* will eat it out. Beſt then, fix it in *time* it ſelfe : and, that hath beene ever thought a wiſe way; ſo ſhall it roll about with the *time*, and renew as it doth. And ſo, *time*, which *defaceth* all things and bringeth them to *forgetfulneſſe*, ſhall be made to preſerve the *memory* of it, whether it will or no. Fix it in *time*; what part of *time*? A *day*; *Memento diem*, ſaith GOD in His Law, and ſo points us to the *proportion* of it. Set ſome *day*; and let there, then on that *day*, be ſome ſpeciall *commemoration* of it.

2 A *ſet time*, or *day*.

But, that *day*, or *time*, is to be a *ſet day*. *Fix* it *in time*; but, *fix the time* too. The word of the Text [זמן] is an *appointed day*, that comes once a yeare; as *Solenne* is *quod ſolum in anno*. Now this, ſome will not heare of: No *ſet dayes*, no *appointed times* (they) but keepe them in *memory*, all the yeare long. I like not that. For, ſo, when *time*, was, it was ſaid by ſome, they would not have *this day* nor *that day*, to *faſt* on, but keepe a continuall *faſt* (they:) and it ſeemed a pretty *ſpeculation* at firſt, but proved nothing but a *ſpeculation* : what their *faſt* is come to, by this time we ſee. It is to be doubted, if other *ſet times* were likewiſe taken away, their *continuall feaſt* would prove to no better paſſe, than their *faſt* is: Better be as it is, and we doe, as GOD and *good people* have done before us.

Provided that it ſhall be lawfull for them to keepe the *memory* of this *day*, *every day*, if they be ſo diſpoſed. So yet, as they be content to allow ſome ſuch *Day*, as this, for them, that are not of ſo happie *memories*; for feare, leſt it be left at large to every mans daily *devotion*, it may fall to be *forgotten*; and where it now hath *one day*, then to have *none at all*.

3 The *day it fell on.*

And if a *ſet time*, what *day* can we ſet ſo fit, as the *day* it ſelfe it fell on? With them, the *fourteenth of Adar* : with us, the *fifth of November*. It cannot but be the beſt way (this) that GOD tooke Himſelfe: and GOD tooke this. The ſame *dayes*, He did His noble acts upon, thoſe very *dayes*, did He order once a yeare *ſolemnly* to be kept. Levit.23.5. The *fourteenth of Niſan*, did the *Deſtroyer* paſſe over them; that day, from yeare to yeare did He ordaine the *Paſſeover* to be holden. *Fiftie dayes* after, He granted them Levit.23.16. His *Law* : in memory of this gift, they to keepe yearely the *day of Pentecoſt*. Can we goe by a better example than this of GODS owne?

Theſe two were not all; but GOD did as great acts after, as theſe were, for the ſame people. They then, ſetting before them this way ſkored them out by GOD (*for every* *famous benefit, a ſolemne day* :) for thoſe other benefits after vouchſafed them, they did appoint like *ſolemne dayes*, of themſelves.

We inſtance in this of *Purim*, which *Moſes* and the *Prophets* never knew. We inſtance in another after this, which *Eſther* or *Mardochei* never knew, the *Encania*, or *Feaſt* of *new dedicating* the *Temple*, after it had beene polluted by *Antiochus*, recorded in the X. of the V. of *Iohn*. And I would faine know, why it ſhould not be like acceptable to GOD, to keep the *fourteenth* of the laſt moneth *Adar*, for their deliverance from *Haman*, by *Eſther* in *Perſia*; as it was, to keepe the *fourteenth* of the firſt moneth *Niſan*, for their deliverance from *Pharaoh*, by *Moſes* in *Ægypt* : *Quid intereſt ?*

The ground being *morall*, or rather *naturall*, as reducible to thankfulneſſe, which is a *vertue* of the *Law of Nature* : the *prime example* being GODS owne: By warrant of it, the *former Church* having *inſtitute* others, the *Chriſtian Church* knew nothing to barre it from doing the like : ſo, *Holy-dayes ſhee* appointed too. It is Saint *Auguſtine* (*de Civitate* X. 4.) *Memoriam beneficiorum Dei, &c. The memorie of* GOD's *benefits we Chriſtians keepe ſacred and holy, by holding ſolemne Feaſts for them, leſt elſe, by revolution of time, forgetfulneſſe might creepe upon us, and we prove unthankfull.* And doe we any other thing in appointing *this day*, than all *theſe did ?* I conclude, with the ſtyle of the *Councels : Sequentes igitur & nos per omnia Sanctorum Patrum veſtigia*, We, herein, doe but tread in the ſteps of our *holy Fathers*, and follow them were *followers* therein of GOD *Himſelfe*.

If it be ſaid, all this while we heare no *precept* alleaged, we have nothing but *example* : No more had *Eſther*, here; *precept* had ſhe none. Only GODS *example* ſhe had; Picked the *fourteenth* of *Adar*, out of the *fourteenth* of *Niſan* : from *Pharaoh*, that, from *Haman*, this. It is true, *Dirigimur præceptis* ; *By precepts we take our direction* : But it is no leſſe true, *Inſtruimur exemplis* ; *We receive inſtruction* (in a great part) *from examples* alſo. One ſerves for our *rule*, the other for our *patterne*; and we, as to obey the one, ſo to imitate the other: For, *Perfectio inferiorum, aſsimilatio ſuperiorum : The inferiour hath no greater perfection, than to become like to them that are his Superiours. Superiours* (I ſay) and that, in time, no leſſe than in place; that is, ſuch as have in former times, laudably gone before us. The *Bible* ſheweth this plaine; there, beſide the *Bookes* of the *Law*, that ſerve for *Precepts* to *direction*, GOD hath cauſed to be written the *Story* of the *Bible*, to yeeld us *examples*, for *imitation*. And thoſe *Bookes* of Story are in *Hebrew*, called the former *Prophets*; to ſhew, before there came any *predictions* into the world, there was a *Propheticall force* in them, to guide GODS people by. *To the Law, and to the Teſtimony : For, the practice of the Saints runneth along with the Law, under the name of Teſtimony*; their *lives* having ever borne *teſtimony* to GOD, and his *truth*. And as the Hebrewes ſay, a barren Divine ſhall he be, *qui neſcit facere legem de Prophetis*, that out of the *Saints practice*, cannot frame a *Law*.

The ground then being laid: If this be agreed of, that a *day*, that a *ſet day*, and that this *very day* may be appointed: We have two points more, to touch, 1 the *authority*, by which it is to be injoyned; and the 2 *manner*, according to which it is to be obſerved.

1 The *Authority* by which it was injoyned.

1. The *authority* firſt. For, be the ground never ſo good, yet are not we to take up *dayes*, of our owne heads, but by order of *authority* : they are to be injoyned us. Whoſe *authority* here? There be in a *Law*, but three things, 1 *advice*, 2 *authority*, 3 and *ſubmiſsion*, they be all here. It ſhould ſeeme, at the firſt, *Mardochei* did onely by a *letter*, adviſe them, *Vt ſuſciperent & revertente ſemper anno celebrarent honore* (Verſe 20.) before; and this, before he was in place. That *letter* of his, either not taking place, or not place enough; and they being either laid downe, or ſo like to be, here commeth now שויק a *ſecond*, to confirme that (as the word is) and this, no *advice* now, but בכל תוקם, with all *authoritie*; of the nature of a *Law*, to eſtabliſh them for ever.

Now, this could not *Mardochei*, nor *Eſther*, nay nor both of them do, of themſelves, in *Perſia*; not, without the *regall authoritie* there, or without *commiſsion* from it. Not ſend over the *hundred twenty ſeven Provinces*; nay, not over any one *Province* of them, but by vigor of *Aſſuerus's* warrant. His warrant they had, at the XXV. *Ver.* and by it proceeded they, to doe all this. What *Eſther* did, ſhee did in the *power of Aſſuerus*.

Now *Aſſuerus* (it is well knowne) was a *Heathen King*; yet have we here a *Feaſt* eſtabliſhed by his *authoritie*. So was the *King of Ninive*, a *Heathen* too; yet have we Ionas 3.7.
a *Faſt* injoyned by his. So was the King of *Babel*, a *Heathen King*; yet a *Law* by him made, upon paine of death not to blaſpheme the *true* GOD. So were *Cyrus*, and Dan.3 29.
Darius; yet the *Temple* built by their *authority*. Things pertaining to *Religion*, all. So Ezra 5.13.
that there is, in the *Regall power*, of all, yea, even of *Heathen Princes*, to confirme and 6.12.
to injoyne what may tend to the *worſhip* and *ſervice of* GOD.

Power againſt the truth, or for *falſhood*, I know none: no *Power to deſtruction*, to 2.Cor.13.10.
edification all. And, *prayer* is to *be made without ceaſing, for Kings*, that they may ap- 1 Tim.2.2.
ply their *power* to theſe, to *edifie* in the *Truth*. So they will, if *Mardochai* may be in place to adviſe them, not *Haman*. But if they miſ-apply it, and not to the end GOD gave it them; (for He that gave it them, is to take account of them for it, and He will require it at their hands;) to Him they be reſpondent.

But, be this, here and ever remembred, if by a Heathen *Princes* power this was done, ſhall it be denied to a *Chriſtian Prince*, to one in whom *Aſſuerus's power*, and *Eſther's Religion* (both) meet, to take order for *dayes*, or rather *rites* of that nature? Well then, having both our *ground*, and our *authoritie* לקים (which word is, *three* ſeverall times repeated in this one verſe, 1 *Once* for *Mardochai*, that *adviſed*; 2 *Once*, for *Eſther*, that *injoyned*; and 3 *Once* for the *people* that *undertooke* to *obſerve* it: It is the *Iewes operative word* whereby they *enact* all their *ſtatutes*:) Be it then *enacted*, what? *Vt nulli liceat dies hos abſque ſolennitate tranſigere, Verſe* 23. *That it be lawfull for no man, to paſſe theſe dayes, without ſolemnizing.*

To a *Law* there goe *two* כאשר, *two Caaſhers*, two *accordings*. Both twaine are here. 1 *According as Eſther*, with *Mardochai's advice*, injoyned it: 2 And, *according as they* (that is, the *people*) tooke upon them, decreed to obſerve it.

Which *obſerving* is the life of *every Law*: even the *publike approbation*, or *giving allowance* of it, by the *conſtant keeping* it. The *ſecond according* is added for the *peoples commendation*: that what was *prudently adviſed*, and *lawfully injoyned*, was by them *as dutifully obſerved*.

And this they not onely did, but *bound themſelves* moreover, and *their ſeed*, ſo to continue. Themſelves, and that with the *higheſt bond*, *ſuper animas ſuas* (which is more than *upon themſelves*, and would not have beene put in the *margent*, but ſtood in the Text) upon *theirs*, and upon their *ſeeds*, never to let them fall. The word is קבל at the 27. Verſe: that is, to make a *Kabala*, or *tradition* of it. And that is the true *tradition* indeed: when a *thing orderly taken up* (there, is קים) is *carefully, and out of conſcience kept up* (there, is קבל) and *delivered* over from the *Father* to the *Sonne*, and from the *Sonne* to the Nephew, to all ſucceeding Ages; none daring to tranſgreſſe it, on the charge of their ſoules. This *Kabala* made it a *perfect Law*.

Now, a word of the *manner* of the *keeping* them, and ſo an end. They enacted, 2
to *keepe* the *Purim-dayes*: How to keepe them? It will lead us (this) to the nature of The *Manner*
them, whether as *holy-dayes* or no. For, at this, there be that ſticke too. A *feria* they of *keeping* it.
will allow them, *a play-day*, or *ceaſing from worke*; or a *feſtus dies*, if you will, a *day of feaſting*, or *encreaſe of fare*; but, not *dies ſanctus*, no *holy-day*, no, at any hand: For, then may *Eſther* make *holy-dayes* (they ſee) it followes. What ſhould one ſay to ſuch men as theſe?

For 1 firſt, it is plaine by this verſe, they tooke it *in animas*, upon their *ſoules*; a *ſoule*-matter they made of it. There needs no *ſoule* for *feria* or *feſtum*, *play* or *feaſting*. 2 Secondly, the bond of it reacheth to all, that *Religioni eorum voluerunt copulari* (*Verſe* 27.) *to all, that ſhould joyne themſelves to their religion*: Then, a matter of *Religion* it was, had reference to that; what need any joyning in *religion*, for a matter of *good-fellowſhip*? 3 Thirdly, it is expreſly termed a *rite*, and a *ceremonie* (at the 23. and 28. Verſes) as the *Fathers* reade them: *Rites* I truſt, and *ceremonies* (as *holy-dayes* are no more) pertaine to the *Church*, and to the *Service of* GOD; not, to *merry meetings*; that, is not their place. 4 Fourthly, they *faſt* and *pray* here, in this Verſe; *faſt* the

Eve, the *fourteenth*, and ſo then, the *day following* to be *holy-day*, of courſe. 5 Fifthly, with *faſting* and *prayer* (here) *almes* alſo is injoyned (at the 22. *Verſe.*) Theſe *three* will make it paſt *a day of revells or mirth*. 6 Laſtly, as a *holy-day*, the *Iewes* ever kept it, have a peculiar ſet *Service* for it, in their *Seders*; *ſet Pſalmes* to ſing, *ſet Leſſons* to reade, *ſet Prayers* to ſay (and that at foure *ſeverall times* as (out of *Nehem.* 9. *v.* 3.) their *manner* is, on *holy-dayes*) good and godly, all. None, but as they have uſed, from all antiquitie. 1 Being then *taken* on their *ſoules*: 2 *reſtrained* to the *ſame Religion*: 3 directly termed *a ceremonie*: 4 being to be held with *faſting*, *prayers*, and 5 *almes*, *workes of pietie* all: 6 the *practice* of the *Church* concurring: theirs was a *holy-day cleere*, and ſo *ought ours to be*. Thus have we a *preſident*, upon *record*, to draw up ours by: the *Superiours*, to injoyne ſuch a *day*; the *Inferiours*, to obſerve it.

And, as a warrant to doe it; ſo, a rule how to doe it; with *faſting* and with *crying* (that is) *prayer*, *earneſt prayer* (the laſt word.) What, and muſt we *faſt* then? That were no *good lot* in the end of a Text. No: if we will *pray*, well: I dare take upon me, to excuſe us from *faſting*. Their *faſting* was, to put them in minde of the *faſt*, their *Fathers* uſed (*Chap.* 4. 3.) by meanes whereof they turned GOD, and GOD turned the *Kings heart*, and ſo all turned to their *good*. But, for us, we have no ſuch meanes to remember in ours: we uſed not any, and ſo hold ours without any. They had *two dayes*; their *holy-day* had a *faſting* day. Our *lot* is to have but *one*; and that, no *faſting day*; an *immunitie* from that. So much the better is our *lot*. A *feaſt*, without any *faſt*, at all.

But though without *faſting*, not without *earneſt prayer* (meant here, by *crying*:) nor, without *earneſt thankes and praiſe*, neither. For, *joy* alſo hath her *cry*, as well as Pſal. 118. 15. *affliction*: *The voice of joy and health is in the dwellings of the righteous*. But, *prayer* (ſure) will doe well at all hands, that a *worſe thing* happen not to us. But, *prayer* is but one *wing*: with *almes* it will doe better, make a paire of *wings*; which is before preſcribed, at the *two and twentieth Verſe. So to eat the fat and drinke the ſweet our ſelves,* Nehem. 8. 10. *as we ſend a part, to them for whom nothing is provided: Dies enim Sanctus eſt*, ſaith *Nehemias*; for (by his rule) that, makes it a *right holy-day*.

But, *prayer* is the laſt word here; ends the Verſe: and with that, let us end. Even, that all, that ſhall ever attempt the like, let *Haman's lot* be their *lot*, and let never any other *light* on them, but *ſors funiculus*. Let *Queene Eſther's prayer*, and *King Aſſuerus's ſentence* ever take place, *Malum quod cogitavit, convertatur in caput ipſius*; *Ipſius*,
Pſal. 125. 3. or *ipſorum*, one, or many: *Let not the rod of the ungodly light on the lot of the*
Pſal. 30. 15. *righteous. Let* GOD *in whoſe hand our lots are, ever maintaine this dayes*
lot to us; never give forth other, but as in this Text, and as on *this day*,
on the *fourteenth* of *Adar*, and on the *fifth of November*. And
praiſed be GOD, this *day*, and all our *dayes*, that *this day*
ſhewed, that He taketh pleaſure in the proſperity of
His Servants, and from all *lots* and *plots*,
doth ever deliver them.

⁂

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SERMONS

CERTAINE
SERMONS
PREACHED
At ſundry times, upon ſeverall occaſions.

A
SERMON
Preached at Saint MARIES HOSPITAL, on the X. of *April*,

being *Wedneſday* in *Eaſter-weeke*,
A.D. MDLXXXVIII.

I. TIM. Chap. VI. Ver. XVII. XVIII. XIX.

Charge them that are rich in this world, that they be not high-minded, that they truſt not in the uncertenty of riches, but in the living G o d, *which giveth us all things to enjoy, plenteouſly;*
That they do good, be rich in good workes, ready to diſtribute and to communicate:
Laying up in ſtore, for themſelves, a good foundation, againſt the time to come, that they may lay hold of æternall life.

THE commendation of the Word of God is, that *Every Scripture is profitable for our inſtruction.* Every Scripture is profitable: yet, not every Scripture, in every place alike. For, the Place and Auditorie have great intereſt in ſome Scripture; and a fitt Scripture hath a greater and fuller force, in his owne Auditorie. And God, in ſo excellent a manner hath ſorted His Scriptures, as there ly diſperſed in them, ſeverall Texts, ſeaſonable for each time, and pertinent to each place and degree; for *Prince*, for *people*; for *rich*, for *poore*; for each, his peculiar Scripture, in due time and place, to be reached them. This Scripture which I have read, whoſe it is, and to whom it ſpeaketh, is at the very 2.Tim 3.16.

reading ſtreightway evident: as one ſaith of the XLI. *Pſalme* (*Bleſſed is he that judgeth rightly of the poor*) that it is *Scriptura Pauperum*, the *Poore man's Scripture*; So, of this, it may be rightly ſaid, that it is *Scriptura Divitum*, The *Rich mans Scripture.* And, if this be the *Scripture* for *rich men*; this place, is the *place* of *rich men:* and therefore, if this Scripture have his place, no where, ſo fitt, as in this place. For, no where is there ſuch ſtore of *riches*, by the [a] *Harveſt of the water*, which farre ſurpaſſeth the harveſt of the ground; No where are the like [b] *Summes ſealed*; No where doe they [c] *ſucke the abundance of the Sea* and *the treaſures hid in the ſand*, in like meaſure: No where are the [d] *Merchants Noblemen's fellowes* and *able to lend the Princes of the earth*, ſo much, as heer. Therefore when as I gave all diligence to ſpeake, not onely true things but alſo ſeaſonable, both for this time and this place, I was directed to this Scripture. I need not to ſay much in this point; to ſhew, it concerneth this Audience. I will ſay, as the Fathers ſay, upon the like occaſion; *Faxit Deus tam commoda, quàm eſt accommoda.* I pray God make it as *profitable*, as it is *pertinent*; as *fruitfull* to you, as it is fitt for you.

[a] Eſa.23.3.
[b] Ezek.28.12.
[c] Deut.33.19.
[d] Eſay 23.8.

The Diviſion

I. 1. This whole Scripture hath his name given it even in the firſt word: *Charge* (ſaith he) *the rich*, &c It is a *Charge*.

II. 2. It is directed to certaine men; namely, to *the Rich of this world.*

III. 3. It conſiſteth of foure branches: Whereof Two are *negative*, for the removing of two abuſes.

1. The firſt; *Charge them, that they be not high minded.*

2. The ſecond, *Charge them, that they truſt not in their riches.*

The reaſon is added (which is a *Maxime* and a *Ground* in the *Law of Nature*, That we muſt truſt to no uncertaine thing:) *Truſt not, in the uncertaintie of riches.*

The other two are *affirmative*, concerning the true uſe of riches.

1. The firſt: *Charge them that they truſt in* God. The reaſon: Becauſe, *He giveth them all things to enjoy plenteouſly.*

2. The ſecond: *Charge them that they do good*; that, is the *ſubſtance*: The *quantitie*, that *they be rich in good workes*: the *qualitie*, That *they be ready to part with* (and a ſpeciall kind of doing good) to *communicate*, to benefit the *publique*.

And all theſe are one *Charge*. The *reaſon* of them all doth follow: Becauſe by this meanes they ſhall *lay up in ſtore*, and that *for themſelves, a good foundation, againſt the time to come.* The end: *that they may obtaine eternall life.*

* * *

I.
A Charge.

PRæcipe divitibus: *Charge* the *rich* of this world, &c. Beloved, heer is a *Charge*, a *Præcipe*, a *Precept*, or a *Writt*, directed unto *Timothie*, and to thoſe of his Commiſſion to the world's end, to convent and call before him; He, the *rich men* of *Epheſus*; and we, the *rich men* of this *Citie*, and others of other places of the earth, and to give them a charge.

Charges (as you know) uſe to be given at *Aſſiſes* in *Courts* from the *Bench*. From thence is taken this judiciall terme παραγγέλλειν, as it appeareth, *Act.*5.28. *Did not we* charge *you ſtreightly?* ſaith the *Bench* in the *Conſiſtorie* judicially aſſembled. Whereby, we are given to underſtand, that in ſuch Aſſemblies as this is, the *Lord* of *Heaven* doth hold His *Court*, whereunto all men, and (they that of all men ſeeme leaſt) the *rich* and *mighty* of the world owe both ſuit and ſervice. For, as earthly Princes have their *Lawes*, their *Commiſſions*, their *Miniſters* of the Law, their *Courts* and *Court-daies*, for the maintenance of their peace: So hath the *King* of *Kings* His *Lawes* and *Statutes*, His *Precepts* and *Commiſſions* by authority delegate, *Ite prædicate*, Go preach the *Goſpel*; His *Counſailors at Law*, whom *Auguſtine* calleth *Divini Iuris Conſultos*; His *Courts*

Rom.7.
Matth.28.19.

In occulto conſcientiæ, in the hid and *ſecret part* of the *heart* and *conſcience*, for the preſervation of His peace, which the world can neither give nor take away; to the end, that none may offend or be offended at it. Pſal.7.8. Pſal.119.165.

This we learne. And with this we learne, all of us, ſo to conceive of, and to diſpoſe our ſelves to ſuch Meetings as this, as men that are to *appeare* in *Court*, before the *Lord*, there to receive a *charge*, which when the *Court* is broken up, we muſt think of how to diſcharge.

In which point, great is the occaſion of complaint, which we might take up. For, who is there, that with that awe and reverence ſtandeth before the *Lord*, at His *charge-giving*, that he receiveth a *charge* with, at an earthly Barre? Or with that care remembreth the *Lord* and his *charge*, wherewith he continually thinketh upon the *Iudge* and his *charge*? Truly, the *Lord's Commiſſion* is worthy to have as great reverence and regard attending on it, as the *charge* of any *Prince*; truly, it is. Weigh with your ſelfe; is not GOD's *charge* with as much heed and reverence to be received, as an earthly *Iudge's*? *Abſit ut ſic* (ſaith *Saint Auguſtine*) *ſed vtinam vel ſic*: GOD forbid, but with more heed and reverence; well, I would it had ſo much, in the meane time: And (which to our ſhame we muſt ſpeak) I would we could do as much for the *Bible* as for the *Statute-Books*; for *heaven* as for the *earth*; for the Immortall GOD, as for a mortall man. But whither we doe or no, yet as our SAVIOUR CHRIST ſaid of *Saint Iohn Baptiſt*, *If ye will receive, this is that Eliah which was to come*; Matt.11.14. ſo ſay I of this *Precept*, *If ye will receive it, this is the* Charge *the Lord hath laid on you*. And this let me tell you farther; that it is ſuch a *Charge*, as it concerneth your *peace*, the *plentifull uſe* of all your *wealth* and *riches* (in the ſecond Verſe of my Text, *Which giveth us all things to enjoy plenteouſly, &c*) which may move you. Or, if that will not, let me add this farther; It is ſuch a *Charge*, as toucheth your eſtate in *everlaſting life*, the very laſt words of my Text. That is, the well or evill hearing of this *Charge*, is as much worth as your *æternall life* is worth. And therefore, *He that hath eares to heare, let him heare.* Matt.11.5.

2. To the *Rich*.

It is a *Charge* then, and conſequently to be diſcharged. To be diſcharged? where? *Charge* (ſaith he) *the rich*. He ſpeaketh to the *Rich*: you know your owne names; you know beſt, what thoſe *rich men* are. Shall I tell you? You are the *rich*; he ſpeaketh unto you. It is the faſhion and the fault of this world, to exerciſe their authority on them moſt, that need it leaſt: For *rich men*, to feaſt them that leaſt need it; for mighty men, to preferre them that leaſt deſerve it. It is an old *Simile*, we have oft heard it; that The *Lawes* are like *Cobwebbs*: that they hold faſt the ſeely *flies*, but the great *Hornetts* breake through them, as oft as they liſt. And as there are *cobwebb-Lawes*, which exempt mighty men; So, the ſame Corruption, that was the cauſe thereof, would alſo make *Cobwebb-Divinitie*. For, notwithſtanding the *Commiſſion* runneth expreſly to the *Rich, Charge &c*: notwithſtanding they be in great danger, and that of *many ſnares* (as the *Apoſtle* ſaith in this *Chapter*) Verſe 9. and therefore need it greatly: Yet (I know not how) it comes to paſſe, whither, becauſe they thinke themſelves too wiſe to receive a *charge*, any *charge* at all; or becauſe they thinke themſelves too good to receive it, at the hands of ſuch meane men, as we be (and, if they muſt needs be charged, they would be charged from the *Counſaile*, from men more Noble and Honorable then themſelves) they would not gladly heare it, ſurely they would not; and becauſe they would not gladly heare it, we are not haſty they ſhould heare it. And great reaſon, why (as we thinke:) for, as it is true which is in the *Pſal.*49.18. *So long as they do good to themſelves, men will ſpeake good of them*: So, it is true backward too; *So long as we ſpeake well of them*, ſpare them, call not on them, *they will do good to us*. And otherwiſe, if we ſpare them not but proſecute our charge, then commeth *Odi Michæam filium Iimlæ*, I hate *Michea* the Sonne of *Iimlah*. 1.Reg.22.8. And who would willingly live in diſgrace, and ſuſteine, I ſay not the fierce wrath, but the heavie looke of a man in authoritie? That, makes this Office of giving a *charge*, a cold Office, and therefore to decay, and be ſhunned of all hands: that, makes us, if we cannot of the *Eunuch*

Ibidem. learne to *ſpeake good to the King*; yet, to follow *Balack's* counſaile at the leaſt, *neither*
Num.23.25. *to bleſſe nor curſe*: That makes, that though for ſhame of the world, we will not ſett
up for *Vpholſters*, and ſtuffe *cuſhions* and *pillowes*, to lay them under their *elbowes*; yet,
Eſay 58.1. for feare of men, we ſhunne the Prophet *Eſay's* occupation to take *the trumpet* and
diſeaſe them, leſt we loſe *Balack's promotion*, or *Ahab's friendſhip*, *Eſau's portion*, or I
wote not what els, which we will not be without. In a word: this maketh, that *Ionah*
was never more unwilling to deliver his meſſage at *Ninive*, then is *Timothee*, to give
his *Charge* at *Epheſus*.

The *Apoſtle* ſaw this, and what it would come to; and that you may ſee, that he
ſaw it, you ſhall underſtand, he hath beſides this of yours, directed another Writ to us,
Verſe 13. *I charge thee &c* running in very rigorous and peremptorie termes, hable
to make any that ſhall conſider them aright, to tremble. Streightly commanding us,
Verſe 13. *in the name of* GOD *the Father and of the Lord* IESVS CHRIST; laying before
Verſe 14. us the *Paſſion* of CHRIST, *If there be any grace*, and the day of judgement, *and there*
be any feare, that we fulfill every part of our *charge*; and immediately after nameth
this your *charge* for one. And knowing that we are given to feare *Princes* and *Lords*,
Verſe 14. he telleth us of the *Prince of all Princes*, and *Lord of all Lords*: Knowing, that we are
Verſe 15. given to feare and be dazeled with the *glittering* of their *pompe* (which yet a man
Verſe 16. may abide to looke on) he telleth us of him, *whoſe brightneſſe no eye may once abide*:
Knowing, that we feare honour and power, though it laſt but for a ſmall time, he
Ibidem. feareth us with one, whoſe *honour* and *power laſteth for ever*.

Beloved in the Lord, I beſeech you weigh but the place; weigh it, and have pitie on us. For, *Nunquid nos recipimus, nunquid nos delere poſſumus? Si delemus, timemus deleri* (ſaith *Saint Auguſtine*.) We writt not this *charge*, our pennes dealt not in it; it was not we that writt it, and it is not we that can blott it out, unleſſe we our ſelves will be *blotted out of the booke of life*.

Such is our *charge* as you ſee, to *charge* you: and, but for this charge, but that we are commanded, but that we are threatned, and that in ſo fearefull manner threatned, we ſhould never do it; of all men, we ſhould never deale with the *Rich*. For, who would not chooſe to hold his peace and to ſeeke his owne eaſe from this *charge*, many times *chargeable*, ſometimes *dangerous*, evermore *unſavory*, but for this Proceſſe that is out againſt us? For my ſelfe, I profeſſe, and that in the ſame words that *Saint Auguſtine* did ſometime: *Ad iſtam otioſiſſimam ſecuritatem nemo me vinceret*: In this *diſcreet* kind of *idleneſſe*, no man ſhould go beyond me, if *Saint Paul* would be content; if order might be taken, to have theſe Verſes cancelled; if we could *deliver* (I ſay not yours, but) *our owne ſoules* with ſilence. But, this ſtanding in force, *Cogit nos Paulus iſte*, we are enforced by this *Paul*; His *Præcipio tibi*, I *charge* you, drives us to our *Præcipe illis*, to charge them: We charge not you, but when we are charged our ſelves: we terrifie not you, but when we are firſt terrified our ſelves. And I would to GOD we *knowing this terror* might both *feare* together this day, at the *charge-giving*, that ſo we might both *rejoice* together in the great Day, at the *charge-anſwering*. This may ſerve; and I beſeech you, let it ſerve to ſtand betweene us and your diſpleaſure in this behalfe: and ſeeing the Commiſſion is penned to our hand, and that *Rich men* are in it *nominatim* (except the levin of affection ſhew it ſelfe too evidently in us) to thinke, we cannot otherwiſe do; and that therefore it is, becauſe the commandement of our GOD is upon us, is heavie upon us. The *Charge* it ſelfe followeth.

II.

1. The firſt point of the *Charge*: *Not to be High-minded.*

Charge the Rich &c. This is the firſt point of the charge, *that they be not high minded.* 1 Firſt, againſt that, which if it come with all the *riches*, yea all the *vertues* in the world, it ſpoileth them all; that is, againſt *Pride*. 2. Secondly, againſt that which is the root of this bitter branch, and the prop and ſtay of a high raiſed minde, namely, a vaine *truſt in our riches*. Both theſe forbidden, by meanes of their *uncertaintie*, ἀδηλότης: ſuch, as a man cannot tell where to have them, therefore not to be *boaſted of*, therfore not to be *truſted in*.

Ever ſince our firſt Fathers, by infection took this *morbum Sathanicum*, this Diveliſh diſeaſe (*Pride*) of the *Devill*; ſuch tinder is in our nature, that every little ſparke ſetts us on fire: our nature hath growen ſo light, that every little thing *puffeth* us up, and ſetts us aloſt in our altitudes preſently. Yea indeed, ſo light we are, that many times, when the *gifts* are low, yet for all that, the *mind* is as high, as the *bramble*: low in qualities (GOD knoweth) yet had his mind higher then the higheſt *Cedar* in *Libanon*. Iud.9.15. But if we be but of meane ſtature once, but a thought higher then others our fellowes, if never ſo little more in us, then is in our neighbours, preſently we fall into *Simon's* caſe, we ſeeme to our ſelves as he did, to be τις μέγας, no doubt *ſome goodly great thing*. Acts 8.9. But if we come once to any growth indeed, then preſently our caſe is *Haman's* caſe: Who but he? *Who was he, that the King would honour* more then him? Eſter 6.6. Nay, *who was there*, that the King could honour, *but he?* He, and none but he. Through this aptneſſe in us that we have to learne the Devill's leſſon, the Devill's *Diſcite à me, for I am proud*; (for ſo it is, by oppoſition of CHRIST's leſſon, which is *Diſcite à me, quia mitis ſum*, becauſe I am *meek* and *gentle*;) Mat.11.29. we are ready to corrupt our ſelves in every good gift of GOD; in *Wiſdome*, in *Manhood*, in *Law*, in *Divinitie*, in *Learning* or *Eloquence*, every and each of theſe ſerveth for a ſtirrup to mount us aloſt in our own conceipts. For, where each of the former hath (as it were) his owne circuite (as *Wiſdome* ruleth in *Counſaile*; *Manhood* in the *Field*; *Law* in the *Judgement-ſeat*; *Divinitie* in the *Pulpitt*; *Learning* in the *Schooles*; and *Eloquence* in *Perſwaſion*:) onely *Riches* ruleth without limitation: *Riches* ruleth with them all, ruleth them all, and over-ruleth them all: his Circuit is the whole world. For which cauſe, ſome think, when he ſaith *Charge the rich*, he preſently addeth, *of this world*, becauſe *this world* ſtandeth altogether at the devotion of *Riches*; and he may do what he wil in this world, that is *rich in this world*. So ſaid the Wiſeman long agoe, *Pecuniæ obediunt omnia*: all things anſwer Money; Money maſtereth all things; they all anſwer at his call, Eccles 10.19. and they all obey at his commandement. Let us go lightly over them all; you ſhall ſee, that they all els have their ſeverall predicaments to bound them, and that *Riches* is onely the tranſcendent of this world.

Wiſdome ruleth in *Counſaile*; ſo do *Riches*: for we ſee, in the Court of the *great King Artaxerxes*, there were *Counſailors*, whoſe *wiſdome* was to be commanded by *riches*, even to hinder a publique benefit, the building of the Temple. Ezra.4.5. *Manhood* ruleth in the *warre*; ſo do *riches*: Experience teacheth us, it is ſo: It is ſaid, it was they, that wan *Deventer*; and that it was they, and none but they, that drave the *Switzers* out of *France*, and that without ſtroke ſtrooken. *Law* governeth in the *Seat of Iuſtice*; ſo do *Riches*: and oftentimes they turne juſtice it ſelfe into *wormewood*, by a corrupt Sentence; but more often doth it turne Iuſtice into *vineger*, by long ſtanding, and infinite delayes, yet Sentence will come forth. *Divinitie* ruleth in the *Church* and *Pulpit*; ſo do *Riches*: For, with a ſett of *ſilver peeces* (ſaith *Auguſtine*) they brought *Concionatorem mundi* the Preacher of the world IESVS CHRIST to the Barre, and *the Diſciple is not above his Maſter*. *Learning* ruleth in the *Schooles*; ſo do *Riches*: And indeed, there, *Money* ſetteth us all to ſchoole. For (to ſay the truth) *Riches* have ſo ordered the matter there, as *Learning* is now but the *Vſher*; *Money* he is the *Maſter*: the *Chaire* it ſelf and the diſpoſing of the Chaire, is his too. *Eloquence* ruleth in *perſwaſion*; and ſo do *Riches*: when *Tertullus* had laboured a goodly flowing oration againſt *Paul*, *Fœlix* looked, that another, a greater Orator ſhould Acts 24.27. have ſpoken for him, namely that *Something ſhould have been given him*: and if that Orator had ſpoken his ſhort pithy ſentence *Tantum dabo*, *Tertullus* his oration had been cleane daſht. *Tantum dabo* is a ſtrange peece of Rhetorique: Deviſe as cunningly, pen as curiouſly as you can, it overthrowes all. *Tantùm valent quatuor ſyllabæ*, ſuch force is there in foure ſyllables. Though indeed, ſome think (it being ſo unreaſonable ſhort as it is, but two words) that it cannot be the Rhetorique of it, that worketh theſe ſtrange effects, but that there is ſome *ſorcerie* or *witchcraft* in them, in *Tantum dabo*. And ſurely a great *Sorcerer* (*Simon Magus*) uſed them to *Peter*: and it may Acts 8.19. well be ſo, for all eſtates are *ſhrewdly bewitched* by them. I muſt end: for it is a world to thinke and tell, what the *Rich of the world*, may do in the world.

So then, *Riches* ſeeing they may do ſo much, it is no marvell though they be much ſett by. *Et divites cum habeant quæ magni fiunt ab omnibus, quid mirum, ſi ab omnibus ipſi magni fiant; & cum magni fiant ab omnibus, quid mirum ſi & à ſe?* *Rich men* having that which is much ſett by, no marvell though of all men they be much ſett by; and if all other men ſett much by them, no marvell, if they ſett much by themſelves; and to ſett much by a mans ſelfe, that is to be *high-minded*. It is our owne Proverb in our owne tongue: *As riſeth our good, ſo riſeth our blood.* And *Saint Auguſtine* ſaith, that Each *frutt*, by kind, hath his *worme* breeding in it: as the *Peare*, his; the *Nutt*, his; and the *Beane*, his: So, *Riches* have their worme, *Et vermis divitiarum, Superbia*; and the *worme* of *riches*, is *Pride*. Wherof we ſee a plaine proofe in *Saul*: Who, while he was in a poore eſtate, that his boy & he could not make *five pence* between them, was as the
1.Sam 9.21. Scripture ſaith, *low in his owne eyes*: after, when the *wealth* and pleaſant things of *Iſraël* were his, he grew ſo ſterne, as he forgatt himſelfe, his friends, and GOD too: and at every word that liked him not, was ready to runne *David*, *Ionathan*, and every one through *with his javeline*. It is very certaine; where *riches* are, there is great danger of *pride*. I deſire you to thinke, there is ſo, and not to putt me to juſtifie GOD's *wiſedome* heerein, in perſwading and proving, that this charge is needfull for you that be
Pſal.62.10. *rich*; that it was needfull for the *Prophet*, to preach under the Law, *If riches encreaſe, ſett not your heart on the top of them*, Let not that riſe as they riſe: Nor for the other
Pro.30.9. *Prophet, Give me not riches, leſt I wax proud*: Nor for the *Apoſtle Paul* under the Goſpell, to ſay: *Charge them that be rich in this world, that they be not high-minded.* I beſeech you, Honour GOD, and eaſe me ſo much as to thinke, there was high cauſe, it ſhould be in *charge*; and that, if a more principall ſinne had been reigning in the *rich*, this ſinne ſhould not have had the principall place, as it hath.

How then? what, are you hable to charge any heere? will ſome ſay: It is not the manner of our *Court*, nor of any *Court*, that I know. To us it belongeth, onely to deliver the *Charge*, and to exhort, that if none be *proud*, none would be; and if any be, they would be leſſe: and, if any be not humble, they would be; and if any be humble, they would be more. You that are the *Court*, your part is to enquire, and to preſent, and to endite; and that, every one in his owne conſcience, as in the preſence of GOD, unto Him to approve your innocencie, or of Him to ſue for your pardon. You find none, (you will ſay:) I would to GOD you might not.

When a *Iudge* at an *Aſsize*, giveth his charge concerning treaſon and ſuch like offenſes, I dare ſay, he would with all his heart, that his *charge* might be in vaine, rather then any Traitor or Offendor ſhould be found. A Phyſitian, when he hath tempered and prepared his potion, if there be in him the heart of a true Phyſitian, deſireth (I know) that the potion might be caſt downe the kennell, ſo that the patient might recover without it: So, truly, it is the deſire of my heart (CHRIST he knoweth) that this *charge* may not find one man guilty amongſt all theſe hearers; amongſt ſo many men, not one *high-minded* man. I wiſh, it might be in vaine. The beſt *Seſsions*, and *Potions*, and *Sermons* are thoſe, which are in vaine: I ſay not, in vaine, if there be cauſe of reproofe and no amends. But, if there be no cauſe, and ſo it be in vaine, *I joy therein and will joy*. But, if it be farre unlikely, amongſt ſo great *riches* as is heere, to finde no *pride* at all; very unlikely: then, hear the *charge* and preſent your ſelves and find your ſelves guilty heere in our Office, this day, while you may find grace, leſt you be tried and found ſo, in that day, when there ſhall be no hope of grace, but onely a *fearefull expectation of judgement*.

Which that you may do the better, ſo many as GOD ſhall make willing (as, ſome (I hope) He doth) I will enforme you, how to trie your ſelves; referring you, to the ſeverall branches, in our Statutes, in the *High Court* of *Parliament* in Heaven: laying them out unto you, as I find them in the *Records* of the *Holy Ghoſt*.

The

1. The points are three in number. Firſt, if the mind of any man be ſo exalted, that
he looketh downe on his brethren, as if he ſtood on the top of a *Leades*, and not on the
ſame ground they do, that man is *high-minded*. Saint *Auguſtine* ſaith well: *Excipe
pompatica hæc & volatica*, they are the ſame that you are. They have not *veſtem communem*,
the ſame *coat*; but they have *cutem communem*, the ſame *ſkinne*: and within a
few yeares, when you die, if a man come with a *Ioyner* and meaſure all that you carrie
with you, they ſhall carrie away with them as much: and within a few yeares after,
a man ſhall not be hable to diſcern, between the ſholder-blade of one of them and one
of you. Therefore, no cauſe, why you ſhould *incedere inflati, inſericati*, and from a
high mind, bewraying it ſelfe by a *high looke*, contemne them, as many of you do. I
ſay then, if any of you be a child of *Anak*, and looke downe ſo upon another, as in his Num.13.34.
ſight his brethren *ſeeme as Graſhoppers*; [1] Whither it appeare in the *countenance*, in
drawing up his ey-browes, in a *diſdainefull* and *ſcornefull eye*; ſuch a one as *David* Pro.30.13.
(though he found no pœnall ſtatute to puniſh it) could never *abide* (and *David* was a
man *after* GOD's *owne heart*, and therefore neither can GOD *abide it*:) [2] Or whither Pſal 101.5.
it appeare, in a proud kind of *Dialect* of ſpeech, as was that of *Saul's*; *Vbi nunc eſt
iſte filius Iſhai?* Where is this Sonne of *Iſhai?* that he come to the Phariſee's *Non* 1.Sam. 20.27.
ſum ſicut: [3] Or whether it be in the courſe of their life, that they be like to the great
fiſhes (to *Pikes*) that think, all the little fiſhes in the ſtreame were *made for them to feed
on*. So that, it appeareth, they care not, what miſerie, what beggerie, what ſlaverie Hab 2.14.
they bring all men to, ſo they may *ſoak in the broth of the cauldron*, and welter in their Eze.11.3.
wealth and pleaſure: who are in their ſtreets and pariſhes as *Lyons*, a great deale more Zeph.3.3.
feared then beloved; as implacable as *Lamech* to beare any injurie, and will have for
one drop of bloud, no leſſe then a man's life: what ſpeake I of bearing injurie? which
will do injurie, and that for no other reaſon but this, thus it muſt be, for *Hophni will
have* it not *thus but thus*; and except they may do thus (what they will, to whom they 1 Sam 2.15.
will, when and how they will) forſooth they do not *governe*, their autority is nothing: 1.Reg.21.7.
in this ſort, overbearing all things with their countenance and wealth, and whoſoever
ſtandeth but up, *drawing him before the Iudgement-ſeats, and wearying him out with* Iac 2.6.
Law. Theſe men who do thus, from a high *in-bearing* of the *head*, in phraſe of *ſpeech*,
and in the order, or rather diſorder of their *dealing*: over-looke, over-crow, and overbeare
their brethren of meane eſtate, it is certaine, they be *high-minded*: Enquire and
look, whither any be ſo.

2. Secondly, if any mind *clime ſo high*, that the boughes will beare him no longer, by
exalting himſelfe above either his *abilitie, condition* or *calling* (a fault, which hath like to
coſt our times deare;) that man's footing will faile him, he will downe; he and his
mind are too high a great deale. The late *treaſons* and *conſpiracies* came from ſuch
kind of minds. For, when the minds of men will over-reach their abilities, what muſt
be the end, but (as we have ſeen of late) to prove *Traitors?* Why? becauſe they have
ſwolne themſelves out of their ſkinne. Why ſo? becauſe they had *laſhed on more on their
pleaſure then they had*. For, ſo doing, when they had over-reached themſelves, they
became προπετεῖς, they muſt take ſome headdy enterpriſe in hand. What is that? to
become προδόται; that, ſeeing their credit is decaied in this State, they may ſet up a 2.Tim 3.4.
new; and that is by over-turning the old.

And not only this paſſing the ability is dangerous to the over-turning of a Commonwealth;
but the paſſing of a man's condition too: and tendeth to the impoveriſhing
and at laſt to the overthrow of the Eſtate alſo. [1] Whither it be exceſſe of *diet*: as when
being no Magiſtrate, but plaine *Maſter Nabal*, his *dinner* muſt be *like to the feaſt of a* 1 Sam.25.36.
King. [2] Or whither it be in exceſſe of *apparell*, wherein the pride of *England* now, as the
pride of *Ephraim* in times paſt, [a] *teſtifieth againſt her to her face*. [3] Or whither it be in a Hoſ 5.5.
[b] *lifting up the gate too high*, that is, in exceſſe of *building*. [4] Or whither it be in keeping b Pro 17.16.
too great a *traine* (*Eſau's* caſe) that he go with [c] *foure hundred* men at his taile, wheras c Gen 32.16.
the fourth part of the fourth part would have ſerved his father well enough. [5] Or
whither it be in perking too high in their alliance, the *Bramble's ſonne in Lebanon, muſt*

match

2.Reg.14.9. ***match with the Cedar's daughter.*** Theſe are *evidences* and *ſignes* ſet downe to prove a *high mind:* ſee and ſearch into your ſelves, whither you find them or no.

There is yet of this feather another kind of *exalting* our ſelves above that we ought, much to be complained of in theſe dayes. Saint *Paul* calleth it a *ſtretching of our ſelves* 1.Cor.10.14. *beyond meaſure.* Thus, if a man be atteined to any high skill in *law*, which is the gift of God; or if a man be growne wiſe, and experienced well in the *affaires* of this *world*, which is alſo His good bleſſing: preſently by vertue of this, they take themſelves to be ſo qualified, as they be hable to over-rule our matters in *Divinitie*, able to preſcribe *Biſhops* how to *governe*, and *Divines* how to *preach*; ſo to determine our caſes, as if d Tim.1.7. they were profeſſed with us: and that many times, [d] *affirming things they know not*, e Iude 10. and [e] *cenſuring things they have little skill of.* Now ſeeing we take not upon us to deale in caſes of your *Law*, or in matters of your *Trade*, we take, this is a *ſtretching be-* f Hoſ.4.4. *yond your line.* That in ſo doing you are [f] *a people that controll the Prieſt*: that you are g 1.Theſ.5 12. too high, when you [g] *ſet your ſelves over them that are over you in the Lord*: and that this h Rom.12.4. is no part of that [h] *ſober wiſdome*, which S *Paul* commendeth to you; but of that *cup-ſhotten wiſdome* which he there condemneth. Which breaking compaſſe and outreaching is (no doubt) the cauſe of theſe lamentable rents and ruptures in the *Lord's Nett*, in our dayes. For, *Only by pride commeth contention*, ſaith the Wiſe man. Which point I wiſh might be looked upon and amended. Sure, it will marre all in the end.

3. Thirdly, if any man *lift up* himſelfe *too high*, any of both theſe wayes, God hath taken order to abate him and take him downe: for, He hath appointed his Prophetts, i Hoſ.6.6. to [i] *prune thoſe that are too high*; and he hath ordeined his word, to [k] *bring downe every* k 2.Cor.10.4. *imagination that ſhalbe exalted againſt it.* Now then, if there be any man, that ſhall ſeek to ſet himſelfe without the ſhot of it, and is ſo high minded, as that he cannot *ſuffer the words of exhortation*; and where God hath ſaid, *Charge them that be rich*, he cannot abide to heare any *Charge* (and ſuch there be:) ſure, that man without all queſtion is very *high-minded*; and if he durſt, he would teare out this leafe, and all other, l 1.Sam.25.17. where like *charge* is given through the *Bible.* Of *Naball* it is recorded, [l] *He was ſo ſurly*, m 2 Sam 3.7. *a man might not ſpeake to him*: Of [m] *Abner* (a great man, and a ſpeciall ſtay of the houſe of *Saul*) that upon a word ſpoken, of his adulterous life with one of *Saul's* minions, he grew to ſuch choler, that he forgat all, and laid the plot that coſt his Maſter *Iſhboſheth* his kingdome. ***Micheah*** propheſied *good things*, that is to ſay, ***profitable*** to *Ahab*, the event ſhewed it: yet becauſe he did not propheſie *good things*, that is, ſuch as ***Ahab would heare***, he ſpared not openly to profeſſe, ***he hated him***: and whereas the *falſe Prophets* were *fedd at his owne table*, and fared no worſe then he and the Queen, he 1.King.22. tooke order for ***Micheah***-his diet, that it ſhould be the *bread of affliction* and the *water of trouble*; and all for a *charge*-giving. Theſe were (I dare boldly affirme) ***high-minded*** men in their generations: If any be like theſe, they know what they are. If then there be any that refuſe to be pruned and trimmed by the *word* of God, [1] Who either m Deut 29.19. when he heareth the words of the charge, [m] *bleſſeth himſelfe in his heart and ſaith, Tuſh he doth but prate; theſe things ſhall not come upon me, though I walk ſtill according to the ſtubborneſſe of mine owne heart:* [2] Either in hearing the word of God, takes upon him (his *fleſh* and *bloud*, and *he*) to *ſitt on it*, and *cenſure it*: and ſay to himſelfe one while, this is well ſpoken, while his humor is ſerved; another while, this is fooliſhly ſpoken, now he *babbleth*, becauſe the *Charge* ſitts ſomwhat neer him: [3] Either is in the *Phariſee's* caſe, which after they have heard the *Charge*, do (as they did at Christ) n Gal.1.16. [n] ἐκμυκτηρίζειν, *jeſt* and *ſcoffe*, and make themſelves *merry* with it, and waſh it downe with a o Luke 16 14. cup of ſack, and that [o] *becauſe they were covetous*: If in very deed [p] *the word of God be* p Ier.6.10. *to them a reproch*, and they take like delight in both, and well were they if they might never heare it; and to teſtifie their good conceipt of the word, ſhew it in the account of the *Ephod*, which is a *baſe & contemptible garment in their eyes*, and the *word* in it and with it (this is *Micholl's* caſe.) Whoſoever is in any of theſe men's caſes, is in the caſe of a *high-minded man*; and that of the higheſt degree: for they *lift* themſelves *up*, not againſt earth and man, but againſt heaven and God himſelf. O beloved, you that be in *wealth* and authoritie, love and reverence the word of God. It is the *root* that

doth beare you; It is the Majeſtie thereof that keepeth you in your thrones, and maketh you be, that you are: But for *Ego dixi Dij eſtis* (a parcell-commiſſion out of this commiſſion of ours) the *madneſſe of the people* would beare no government, but runne headlong, and overthrow all chaires of eſtate, and breake in peeces all the *ſwords* and *ſcepters* in the world; which you of this Citie had a ſtrange experience of in *Iack Straw* and his meiny, and keepe a memoriall of it in your *Citie ſcotcheon*, how all had gone downe if this *Word* had not held all up. And therefore, honour it I beſeech you; I ſay, honour it. For, when the higheſt of you your ſelves, which are but *graſſe*, and your Lordſhip's *glory* and *Worſhip*, which is the *flower of this graſſe*, ſhall *periſh and paſſe away, this Word ſhall continue for ever.* And if you receive it now, with due regard and reverence, it will make you alſo to *continue for ever.*

Pſal. 82.5.

Eſay 40.8.

This is your *Charge*, touching the firſt branch. I beſeech you, enquire of it, whither there be any guilty in theſe points: And if there be, ſuffer us to doe our Office, that is to humble you; or els ſure, the *Lord* will do His, that is pull downe *riches* and *mind* and *man* and all, *Patimini falcem occantem, ne patiamini ſecurim extirpantem.* GOD will not ſuffer it certenly: He would not ſuffer it in a [q] *King*; He would not ſuffer it in an [r] *Angel*; He cannot beare it, to riſe, in an [ſ] *Apoſtle, for the greatneſſe of revelations*; therefore, He will not beare it in any man for any cauſe whatſoever. Let this be the concluſion of this point.

[q] Deut. 17.20.
[r] Iude 6.
[ſ] 1. Cor. 12.7.

2.
The ſecond Point: *Not to truſt in uncertaine riches.*

We ſhall never have *pride* well pluckt up, ſo long as the *root* of it ſticks ſtill; that is, a *Vaine confidence in riches.* For if we doubted them, we would not *truſt* in them, we would not *boaſt* of them. But, we *truſt* in them, and that inordinately, as *counter-meanes* againſt GOD: not ſubordinately, as *under-meanes* unto GOD: and in ſo doing, we tranſlate GOD's Office unto us, and our *homage* unto Him, to a plate of ſilver or a wedge of Gold. And that is (*Saint Paul* ſaith) *the worldly man's idolatrie.* And indeed there is little difference: It is but turning the ſentence of the Prophet *David*; of *Idolaters*, to ſay thus, *their Idols are ſilver and gold*; and of the *Worldly men*, thus, *Silver and Gold are their Idols.*

Col. 3.5.
Pſal. 135 15.

We may examine our ſelves, in this point of the charge; namely, whither our *truſt be in our riches*, by two waies. For it being a received ground, that our *ſtrength* is our *confidence*; where we take our chiefe *Strength* to lie, that is it certainely, which we *truſt* to. Now, what that is, we ſhall ſoone finde. [1] If we can certifie our ſelves, in our *need*, among all meanes, what doth firſt offer it ſelfe in our intention; [2] And againe, when all meanes forſake us and faile us, what is our laſt ſuccour in execution.

Pro. 24.22.

1. By courſe of nature, every thing, when it is aſſalted, ever rouſeth that part firſt, wherin his principall ſtrength lieth: if it be in his *tuskes*, them; or in his *hornes*, or whatſoever it is, that. To a *poore* man (if he have a cauſe in hand) there is nothing commeth to mind but GOD and *innocencie*, and the goodneſſe of his cauſe: there is his *ſtrength*, and that is the *Horne of his ſalvation.* But, the *rich* (ſaith *Amos*) hath *gotten him Hornes in his owne ſtrength*; and not *iron-hornes*, as were *Zidkiah's*, but *golden-hornes*, with which he is hable to puſh any *cauſe*, till he have *conſumed* it. For indeed, if he be to undertake ought, the firſt thing that commeth to his head is, *Thus much will diſpatch it:* Such a gift will aſſure ſuch a man, and ſuch a gift will ſtop ſuch a mans mouth, and ſo it is done: *Neither is* GOD *in all his thoughts.*

Amos 6.13.

Tell me then, in your affaires, what commeth firſt to mind? nay, tell your ſelves what it is. *Aures omnium pulſo* (ſaith *Saint Auguſtine*) *conſcientias ſingulorum convenio.* Tell your ſelves, what it is; and by this, trie and know, wherein your *truſt* is; whither this charge meet with you or no, whither your *riches* be the ſtrength of your *confidence.*

2. Now lightly, what we firſt thinke of, that we laſt flie to. It is ſo. *Salomon* ſaw it in his time and ſaid, *The rich mans wealth is his caſtle:* that, even as men, when they are foiled in the *field*, and beaten from the Citie-walls, flie laſt of all into the *Caſtle*, and there thinke themſelves ſafe, as in their place of chiefe ſtrength; So, it falleth out with

Pro. 18.11.

the

Iob 31. 24.
Mic. 2. 1.

the *rich of this world*, in many of their cauſes, when Iuſtice and æquitie and truth, and right, and GOD, and good men, and a good conſcience and all forſake them (and yet yield they will not, in the *pride* of a *high minde*) they know, when all other have forſaken them, their *purſe* will ſtand to them: and thither, as to their *ſtrongeſt ſalvation* they flie, when nothing els comforts them. So that, when they cannot in heart, ſay to GOD, *Thou art my hope*, their matter is ſo badd; they do ſay ('tis he, in *Iob*) *to their Wedge of Gold*, Well yet, *thou art my confidence*. And ſurely, he that deviſeth or purſueth an unrighteous cauſe, *becauſe his hand hath ſtrength*, that man may be arreigned of the point. As againe if any ſay, and ſay within truly (*dic, dic, ſed intus dic*, ſaith *Auguſtine*) with all my *riches*, with all my friends and all the meanes I can make, I can do nothing againſt the truth: when a man is ſo *rich* that he is poore to doe evill; ſo *wiſe*, that he is a foole to do evill; ſo *truſteth* in his *riches*, that he dare not take an evill cauſe in hand, no more then the pooreſt commoner in the citie; I dare diſcharge that man the *Court* for this point. Oh beloved, thinke of theſe things; and ſecretly betwixt GOD and you, uſe your ſelves to this examination: Sure, if GOD be GOD, and if there be any truth in Him, you ſhall find great peace and comfort in it at the laſt.

The Reaſon, The *Vncertaintie of Riches.*
Pro. 23. 5.
Pro. 27. 24.

Charge the rich, that they be not high-minded, nor truſt &c. And, why *not high-minded?* and why *not truſt?* Incluſively the reaſon is added in theſe words, becauſe of the *uncertainty* of *riches*. It is *Paul's* reaſon; and it is *Salomon's* too, who knew better what belonged to *riches*, then *Paul* or any other. *Travaile not too greedily for them, beſtow not all thy wiſedome upon them* (ſaith he:) *for they have the wings of an eagle, and will take their flight of a ſodein.* Such is *Saint Paul's* word heere, the very ſame. We behold them, we hold them, they are heer with us; let us but turne our ſelves aſide a little, and looke for them, and they are gone. It is, as if he ſhould ſay; Indeed if we could *pinion the wings of our riches*, if we could *naile them downe faſt to us*, then were there ſome ſhew or ſhadow, why we ſhould repoſe *truſt* in them: But it is otherwiſe; they are exceeding *uncertaine*; even the *harveſt of the water* much above all *trades*. Yea, I take it, the *Merchants* confeſſe ſo much, before they be aware: For, by this, he claimeth to be allowed an extraordinarie gaine, becauſe he *ventureth* his traffique as *uncertaine*, and that he is driven to *hazard* and putt in a *venture* his *goods* continually, and many times his *perſon*, and (to make him a right *venturer*) many times his *ſoule* too. And, if they be not *uncertaine*, how commeth it then to paſſe, that *rich men* themſelves are ſo *uncertaine?* that is, that they that were but the other day even a little before, of principall *credit*, within a while after, and a very ſhort while after, their *bills* will not be taken? And if *riches* be not *uncertaine*, what need they upon a night of foule weather, any *Aſſurances* upon the *Exchange*? What need the *Merchants* have ſecuritie one of another? What need they, to have their eſtates *ſure*, and ſo *good?* ſuch *aſſurances* and *conveyances*, ſo ſtrong, yea more ſtrong then the wit of man can deviſe, if both *riches* and *men* be not *uncertaine?* I know, they pretend the *mans mortalitie*: but, they know, they meane many times, the mortalitie of his *riches* rather then himſelfe; or at the leaſt, of the one as of the other. I will be judged by themſelves.

I would have you marke *Saint Paul's* manner of ſpeech. Before, he called them, not *rich*, barely; but, with an addition, the *rich of this world*. Sure, it is thought of diverſe of the beſt Writers both old and new (I name, of the new, *Maſter Calvin*; and of the old, *Saint Auguſtine*) that this addition is a diminution; and that it is (as it were) a *barre*, in the *armes* of all *rich men*; and that, even by that word, he meanes to enthwite them, and (as I may ſay) to crie them down; ſo, to make an entrance to his charge, that men ſhould not be too *proud* of them. For, being *of this world*, they muſt needs ſavour of the *ſoile*; be as this *world* is (that is) *tranſitorie, fickle* and *deceitfull*. And now, he comes in with *riches* againe; and will not put it alone, but calleth it the *uncertainty of riches*. And I ſee, it is the *Holy Ghoſt's* faſhion, not in this place onely, but all along the Scriptures, to ſpeake nothing magnifically of them, as the manner of the world is to do. *Saint Paul* calleth them not *rich*, but the *rich of this world: Saint Iohn* likewiſe calleth them not *goods* ſimply, but *this world's goods.* *Saint Paul* calleth them 1. Ioh.3.17. not *riches*, but the *uncertainty of riches:* Our SAVIOVR CHRIST calleth them not *riches*, but the *deceitfullneſſe of riches.* Matt.13.22. So *David:* the *plate* and *arras* and *rich furniture* of a wealthy man, calleth it of purpoſe, *the glory of a mans houſe*; not *his glory*, Pſal.49.16. but the glorie of *his houſe*; (that is *Saint Chryſoſtome's* note) And *Salomon* calleth them (as they be indeed) GOD's *bleſſings of his left hand.* For, *immortalitie, æternall life,* that onely is the *bleſſing of His right hand.* All, to learne us, not to *boaſt* our ſelves, or *ſtay* our ſelves, or (as CHRIST calleth it) to *rejoice* (I ſay not, as He to his *Diſciples*, that a few *devills*, but) *that a few mineralls be ſubject unto us*; but that, by our *humbleneſſe* of mind, *truſt* in GOD, dealing truly with all, and mercifully with our poore brethren, we are aſſured, that *our names are written in the booke of life.* This then is the *uncertainty* of our *riches*; becauſe, they are the *riches of this world* (the *world*, and they, are all within the compaſſe of our Text) that is, you muſt leave them to the *world*, they are none of yours. *Denique ſi veſtra ſint* (ſaith *Gregorie*) *tollite ea vobiscum*, If they be yours, why do you not take them with you, when you go? By leaving them behind you to the *world*, you confeſſe, they are not *yours*, but the *world's*. But, indeed, they are the *riches of this world*; *Hîc enim acquiruntur, hîc vel amittuntur, vel dimittuntur:* heere you *get* them, and heere you may *loſe* them; heer you get them, and heere you muſt *leave* them. And in this diſjunctive, you have the certainty of *riches:* the very certainty is *loſing* or *leaving*, that is, *forgoing*; ſo, the very certainty is an *uncertainty.* Leave them, or loſe them we muſt: *leave* them when we die, or *loſe* them while we live. One end they muſt have, *finem tuum*, or *finem ſuum*; thy end, or their owne end. You muſt either leave them when you die, or they will leave you while you live, this is certaine: but, whither you, them; or, they you; this is uncertaine. *Iob* tarried himſelfe, his *riches* went: The *Rich mans riches* tarried, but he himſelfe Luk.12. went. One of theſe ſhall be, we know; but which of them ſhall be, or when, or how, or how ſoone it ſhall be, that we know not.

Let us briefly conſider this double *uncertaintie:*

1. Of our *riches ſtaying with us* firſt.
2. And then, of *our ſtaying with them.*

1. In 2. *Cor.* 11. 26. when as he would glorie, he ſaith, *He will glorie in his infirmitie:* which when he would recount, as a principall part of it, he reckoneth, that he *had beene in perills of waters, in perills of robbers, of his owne nation, among the Gentiles, in the citie, in the wilderneſſe, in the ſea, and amongſt falſe brethren.* If this were *frailtie*, then (ſure) *fraile* and weake are *riches.* And ſure, if the *rich* will glorie, they muſt glorie with *Saint Paul:* for, they are in all, and in more and greater then the *Apoſtle* ever was. He was in perills of *water*; they in perill both of *water* and *fire:* He was in perill of *robbers*, they in perill of *Rovers by Sea*, and *Robbers by land:* He in perill of *his owne nation*; they are in perill of *our owne* nation, and *of other nations*; both removed as the *Moore* and *Spaniard*, and neere home, as the *Dunkerker:* He in perill of ſtrangers; they, not of ſtrangers onely, but of their *owne houſhold*, their *ſervants* and *factours:* He in perill of the *Sea*; they, both of the tempeſt at the *Sea*, and the *Publican* on *land:* He in perill of the *wilderneſſe*, that is, of *wild beaſts*; they, not onely of the wild beaſt called the *Sycophant*, but of the tame beaſt too, called the *flatterer:* He in danger of *falſe brethren*; and ſo are they in perill of certaine *falſe brethren* called *wilfull Bankrupts*, and of certaine other called *deceitfull Lawyers*; for the one, their *debts*; for the other, their *eſtates* and *deeds* can have no *certainty.*

Muſculus on that place (where CHRIST willeth *Our treaſure to be laid, where no* Matt.6. *mothes come*) ſaith, his Auditors did laugh in conceipt, at CHRIST, that frayed them with *moths*, their maids ſhould deale with the *mothes* well enough: (Saith he) you think, he meant the ſeely poore *flies:* Tuſh you are deceived, what ſay you to *Tineæ urbanæ, evill Creditors?* You muſt needs *creditt*, you can have no *vent* for your merchandizes: and what ſay you to a ſecond kind of *mothes*, called *Tineæ forenſes, Weſtminſter-Hall-mothes?* (for I truſt, I may ſpeake of the *corrupt Lawyer*, with the favour of the better ſort) you muſt needs credit them with your *evidences* and *eſtates*; it is not certaine what wealth theſe two *mothes* do waſt, and in what *uncertaintie* mens *riches* are, by their meanes.

Theſe are out of *Saint Paul's* perills; he was free from theſe *mothes*. But many *rich men* might be brought forth in a faire day and ſhewed, whoſe ſubſtance hath by theſe *moathes* been fretted to peeces. Thus little certainty have we, of their *ſtaying with us*.

2. But grant, Let it be that they were *certaine*: yet, except we our ſelves were ſure to ſtay with them alſo, it is as good as nothing. That there may be a certaintie between two things (as a *man*, and his *wealth*) to continue together, they muſt either of them be *ſure*: els, if the one faile, where is the other's aſſurance? Grant then, we were certaine of them, we are not certaine of our ſelves; and in very deed, we are no more certaine of them, then they of us. *Leaſes* of them we have for *ſixtie yeares*; but they have no leaſes of us for *three houres*: If they might take *leaſes* of us too, it were ſomewhat. Now, when the *Leaſe* is taken, nay when the *Fee ſimple* is bought, and the *houſe*, and
Luk. 12. the *ware-houſe* filled, and the purſe too, if God ſay but *Hâc nocte*, it daſhes all. For
Iames 1.11. which cauſe, I thinke, *Saint Iames* (ſpeaking in two ſeverall places of our *life* and our *riches*;) our *riches* he compareth to the *graſſe*, of no certentie; it will either *wither*, or be *pluckt up* ſhortly: but this is a great certaintie in reſpect of that of our *life*, which he reſembleth to a *vapour*, which we ſee now, and by and by we turne us to looke for it, and it is *vaniſhed* away. To us then that are uncertaine of our ſelves, they cannot be but *riches* of *uncertaintie*.

But, let us admitt, we were ſure of both theſe, what is it to have *riches* and not to enjoy them? And the enjoying of *riches* dependeth upon two *uncertainties* more.

1. Firſt, a mans *uncertaintie*, which hangeth upon the *favour* of a *Prince*; which is many times wavering and uncertaine. I know not, whether I ſhall make you underſtand it, becauſe of the want of examples in our time, by meanes of the mild and bleſſed governement that we live in. For, a practiſe it hath been, and many *Records* do our *Chronicles* affoord, in the daies of ſome Princes of this Realme, when a man was growen to wealth, to picke holes and make quarrells againſt him, and ſo ſeaze his goods into the Prince's hand: to uſe wealthy Citizens as *ſpunges*, to roule them up and downe in moiſture till they be full, and then to wring all out of them againe. God wot, an eaſy matter it is, if a *Prince* ſtand ſo minded, to find matter of diſgrace againſt a ſubject of ſome wealth; and then he might fare never a whit the better for his wealth, for fine and forfeiture whereof, rather then any fault els, the buſineſſe it ſelfe was made againſt him. We cannot tell, what this meaneth; we may thanke the gracious government, we live under; ſo that, I think, I do ſcarſe ſpeake ſo that I am underſtood. But, ſuch a thing there is, ſuch an *uncertaintie* belonging to riches, whither we conceive it or no.

2. Againe, if the times which we live in, happen to prove *unquiet* and troubleſome, then againe comes another *uncertaintie*. For, the daies being evill and dangerous, a man can have joy, and indeed no certaintie neither of *riches*. For, if there fall an invaſion, or garboile into the State by forren or Civill *warre*, then (if ever) is *Iob's ſimile*
Iob. 8.14. verified, that *Riches are like a Cobwebb*; that which a man ſhall be weaving all his life long, with great adoe and much travaile, ther comes me a ſouldier, a barbarous ſouldier, with his broome, and in the turning of a hand ſweeps it cleane away. How many in our neighbour countries, during their miſerie have taſted this *uncertaintie*? How many have gone to bed *rich*, and riſen *poore* men in the morning? Great troubles are looked for, and great troubles there muſt be and will be, doubtleſſe. The world now *knoweth his Maſter's will and doth it not, it muſt therefore* certainely *be beaten with many ſtripes*, with many more then the ignorant world was. And therefore this word [*of this world*] in this Text, we may with an *Emphaſis* pronounce and ſay, *Charge them that are rich* in this world, *that they truſt not in the uncertaintie of riches*.

There are but three things in *riches*. [1] The *poſſeſsing*, [2] the *enjoying* [3] and laſt the *conveighing* of them. Little aſſurance is there in the two former, and what ſhall we ſay of the *conveighance?* If our pompe cannot deſcend with us; well yet, if we were certaine to whom we ſhould leave them, ſomewhat it were for the certainty of them. Theſe conſiderations oft had in mind would looſen both our *aſſurance in*, and our liking of them.

What for the *conveighance?* do we not ſee daily that *men* make *heritages*, but GOD makes *heires*; that *many ſonnes roſt not that, their fathers gott in hunting?* that they that have been in chiefe accompt for their wealth, their ſonnes ſhould be driven even *to flatter the poore, and have nothing in their hands, no not bread?* that, never ſnow in the Sunne melted faſter, then doe ſome mens riches as ſoone as they be gone?

Iob.20.10.

Theſe things are in the eyes of the whole world. O Beloved, theſe are the judgements of GOD. Deceive not your ſelves with vaine words: ſay not in your hearts, this is the *way of the world*, ſome muſt gett and ſome muſt loſe. No, no: it is not the way of the world, it is the way of GOD's *judgement*. For, to the reaſon of man nothing can be alledged, but that conſidering the infinite number of infinite *rich men* in this place, the poſteritie of them theſe many yeares ſhould by this time have filled the whole land, were it much bigger then it is, with their progenie, even with diverſe both *Worſhipfull* and *Honourable Families* from them deſcended: and it is well knowen, it is otherwiſe, that there is ſcarſe a handfull in compariſon. This is not *the way of the world*; for we ſee diverſe Houſes of diverſe lines remaine to this day in continuance of the ſame wealth and worſhip which they had five hundred yeares ſince. It is not therefore the *way* of the *world*; ſay not it is ſo; but it is a heavy *judgement* from the *Lord*. And theſe *uncertainties*, namely this laſt, came upon ſome of them for their *wicked* and *deceitfull getting* of them: upon ſome of them, for their *proud* and *riotous abuſing* them: upon ſome of them for their *wretched* and *covetous reteining* them. And, except ye now heare this the *Lord's Charge*, looke unto it, howſoever you wraſtle out with the *uncertainties* your ſelves; aſſuredly this laſt *uncertaintie* remaineth for your children. *The Lord's hand is not ſhortened*. I ſhall never get out of this point, if I breake not from it.

Eſay 59.1.

There are but three fruits of all your getting [1] the *tenure*: [2] the *fruition*: [3] the *parting* with. See, whither the *Lord* hath not laid one *uncertaintie* on them all. [1] *Vncertaintie*, in their *tarrying with us*; and *uncertaintie*, in our tarrying *with them*. [2] Vncertaintie of *enjoying*, by reaſon of the danger of the time; [3] Vncertaintie of our *leaving them*, by reaſon of the danger of our children's ſcattering. The eſtate in them, the enjoying of them, the departing with them, all being *uncertaine*, ſo many uncertainties, might not *Saint Paul* truly ſay, the *uncertaintie of riches?*

There is yet one behind, worſe then them all. I will add no more but that: and that is, that our *riches* and our worſhip they ſhall leave us, becauſe they be *uncertaine*; but the *pride* of our *minds*, and the *vaine truſt* in them, them we ſhall be certaine of, they ſhall not leave us. And this is *grave jugum*, a heavie miſerie upon mankind: The *Goods*, the *Lordſhips*, the *Offices* that they gott, them they ſhall leave heere: the *ſinne*, that they committ in getting and enjoying them, they ſhall not leave behind them for their hearts, but that ſhall cleave faſt unto them. This is a *certaintie* you will ſay: it is indeed a certaintie of ſinne, but therefore an *uncertaintie* of the ſoule: ſo doth *Iob* reckon it amongſt *the uncertainties* of *riches*. For, *what hope hath the hypocrite when he hath heaped up riches, if* GOD *take away his ſoule?* where is his hope or his truſt then? Never will they ſhew themſelves in their own kind, to be a *ſtaffe of reed*, as then: both deceiving them *with leane on them*, and beſides *going into* their ſoules *and piercing them*. For, very ſure it is, many of that calling die in great *uncertainty* this way; wiſhing, they had never ſeene that *wealth* which they have ſeen, that ſo they might not ſee that *ſinne* which they then ſee. Yea ſome of them (I ſpeake it of mine owne knowledge abroad) wiſh, they had never come further then the *ſhovell* and the *Spade*: crying out at the houre of death, both of the *uncertainty* of their *riches*, & of the *uncertainty* of the eſtate of their *ſoules* too.

Iob.27.8.

Eſay 36.6.

This point, this, is a point of ſpeciall importance, to be ſpoken of by me, and to be thought of by you. I would God, you would take it many times (when God ſhall move you) into ſad conſideration. With a great affection, and no leſſe great truth (ſaid *Chryſoſtome*) that heaven and earth, and all the creatures in them, if they had teares, they would ſhedd them in great abundance, to ſee a great many of us, ſo careleſſe in this point as we be. It is the hand of the Lord, and it is His gracious hand, (if we could ſee it) that He in this manner, maketh the world to *totter* and *reele* under us, that we might not *ſtay* and *reſt* upon it, where *certainty* and *ſtedfaſtneſſe* we ſhall never find; but in Him above, where onely they are to be found. For, if *riches*, being ſo brittle and unſteady as they be, men are ſo mad upon them; if God had ſetled them in any *certenty*, what would they have done? What *poore man's right*, what *widowe's copie*, or what *Orphane's legacie* ſhould have been free from us?

The III. Point, *Truſt in God.*

Well then: if *riches* be *uncertaine*, whereto ſhall we *truſt?* If not in them, where then? It is the third point: *Charge them that be rich in this world, that they be not high-minded, neither truſt in the uncertenty of riches: but that they truſt in* God. It is the third point of the *Charge*, in generall; and the firſt of the *affirmative* part: and conteineth, Partly a *Homage* to be done for our riches, to God, and that is, *truſt in Him*: And partly a rent-charge layd upon our *riches*, which is *doing good*. And indeed, no other then *David* had ſaid before, *Truſt in the Lord and be doing good.* Pſal. 37.5.

Saint *Paul* will batter down, and lay flat our Caſtle, but he will erect us another, wherein we may *truſt*. Yea indeed, ſo as *Salomon* did before, ſetteth up a tower againſt the tower, the *Tower of the righteous, which is the Name of the* Lord, againſt the Pro. 18.10. *Rich-man's tower*, which is as you have heard before, *his riches*. In ſtead of the *Worldling's* faith, which is to make *money* an article of his faith; teacheth us the faith of a Chriſtian, which is, to vouchſafe none but God that honour. Even ſo doth the Apoſtle heer; and that, for great reaſon: *Nam qui vult ſecurus ſperare, ſperet in Eo qui non poteſt perire*, He that will *truſt*, and be *ſecure* in his truſt, let him truſt in *Him*, who himſelfe never failed, and never faileth thoſe, that put their truſt in him: in whom is *no uncertainty*, no not ſo much as *any ſhadow of uncertainty*. Iam. 1.17.

Truſt in him, by looking to Him firſt, yer we admit any els into our conceipt: and by looking to Him laſt, and not looking beyond him to any, as if we had a ſafer or truſtier then He.

And that, becauſe he is the *living* God: as if he ſhould ſay, That you phanſie to your ſelves, to truſt in, is a *dead idoll*, and not a *living* God; and if ever you come to any dangerous diſeaſe, you ſhall find, it is an *idoll*, dead in it ſelf, not hable to give it ſelfe life; much leſſe to another: not hable to ranſome the *bodie* from the *death*, much leſſe the *ſoule* from hers; not hable to recover life when it is gone, nay not hable to preſerve life when it is preſent; not to remove *death*, nay not to remove *ſickneſſe*, not any ſickneſſe, not the *gout* from your feet, not the *palſie* from your hands, nay not ſo much as the *ache* from your *teeth*: not hable to add one haire to your head, nor one haire's bredth to your ſtature, nor one houre to your dayes, nor one minute to the houres of your life. This *moath-eaten God*, as our Saviour Christ calleth it, this *canker-eaten God*, this *God*, that muſt be kept under locke and key from a thiefe, *truſt* not in it for ſhame. O let it be never ſaid, the *living truſt in the dead*. *Truſt* in the *living* God, that *liveth* himſelfe, nay that is *life himſelfe*; in His Sonne, that was hable to *quicken himſelfe*, and *is hable to quicken you*; of whoſe gift and inſpiration you have already this life; by whoſe daily *ſpirit* and *viſitation* your ſoule is preſerved in this life, in this mortall and corruptible life; and of whoſe grace and mercie we looke for our other immortall and æternall life.

Who not onely liveth, but alſo *giveth you*, &c:] A *living* and a *giving God*: that is, that *liveth*, and that *giveth*: of whoſe *gift* you have not onely your life and terme of yeares, but even alſo your *riches* themſelves; the very hornes that you lift ſo high, and wherewith unnaturally many times you puſh againſt Him that gave them. *He giveth*;

for the *earth* was the *Lord's and all that therein is*; till *the earth he gave unto the children* Pſal 24.1. 115.16. *of men*: And *ſilver* and *Gold* were the *Lord's*, till, not by a caſuall *ſcattering*, but by his Ag 2.9. appointed *giving*; not by *chance*, but by *gift*, He made them thine. He *gave* them: *thou broughteſt none of them with thee into the world, thou cameſt naked.* He *gave* them; and when He gave them, He might have given them to thy brother of low eſtate, and made thee ſtand and ask at his door, as He hath made him now ſtand and ask at thine. He *giveth* you *riches*; you *get* them not; it is not your own wiſdome or travaile that getteth them, but His grace and goodneſſe that *giveth* them. For, you ſee many men of as great underſtanding and foreſight as your ſelves, want not onely *riches*, but even *bread*. It is not your travaile; *except the Lord had given them, all the early up-ri-* Eccle.9.11. *ſing, and late downe-lying had been in vaine*. It is GOD that *giveth*: make your recogniſance it is ſo, for feare leſt if you denie *Dominus dedit*, you come to affirme *Dominus* Iob 1.21. *abſtulit*. GOD teacheth, it was He that *gave* them, by *taking* them *away*.

This is *Saint Paul's* reaſon: let us ſee how it ſerves his concluſion to the overthrow of our vaine *pride* and fooliſh *truſt* in them. If it be *gift*, *Si accepiſti quid gloriaris?* 1.Cor 4.7. be not *proud* of it: And if it be *gift*, He that ſent it, can call for it again; *truſt* not in it.

Who giveth us all things &c] *All things*, ſpirituall or corporall, temporall or æternall, little or great, from the leaſt and ſo upward; from the greateſt and ſo downward: from *panem quotidianum*, a morſell of bread, to *Regnum cœlorum*, the Kingdome of heaven. He giveth us all even unto Himſelfe: yea He *giveth us himſelfe* and all, and more we cannot deſire.

Why then, if He give all, all are *Donatives*; all that we hold, we hold in *franck almoigne*; and no other tenure is there, at GOD's hands, or in our *Law*. For, *quid ha-* 1.Cor.4.7. *bes quod non accepiſti?* What is there? that is to ſay, name one thing, thou haſt, that thou haſt not *received*; and if there be any one thing, *boaſt* of that and ſpare not. But if that be nothing, then let *Cyprian's* ſentence take place (ſo much commended and ſo often cited by *Saint Auguſtine*) *De nullo gloriandum eſt, quia nullum eſt noſtrum*: and add unto it, *De nullo fidendum eſt, quia nullum eſt noſtrum*: we muſt *glorie* of nothing, for that we have nothing *of our owne*; neither muſt we *truſt* any thing, for that we have *nothing of our owne*.

That giveth us all things to enjoy:] Not onely to *have*, but to *enjoy*. For, ſo to have them, that we have no *joy* of them; ſo to get all things, that we can take no part of them, when we have gotten them; ſo to poſſeſſe the labours of our hands, that we cannot eat the labours of our hands, as good be without them: *This is a great vanitie* Eccles.6.2, 3. *and vexation*; and indeed (as *Salomon* ſaith) *an untimely birth* were *better*, then ſo to be. But bleſſed be *God*, that beſides theſe *bleſſings* to be *enjoyed*, giveth us *healthful bodies* to enjoy them with, the *favor* of our *Prince* to enjoy them under, the dayes of *peace* to enjoy them in; whereby our ſoules may be ſatisfied with good things, and every one may eat his portion with joy of heart.

That giveth all things to enjoy:] that is, dealeth not with you as he hath dealt with the *poore*; hath given you things not onely of *uſe* and *neceſſitie*, but things allſo of *fruition* and *pleaſure*: hath given you not onely *Manna* for your *need*, but alſo *Quailes for* Pſal.78.29. *your luſt*: Hath given you out of *Ophir* not onely *linnen cloth*, and *Horſes* for ſervice, but alſo, *Apes*, *Ivorie*, and *Peacocks*, for your delight. Vnto them he giveth *indumenta*, covering for their nakedneſſe; but unto you *ornamenta*, clothing for your comlineſſe. Vnto them he giveth *alimenta*, nouriſhment for their emptineſſe; unto you *delectamenta*, delicious fare for daintineſſe. Therfore you above all men, are to rejoyce in Him, there is great cauſe: that he may rejoyce over you, unto whom He hath given ſo many wayes, ſo great cauſe of rejoycing.

That giveth us all things to enjoy plenteouſly:] *Plenteouſly*, indeed, *may Iſraël now ſay*, Pſal.147.20. (ſaid the Prophet;) may *England* now ſay (ſay I) and I am ſure upon as great cauſe. *He hath not dealt ſo with every Nation*, nay He hath not dealt ſo with *any nation*. And *plenteouſly* may *England now ſay*; for it could not alwayes: Nay it could not ever have ſaid

Pſal 144 15.
Ibid.

the like. *Plenteouſly* indeed, for He hath not *ſprinkled*, but *powred* His benefitts upon us. Not onely *Bleſſed be the People whoſe God is the Lord* (that bleſſing which is highly to be eſteemed, if we had none beſides it,) but *Bleſſed be the People that are in ſuch a caſe.* That *bleſſing* He hath given vs, *all things to enjoy plenteouſly*; we cannot, nay our enemies cannot but confeſſe it. O that our thankfulneſſe to Him, and our bounty to His, might be as *plenteous*, as His gifts and goodneſſe have beene *plenteous* to us!

To move us from the two evills before, the *Apoſtle* uſed their *uncertaintie*, which is a reaſon from *Law* and the courſe thereof. So he might now have told us, if we *truſted* not *in God*, we ſhould have the table turned, and his *giving* changed to *taking away*; our *all things*, into *want of many things*, and having nothing neer all; our *plenty* into *penurie*; and our *enjoying more then we need*, into *no more then needs*, nor ſo much neither. Thus he might have dealt: but He is now in a point of *Ghoſpell*, and therefore taketh his perſwaſion from thence. For, this indeed, is the *Evangelicall argument* of *God's* goodneſſe; and there is no goodneſſe to that, which the conſideration of *God's* goodneſſe worketh in us.

Iob 1. 9.

The argument is forcible; and ſo forcible, as that chooſe whither this will move us or no: Sure, if this will not prevaile with us, we ſhall not need *Moſes* nor CHRIST, to ſit and give ſentence upon us; the Devill himſelf will do it. For, as wicked as he is, and as wretched a *ſpirit*, yet thus he reaſoneth upon *Iob*: *Doth Iob feare Thee for nought?* As if he ſhould ſay: ſeeing thou haſt dealt ſo *plenteouſly*, yea ſo bounteouſly with him, if he ſhould not ſerve thee, if he ſhould ſo farre forget himſelfe, it were a fault paſt all excuſe, a fault well worthy to be condemned. A bad fault it muſt be, that the *Devill* doth abhorre: yet ſo bad a fault it is (you ſee) that the Devill doth abhorr it. When men receive bleſſings *plenteouſly* from *God*, and returne not their *homage* back againe, *unthankfull rich men* ſhall need no other judge but the *Devill*, and then, as you ſee, they are ſure to be condemned. For, if *God* will not do it, the *Devill* will.

Iam. 1. 5.

Let me then recommend this third part of the *Charge* to your carefull remembrance and regard. It concerneth your *homage*, which is your *truſt in him*, that you *truſt in him* with your ſervice of body and ſoule, who hath truſted you with his plenty and ſtore, and hath made you in that eſtate, that you are truſted with matters of high importance both at home and abroad. For, it is the argument of all arguments to the true Chriſtian, becauſe GOD hath given him (ſaith Saint *James*) without *exprobration*; and given *all things*, without *exception* of any; and that *to enjoy* which is more then competencie; and that *plenteouſly*, which is more then ſufficiencie; therefore, even therefore, to *truſt in Him* onely. If ther be in us the hearts of true *Chriſtians*, this will ſhew it; for it will move us: and ſo let it I beſeech you. Let us not, as men under the *Law*, be tired with the *uncertainty* of the creatures; but as men under *grace*, have our hearts broken with the goodneſſe of our GOD. In that GOD to place our *truſt*, who beyond all our deſerts *giveth*: if we reſpect the quantitie, *all things*; if the manner, very *plenteouſly*; if the end, to *joy* in them; yet ſo, that our joy and repoſe end in Him: a very bleſſed and heavenly condition.

The III. Part.
That they do good
Pſal 37. 3.

Truſt in the Lord and *be doing good*, ſaid *David*: Saint *Paul* ſaith the ſame, *Charge the rich of this world, that they do good.* The laſt was a very plauſible point, which we have dwelt in with great delight. What? *the plentie of all things*; that we *enjoy*, and long may *enjoy* I beſeech GOD: who is not mooved with *joy* to heare it reported?

But little know they, what a conſequent Saint *Paul* will inferr upon this antecedent. For, thus doth *Paul* argue. GOD hath done good to you by *giving you*; you alſo are bound to do good to others, by *giving them*. If he hath given you *all things*, you ought to part with ſomething: (and the more you part with, the liker ye become to Him, that *giveth all things*.) If he have given you to *enjoy*, you ought to receive others into the fellowſhip of the ſame *joy*: and not to think, that *to do others good*, is to *do your ſelves hurt*. If *plenteouſly* He have given you, you ought to be plenteous in giving; and, not when the *Lord* hath his *Epha* great, wherein He hath mete to you, to make your *Hin* ſmall, whereby you meaſure to the *poore*; turning the plentie of heaven into the ſcarſitie of earth.

Thus doth the *Apoſtle* fetch the matter about, and thus doth he inſerre your *doing good* to theſe little lambes and ſuch like, out of GOD's *doing good* unto you.

And that which he inferreth, he doth exceeding fitly and ſheweth great art and learning in it. For, ſpeaking of *enjoying* (his very laſt word) he is carried in a very good zeale and affection to the *rich* of this world, to deſire of GOD, and to entreat of them that they may not have onely πρόσκαιρον ἀπόλαυσιν of them (that is) *enjoy them for a ſeaſon*, but that they may enjoy them *for ever*; not onely, for a few yeares, or weekes or daies (we cannot tell well which) but from everlaſting to everlaſting: And that is, by *doing good*. So *enjoy* that we may *do good* too. Heb.11.25.

To ſay truth: *Saint Paul* could not better deviſe, then heere to place it. For, our too much *enjoying* eateth up our *well doing*, cleane. Our too much laſhing on in *doing our ſelves good*, maketh that we can *do good* to none but *our ſelves*. Our preſent *enjoying* deſtroyeth our *well doing* utterly, and conſequently the *æternall enjoying* we ſhould have of our *riches*. As *Pharao's leane kine devoured the fatt, and it was not ſeene on them*, ſo doth (ſaith *Baſil*) our ἐφ' ἃ μὴ δεῖ, our riotous *miſpending* (where we ſhould not) eat up our ἐφ' ἃ δεῖ, our *Chriſtian beſtowing* where we ſhould: and a man cannot tell, what is become of it. Very well and wiſely ſaid that Father, Ἀκόνη γὰρ τῆς ἀσωτίας ἡ φιλοτιμία, *Pride is prodigalitie's whetſtone*, and it ſetts ſuch an *edge* upon it, in our *enjoying*, that it cutts ſo deepe into our wealth; and ſhares ſo much for our vaine and riotous *enjoying*, that it leaves but little for our *well-doing*. Gen.41.4.

Looke how the *truſt in* GOD, and the *truſt in riches* are ſett one againſt another, heere by the *Apoſtle*; ſo are our *high minds*, and our *doing good*. One would not thinke it at the firſt, but (ſure) ſo it is; we muſt have *lower minds* and leſſe *pride*, if we will have more *good works* and greater plenty of *well-doing*. You may therefore *enjoy* your wealth, that is true: but you muſt alſo take this with you, you muſt *do good* with it, and learne of the *Apoſtle*, there be two uſes of your *riches*, and that therefore GOD hath given them, [1] *To enjoy*, [2] *To do good*: not, to *enjoy* only; but, to *enjoy* and to *do good*.

Enjoying, is *doing good*: But, not to our ſelves onely; but, by *doing good*, heere, *Saint Paul* meaneth, to do it to others, that they may be the better for us. The very ſame two doth *Salomon* in very fitt termes ſett downe: that *Water is given into* our *ciſterne*, [1] *that we may drinke of it our ſelves*, [2] *that our fountaines may flow out*, and they that dwell about us fare the better for them. The very ſame two doth a *greater then Salomon*, our SAVIOUR himſelfe compt of too: for, of his purſe, we read He had theſe two uſes, to *buy that He had need of himſelf*, and *to give ſomething to the poore*. It is good reaſon, that man conſiſting of two parts, the *ſoule* and *body*, the *body* only ſhould not take up all; but, the *ſoule* ſhould be remembred too. *Enjoying* is the bodie's part; and *well-doing* is the ſoule's: your ſoules are ſuiters to you to remember them, that is, to remember *well-doing*, which is the ſoule's portion. Pro.5.15. Matt.12.42. Ioh.13 29.

Remember this ſecond: the other (I doubt not) but you will remember faſt enough. This was the uſe of our SAVIOUR CHRIST's purſe, and if yours be like His, this muſt be the uſe of yours alſo. For ſurely, it is greatly to be feared, that many *rich* at this day, know not both theſe: indeed know no other uſe of their wealth then an *Oxe* or an *Aſſe*, or other brute beaſts would know; to have their *crib* well ſerved, ſweet and cleane *provender* of the beſt in the *manger*, and their *furniture* and *trappings* fitt and of the fineſt faſhion: No other, then the *Glutton* did, to go in *ſoft linnen* and *rich ſilke* and to *fare deliciouſly every day*. Or then the other, his pew-fellow, that profeſſed, it was all the uſe he compted of; and therefore we ſee he ſaith to his ſoule, *Eat thy fill* (*ſoule*) and *drink thy fill*; fill and *fatt thy ſelfe*, and enjoy this life; never looke to enjoy any other. Luk.16.19. Luk.12.19.

We muſt learne one uſe more, one more out of our *charge*, and conſequently.

When we looke upon our ſealed ſummes, our heapes of treaſure, and continuall commings in, thus to thinke with our ſelves: This that I ſee heere, hath GOD *given* me *to enjoy*, but not onely for that, but, to *do good* with, alſo. The former uſe of my *riches* I have had long and daily ſtill have, but what have I done in the other? The *rich men* in the *Goſpel*, they had the ſame; they did *enjoy* theirs; but now (it is ſure) little joy they have of them: why? for want of this other. *Abraham* he did both; he *enjoyed* his *riches* heere, and now another, an *æternall joy* of them. Yea he received *Lazarus* into his boſome. Why? he received him into his boſome, and cheriſhed him, and *did good* heere on earth. And ſo did *Iob*, and ſo did *Zachæus*. Now good *Lord*, ſo give me grace, ſo to *enjoy* heere, that I loſe not my endleſſe joy in thy heavenly kingdome. Let me follow their ſtepps in my life, with whom I wiſh my ſoule after death. Theſe things are good and profitable for the *rich*, oft to thinke on.

Well then, if to *do good* be a part of the *Charge*, what is it to *do good*? It is a *poſitive* thing (*good*;) not a *privative*, to do *no harme*. Yet, as the world goeth now, we are faine ſo to commend men; He is an honeſt man, *he doth no hurt*: of which praiſe any wicked man, that keepes himſelfe to himſelfe, may be partaker. But, it is to doe ſome *good thing*: what *good thing*? I will not anſwer, as in the *Schooles*; I feare, I ſhould not be underſtood; I will go groſſely to worke. Theſe that you ſee heere before your eyes, to do them good, to part with that, that may do them good; uſe the goods that you have, to do but that, which ſundry that have heertofore occupied thoſe roomes where you now ſitt (whoſe *remembrance* is therefore *in bleſsing* upon earth, and whoſe *names* are in the *booke of life* in heaven) have done before you in diverſe *workes of charitie*, to the maintenance of the *Church*, the benefit of *Learning*, and the reliefe of the *Poore* of the land. This is to *do good*. This, I truſt, you underſtand.

This know; that GOD hath not given ſight to the eye, to *enjoy*, but to *lighten* the members; nor *wiſedome* to the *honourable* man, but for us men of ſimple ſhallow forecaſt; nor *learning* to the *divine* but for the ignorant: ſo, neither *riches* to the *wealthy*, but for thoſe that want reliefe. Thinke you *Timothee* hath his *depoſitum*, and we ours, and you have none? it is ſure, you have. We, ours, in inward graces and *treaſures* of *knowledge*: You yours, in outward bleſſings and *treaſures* of *wealth*. But, both are *depoſita*, and we both are *feoffees of truſt*. I ſee, there is a ſtrange hatred, and a bitter gainſaying every where ſtirred up againſt *unpreaching Prelates* (as you terme them) and Paſtors that feed themſelves onely; and they are well worthy: If I might ſee the ſame hatred begoon among your ſelves, I would thinke it ſincere. But, that, I cannot ſee. For, that which a ſlothfull *Divine* is, in things ſpirituall; that is, a *Rich man for himſelfe and no body els*, in things carnall, and they are not pointed at. But ſure, you have your harveſt as well, as we ours; and that a great harveſt. Lift up your eyes and ſee the ſtreets round about you, *the harveſt is verily great and the Labourers* Matt.9.37. *few*: Let us pray (both) that the *Lord* would thruſt out *Labourers* into both theſe *harveſts*, that the treaſures of *knowledge* being opened, they may have the *bread* of *æternall life*: and the treaſures of *well-doing* being opened, they may have the *bread* of *this life*, and ſo they may want neither.

I will tell you it, another as eaſie a way: Saint *Auguſtine* making it plaine to his auditorie (ſomewhat backward as it ſhould ſeeme) was faine to tell them thus, thus to define *doing good*: *Quod non vultis facere, hoc bonum eſt* (ſaid he:) that that you will not doe, that that I cannot get you to do, that is to *doe good*. Shall I ſay ſo to you? No indeed, I will not; *I hope better things*, and partly I know them. But, this I will ſay: that which the *Papiſts* with open mouth, in all their books, to the ſlander of the *Goſpell*; that which they ſay, you doe not; nay, you will not doe; that is, to *doe good*.

One of them ſaith, that our Religion hath comforted your force *attractive* ſo much, and made it ſo ſtrong, that nothing can be wroong from you. Another, he ſaith, that our Religion hath brought an hardneſſe into the bowells of our *Profeſſors*, that they pitie little,and the cramp or *chiragra* into their hands, that they *give* leſſe. Another, that our preaching hath bredd you minds full of *Salomon's* horſleches, that cry *bring in, bring in* and nothing els. All of them ſay, that your good workes come ſo from you, as if indeed your religion were, to be ſaved *by faith onely*. Thus through you, and through want of your doing good, the *Goſpel of* CHRIST *is evill ſpoken of among them that are without*. They ſay, we call not to you for them: that we preach not this point, that we leave them out of our *Charges*. *Libero animam meam*, I deliver heere mine owne ſoule: I do now call for them; I have done it elſewhere yer now. Heere, I call for them now, I take witneſſe, I call you to record, I call heaven to record, *Domine ſcis quia dixi, ſcis quia locutus ſum, ſcis quia clamavi*: *Lord*, thou knoweſt, I have *ſpoken* for them, I have *called* for them, I have *cried* for them, I have made them a part of my *charge*, and the moſt earneſt and vehement part of my *charge*, even the *charge* of *doing good*.

Vnto you therfore that be *rich* be it ſpoken; heare your *charge* I pray you. There is no avoiding, you muſt needs *ſeale* this fruit of *well-doing*, you muſt needs do it. For, having *wealth* and wherewithall to *do good*, if you do it not; 1. Inprimis, talke not of *faith*, for you have no faith in you; if you have wherewith to *ſhew* it, and ſhew it not, *Saint Iames* ſaith, you have none to ſhew. Nor, tell me not of your *religion*, there is no *religion* in you: *Pure religion is this* (as to very good purpoſe was ſhewed yeſterday) *To viſite the fatherleſſe & widowes*: and you never learned other religion of us. Iam 1.27.

2. Secondly, if you do it not, I warne you of it, now; you ſhall then find it, when you ſhall never be hable to anſwer the exacting of this *charge*, in the great Day: where, the queſtion ſhall not be of the *highneſſe* or lowneſſe of your *mindes*, nor of your *truſt* and confidence, or any other vertues, though they be excellent, but of your *feeding*, *clothing*, *viſiting*, *harbouring*, *ſuccouring*, and in a word, of your *well-doing* onely. This I ſay to you; beare witneſſe I ſay it.

Now to Them, in your juſt defenſe I ſay: (for, GOD forbidd, but while I live, I ſhould alway defend this Honourable Citie in all truth:) to them whom the miſt of envie hath ſo blinded, that they can ſee no good at all done, but by themſelves, I forbidd them, the beſt of them, to ſhew me in *Rhemes* or in *Rome* or any popiſh Citie Chriſten, ſuch a ſhew, as we have ſeene heer theſe two daies. To day, but a handfull of the heape, but Yeſterday and on Moonday, the whole heape; even a mightie armie of ſo many *good workes* as there were relieved *Orphanes*, the *Chariotts* of this Citie, I doubt not, and the *horſemen* thereof. 2. King.2.12.

They will ſay, it is but one; ſo they ſay: Be it ſo, yet it is a matchleſſe one. I will go further with them; Spoken be it to GOD's glorie *Non nobis Domine non nobis, ſed Nomini Tuo da gloriam. Not unto us, not unto us O Lord, but unto Thy Name give the praiſe, for the loving mercie and for thy truthes ſake which we profeſſe*. Pſal.115.1. I will be able to prove, that *Learning*, in the foundation of *Schooles* and encreaſe of revenues within *Colledges*; and the *Poore*, in foundation of *Almes-houſes*, and encreaſe of perpetuities to them, have received greater helpe in this Realme within theſe *forty yeares* laſt paſt, ſince (not, the ſtarting up of our Church, as they fondly uſe to ſpeake, but ſince) the reforming ours from the error of theirs, then it hath, I ſay, in any Realme Chriſten, not onely within the ſelfe ſame *fortie yeares* (which were enough to ſtop their mouthes) but alſo then it hath in any *fortie yeares* upward, during all the time of *Poperie*: which I ſpeake, partly of mine owne knowledge, and partly by ſufficient grave information to this behalfe. This may be ſaid and ſaid truly.

And when we have ſaid this, what great thing have we ſaid? that, time for time, ſo many yeares for ſo many; *thirtie yeares* of *light* have made compariſon with *thirtie yeares* of *trouble*. But, this is not as we would have it: We would have it out of all compariſon. This, that hath been ſaid, is ſtrange to them (I know) and more, then they reckoned of. But I would have you in theſe times of peace and truth, ſo farre beyond them, as that you might φιμοῦν, *ſnaffle* them in this. So, that they durſt not once offer to enter into this theme with us, or once to mention it more. So it ſhould be, I am ſure; ſo the *Goſpel* deſerves to have it. 1.Pet.2.15.

You

2. The Quantitie: *Be rich in good works.*

You have the *ſubſtance* of that you muſt do, to *do good*. Now heer is the quantitie: *Be rich in good workes*: that ſeeing you are *rich* indeed, you would not be poore men but *rich in good works*.

Good works (*Saint Paul* ſaith) not *good words*. *Good*, with the goodneſſe of the *hand*; not with the goodneſſe of the *tongue*, and tongue onely; as many now are, (well therefore reſembled to the tree that *Plinie* ſpeaketh of, the *leaves* of it as broad as any *targett*, but the *fruict* is no bigger then a *bean*:) to *talke targetts*, and to *do beanes*. It were better reverſed, if we were (as Saint *Paul* ſaith) *perfect in all good workes*, then perfect in certaine curious and *queint termes*, and *ſett phraſes*, wherein a great part of many men's religions do now adayes conſiſt: plaine ſpeech and ſound dealing; plaine ſpeech and *good works*, beſt.

2. Tim. 3. 16.

And *rich in them*. The *Rich man* in the *Goſpell*, would (as he ſaid) *build his barnes bigger* to put in them πάντα ἀγαθὰ, *all his goods he had*: no good out of his *barne*. Yes yes, ſome in *good workes* too. *Saint Paul* hath heere within the compaſſe of this Text two *Rich men*; his deſire is, they may both meet together in every *rich* man. *Rich*, ἐν τῷ νῦν αἰῶνι in the world that now is; ſo, ye are: *Rich*, in the world that ſhalbe after this; be that too. *Rich* in *cofer*; ſo ye are: *Rich* in *conſcience*; be ſo too. Your *conſciences* you ſhall cary with you: your *cofers* you ſhall not. Thus you are valued in the *Queene's bookes*: what are you in God's *bookes*? So much worth in this land of the *dying*: how much worth in the *land of the living*? Saint *Paul's* adviſe is, that you ſtrive for both: which you ſhalbe, if ye be *rich in good workes*. The true *riches* are the *riches* of *His glorious enheritance*. They be the true *riches*, which except a man can aſſure himſelfe of, after the leaſe of his life is out, he ſhalbe in a mervailous poor caſe, as was the *Rich man*; and begg of *Lazarus* there, that begged of him heer. Thoſe *riches* muſt be thought of, mary then you muſt be *rich in good workes*. Not to give ſomething, to ſombody, at ſome time: Why? Who doth not ſo? That is not to be *rich*. To give φειδομένως, *ſparingly*, a peece of bread, or a draught of drink, and that onely, that belongeth to him whom God hath *ſparingly* bleſſed, to the brother of low eſtate: it is not your worke.

Eph. 1. 18.

Luke 16, 24.

In the *Law*, to the building of the *Tabernacle*, the poore gave *Goate's haire*, and *Badger's skinns*; that was for them, and that was accepted: the rich they gave *purple*, *gold* and *Iewells* to the *Tabernacle*; they were *rich in good works*. And in the *Goſpell*, *to whom much is given*, *of him* proportionally *much ſhalbe required*: That is, in a word, as you are ſeſſed in the *Queene's bookes*, ſo are you in God's *bookes*, each one according to his abilitie. And God will looke, that according to that ſeſſement they ſhould be done: that you ſhould περισσεῦσαι *abound* in *good works*, as you do in *wealth*, that you ſhould προΐστασθαι *Go before* and *ſit higheſt*, and have a *precedence* in *works*, as you have in your *places*. And in a word, that you ſhould be *Lords*, *Knights*, *Aldermen*, *Maſters*, *Wardens*, and of the *Livery* in *good works*, as you be in your ſeverall *Wards* and *Companies*. And indeed to ſay the truth, to commit ſo many ſinnes, as no *Auditor* can number them, and to affoord ſo few *good workes*, as a child may tell them: to receive ſuch *profitts* as great compt-bookes will not hold them; and to yeeld ſo ſmall ſtore of *good workes*, as a little paper not ſo broad as my hand may conteine them: To laſh out at a *banquet*, you know what; and to caſt to a *Captive's redemption* all the world knowes what: To caſt your *pride* with pounds, and your *good works* with *penſe*; what cohærence is there in theſe? This is not to be *rich*: But that, is a part of the *charge* too. I pray you remember it; Remember to be *rich*: not onely to *do good*, but to be *rich in doing good*. That, will make you in caſe well to die, as now (God be thanked) you are well to live.

Exod. 35.

Luke 12. 48.

Col. 1. 10.

2. Cor. 9. 8.

3. The *Qualitie*: *Ready to diſtribute.*

And with the *quantitie*, take the *qualitie* too, I pray you: for the quantitie, *richly*; for the qualitie, *readily*. ἐξ ἀνάγκης, *with compulſion*, not *willingly*; and ἐκ λύπης, *with grudging*, not *cheerefully*, theſe are the faults contrary to this vertue. God muſt have it done with a facilitie, with a *readineſſe*, *eaſily*. And good reaſon, *eaſily*; for eaſily you may. We that want, cannot without difficultie; we would and we cannot: we have a heart without a hand: though we be willing, nothing is done; why? we are not hable. You are well hable (God be thanked) if you be well willing, there is no more to do; it is done. This *readineſſe* is a neceſſary vertue in our dayes: where, yet a *benefitt* come (nay many times, yet a *debt*) ſo much ingenuitie is ſpent, ſo many *Rogo's*, ſuch a *Vade & redi*, go and come ſuch a time; ſuch a *dauncing on the threſhold*, ſuch a *failing of the eyes*, yet it can be ſeene; ſuch a cleaving to the fingers, yet it will come of, ſuch inſtillation by now a dropp and then a dropp: as to a liberall nature, when it commeth, it is like to bread full of gravell; for hunger a man muſt needs have it, and but for needs muſt, a man, had as leef be without it. O beloved, marr not all you do before God and man for want of this one thing. You love a faire ſeed-time, all of you: *Hilaris datio, ſerena ſatio*; cheerfull giving is like a faire *ſeed-time*. As you, for your ſeed, to burie it, wiſh a ſeaſonable time; ſo and no leſſe God deſireth for His; that His *ſeed* may not be ſowen with an *overcaſt mind*, but with gladneſſe of heart and *cheerfulneſſe of countenance*. Even as He doth himſelfe; who what He beſtoweth, beſtoweth ſo, as He taketh as much, yea more delight in *giving*, then we in *receiving*. So do, and then this *Charge* is at an end: *Be ready to communicate*.

Pro.3.28.

There is of this word, ſome difference among Writers; but ſuch, as you may eaſily reconcile. Some think, the *Apoſtle* would have rich men to be εὐπροσόδους, eaſie to be ſpoken with, and to be ſpoken to. Some, that he would not onely have them *give readily*, but *lend freely*, and not practiſe the *Devill's Alchimiſtry* (as they do) by *multiplication* in *lending*. Some, that they ſhould not think their beneficence to be a *taking from* them without *receiving back*, inaſmuch as there is an entercourſe of the giver's grace, and the receiver's praier. Some, that his mind is, that they ſhould not do good to ſome few, but even to a *multitude*. All are good and godly, and agreeable to the *analogie of faith*: and you by doing all, may verifie and agree all, and make of a diſcord in opinions, an harmonie in practiſe. Saint *Hierome* (me thinketh) ſaith beſt, that *Communicare eſt communitati dare, aut ad aliquid commune*, to be beneficiall to a *Societie*, or to beſtow to ſome *common uſe*.

This is the perfection or pitch of *well doing*, that *moſt plenteous grace by the thankſgiving of many, may redound to the glorie of God*. The *Apoſtle* therefore is a further ſuitor to you that be *rich*, and will not end his *Charge*, till he hath laid this on you too, to do good to *Societies* and *Foundations*, either neceſſarie to be erected, or more then neceſſarie to be maintained, leſt through *our evill doing*, our father's *well doing* periſh. It is not for every man to reach unto them; there is no hope to have them upholden but by you: that you would therefore have them in remembrance, and thinke upon them to do them *good*.

2.Cor.4.15.

But alas, what hope is there to heare, that *good* wilbe this way done, ſince it is thought, that many may be endicted for ſeeking to eat up *Companies*, and to convert that which was the good and making of many, into their owne *ſingulare commodum*, by *out-buying* and *out-bidding* all beſides themſelves, that they alone may appropriate civil livings, turne common into private, the whole bodie's nouriſhment into one forgrowen member, and in the end *dwell alone upon the earth*.

Ier.49.31.

That the world is toward an end, other men may be perſwaded by other reaſons; none more effectuall to perſwade me, then this one, that every man doeth what in him lieth to *diſcommon communities*, and to bring all to the firſt privation. For the world being it ſelfe a maine *Society*; theſe men, by diſmembring *under-ſocieties*, ſeeke and do what they can to diſſolve the whole. So that, God muſt needs come to make an end of the world, or els, if this hold on, we ſhould ſhortly make an end of it our ſelves.

It is further complained, that whereas there hath been and is given charitably to the poore and their maintenance, that the *poore* themſelves want, and they that have the *receiving* of the profitts doe yet encreaſe mightily, Had not theſe things need to be put in the *Charge*? Are they not in the eares of the *Lord*? Is it not a *ſinne crying* to heaven? *Shall he not viſit for theſe things?* for this diſcredit of His *Goſpell*, for this unexcuſable, unfaithfull dealing, in the eares of *Iew* and *Gentile*, of *Turke* and *Chriſtian*, of GOD and *man?* I beſeech you ſtill, *ſuffer the words of exhortation:* It is good for you to know, what things are ſaid abroad. For my part, in GOD'*s* preſence I proteſt, I know none; and if there be none, preſent none. It is that I deſire; the *charge* is now given, may be given in vaine.

[1] *To the Church.*

Now, if you enquire, to whom your *doing good* ſhould ſtretch it ſelfe? Saint *Paul* himſelfe will tell you. To them that inſtruct you, they are to [a] *communicate with you in all your goods*, that is, the *Church*: and to the neceſſitie of the Saints, or to the [b] *Saints that be in neceſſitie*, that is, to the *Poore*.

a Gal. 6. 6.
b Rom. 12. 13.

The Church firſt: [c] *For this end*, came *Eſter* to the *Kingdome*, and [d] *Nehemiah* to his *great favour with the Prince*, even to do good to the Church: And for this end hath [e] *Tyrus* that *rich Citie*, that abundance beſtowed on her, even to be a *covering Cherub* to the *Church* of GOD, and to *ſtretch her wings over it*. The *Prophet's* meaning was, that *rich men* muſt be a ſhadow of maintenance and defenſe to the *Arke*, to *Divinitie*, their *riches* muſt ſerve them as *wings* to that end; they muſt be *covering Cherubs* on earth to the *Church militant*, if ever they wilbe *ſinging Cherubs* in heaven with the *Church triumphant*.

c Eſt. 4. 14.
d Neh. 1. 11.
e Ezek. 28. 14.

And much good might be done, and is not, in this behalfe: and that many wayes. I will name but one, that is, that with their *wings* ſtretched out, they would keep the filth and pollution of the ſinne of ſinnes (whereof you heard ſo bitter complaint both theſe dayes) of *Simonie* and *Sacriledge*, from falling on the *Arke*, and corrupting and putriſying it, which it hath almoſt already done. That ſeeing the *Pope* do that he doth (howſoever ſome have alledged the Papiſt's great deteſtation of this ſinne, and of us for this ſinne, for a motive; it is all but diſſembling, their hand is as deep in this ſinn as any man's:) I ſay, ſeeing the *Pope* doth as he doth, that is, as he hath diſpenſed with the *oath* and *duety* of *Subjects* to their *Prince*, againſt the *fift Commandement*: with the *murder*, both *violent* with *daggs*, and *ſecret* with *poyſon* of the Sacred Perſons of *Princes*, againſt the *ſixt*: with the uncleanneſſe of the *ſlewes*, and with *inceſtuous marriages*, againſt the *ſeventh*: So, now of late, with the abomination of *Simonie*, againſt the *eighth*; having lately (as it is knowne by the voluntarie confeſſion of their owne Prieſts) by ſpeciall and expreſſe warrant of the See Apoſtolique ſent hither into this Land his *Licence diſpenſative* to all *Patrons of his marke* to ſet up *Simonie*, and to mart & make ſale of all *Spirituall livings* which they have or can get, to the uttermoſt penny, even (if it were poſſible) by the ſound of the *drumme*; and that with a very cleare conſcience (ſo that ſome portion thereof be ſent over to the relief of his *Seminaries*, which by ſuch honeſt meanes as this, come to be now maintained.) Seeing thus do the *Papiſts*, and we (loth to be behind them in this gain of bloud) make ſuch merchandiſe with this ſinne, of the poore Church and her patrimonie, as all the world crieth ſhame of it: To redeeme the orderly diſpoſing them to the *Churche's* good, were a ſpeciall way for you *rich men* to *do good* in theſe dayes. Neither as theſe times are, do I know a better ſervice, nor which (I am perſwaded) will pleaſe GOD better, then this, or be better accepted at His hands.

[2] *To the Poore.*

This for the *Church*: you muſt have a wing ſtretched abroad to cover it. And for the *poore*, you muſt have a boſome wide open to receive them. *Lazarus* in a *rich man's boſome*, is a goodly ſight in heaven; and no leſſe goodly in earth. And there ſhalbe never a *rich man* with *Lazarus* in his boſome, in heaven, unleſſe he have had a *Lazarus* in his boſome heer on earth.

The poore are of two ſorts: Such as *ſhalbe with us alwayes* (as CHRIST ſaith) to whom we muſt do good by relieving them: ſuch is the comfortleſſe eſtate of *poore Captives*; the ſuccorleſſe eſtate of poore *Orphanes*; the deſolate eſtate of the poore *Widowes*; the diſtreſſed eſtate of poore *Strangers*; the diſcontented eſtate of poore *Scholars*: all which muſt be ſuffered and ſuccoured too.

Ioh. 12. 8.

There are others, ſuch as ſhould not be ſuffered to be in *Iſraël*, whereof *Iſraël* is full:

I

I meane, *beggers*, and *vagabonds*, able to worke: to whom *good* muſt be done, by not ſuffering them to be as they are, but to imploy them in ſuch ſort, as they may doe good. This is a *good deed* no doubt; and there being, as I heare, an honourable good purpoſe in hand for the redreſſe of it, GOD ſend it good ſucceſſe. I am as one, in part of my *charge*, to exhort you by all good meanes to helpe and further it.

Me thinketh it is ſtrange, that the exiled Churches of *Strangers* which are harboured here with us, ſhould be able in this kinde to doe ſuch good, as not one of their poore is ſeene to aske about the ſtreets; and this Citie, the harbourer and maintainer of them, ſhould not be able to doe the ſame good. Able it is no doubt, but men would have *doing good* too good cheape. I know, the charges will be great: but, it will quit the charges, the *good* done will be ſo *great*. Great good to their *bodies*, in redeeming them from diverſe corrupt and noyſome *diſeaſes*, and this Citie from danger of infection. Great good to their *ſoules*, in redeeming them from *idleneſſe*, and the fruit of idleneſſe, which is all naughtineſſe, no where ſo rife as among them; and this Citie from much *pilfering*, and loſſe that way. Great good to the *Common-wealth*, in redeeming unto it many rotten members, and making them men of ſervice, which may hereafter doe good in it, to the publike benefit, and redeeme this Citie from the bloud of many ſoules which periſh in it for want of good order. Laſt of all, great good to the whole *Eſtate*, in bringing the bleſſing of GOD upon it; even that bleſſing, that there ſhall not be *a begger in all Iſrael*. So much for *doing good*.

Deut.15.4.

The laſt points
The *Reaſon*.

Laying up in ſtore, &c.] That is, your worke ſhall not be in vaine in the end, but receive a recompence of reward: which is a prerogative, the which GODS *Charges* have above all other. In mans, there is death to the Offender; but if any have kept his charge, he may claime nothing but that, he hath. Onely the LORDS *Charges* are *rewarded*.

So that, beſides the two reaſons which may be drawne out of the former, [1] one of the *uncertaintie*, [2] the other of GODS *bounty*. 1. Of the *Vncertainty*, *Da quod non potes retinere*: That we would part with that, that we cannot keepe long; that we muſt part with yet long, whether we will or no: 2. Of the *Bounty* of GOD, *De meo peto, dicit* CHRISTVS; That GOD which gave, asketh but His owne; but of that, He gave us, a part to be given Him, and we (if there be in us, the heart of *David*) will ſay, *quod de manu tuâ accepimus*. 3. Beſides theſe, a third; Though GOD might juſtly challenge a *free gift* without any hope of receiving againe, He will not; but tell us, His meaning is, not to impoveriſh or undoe us, but to receive theſe, which He gave us, and came from Him every one, and thoſe that within awhile forgoe we muſt, to give us that, we ſhall never forgoe. That is that, He teacheth us: commandeth not our loſſe, but commendeth to us a way to *lay up for our ſelves*, if we could ſee it; not, to leeſe and leave all, we know not to whom.

1 Chro.29.40.

Well ſaid *Auguſtine*, preaching on theſe very words: At the very hearing theſe words [*Part with* and *diſtribute*] the covetous man ſhrinkes in himſelfe; at the very ſound of *parting with*; as if one ſhould powre a baſon of cold water upon him, ſo doth he chill and draw himſelfe together, and ſay *Non perdo*: he ſaith not, I will not *part with*, but, I will not *loſe*; for he counteth all *parting with* to be *loſing*. And will ye not *loſe*, ſaith Saint *Auguſtine*? yet, uſe the matter how you can, *loſe* you ſhall: for, when you can carry nothing away of all you have, doe you not loſe it? But, goe to (ſaith he) be not troubled, heare what followes, ſhut not thy heart againſt it.

Laying up for your ſelves.] I know, *Iudas* was of the minde, that all that went beſides the *bagge*, was *Vtquid perditio?* and ſo be all they that be of his ſpirit. But, Saint *Paul* is of that minde, that ἀγαθοεργεῖν, to *lay out to good uſes*, is to *lay up to our owne uſes*: that, in parting thus with it, we doe not *dimittere* but *præmittere*; not *loſe* it, by leaving it here from whence we are going, but *ſtore* it up, by ſending it thither before, whither we are going. And indeed, one of the two, we muſt needs, either leave it behinde and loſe it for ever; or ſend it before, and have it our owne for ever. Now chooſe whether you will hold of *Iudas's*, or *Paul's*.

Laying up for your ſelves.

For indeed, it is not *laying up*, Saint *Paul* findeth fault with; but the *place*, where: not *building*, or *obtaining*, or *purchaſing*; all which three are ſpecified, and the *Apoſtle* ſpeaketh in your owne termes, and the things you chiefly delight in: but, the *laying up* in the *fleſh*, which will rot, and with it whatſoever is laid up with it; or in the *world*, which is ſo variable now, and will be conſumed all to nought, and with it, whatſoever is laid up in it. But, he would have us to lay it up in *heaven*; which (beſides that it is our owne countrey, and this but a ſtrange land) is the place, whither we paſſe leaving this place behinde; and from whence we muſt never paſſe, but ſtay here, and either for ever want, or have uſe for ever of that, we part with here. And to ſay truth, *Vt quid reſpicimus?* With what face can we looke up and looke upon heaven, where we have *laid up* nothing? or what entertainment can we hope for there, whither we have ſent no part of our proviſion; but for ought of our ſending, the place is cleane empty?

You will ſay; how can one reach *heaven* to *lay* any thing there? I will aske you alſo another queſtion: How can a man being in *France*, reach into *England* to lay any thing there? By *exchange*. And did you never heare of our exchange, *Cambium cæleſte?* You know, that to avoid the danger of *Pirates*, and the inconvenience of forren Coine, not currant at home, it is the uſe of Merchants to pay it there, to receive it here. Such a thing is there in this *laying up*. We are here as *ſtrangers*: the place where we wiſh our ſelves, is our Countrey, even *Paradiſe* (if ſo be, we ſend our carriage thither before; if not, I feare, wee intend ſome other place: it is not our countrey.) When we ſhall take our way thither, thorow the way of all fleſh, through death, certainely we loſe all; he ſtrips every one, he layes hold of: and put caſe, wee could get thorow with all our bagges; here it is currant (for it is the coine of the world;) but, there it is baſe, and goeth for nought; what ſhall we then doe? *Quare non facis?* Why deale you not with *exchange*, paying here ſo much, to have ſo much repaid you there. *Adires trapezitas*, you ſhould goe to the *Bankers*: who be thoſe? *Cum quaſiveris*, when you have ſought all, *Pauperes ſunt campſores*, they be the poore: *Da pauperibus & accipies theſaurum.* Where is our bill? *Quod, vel quantum uni.* Who will repay it? *Ego reſolvam: Nec repetit mercedem ſed dat mercedem.* What? refuſe you to take CHRISTS bill? if you dare truſt your ſervants without feare of loſing; if you truſt your LORD, feare you to loſe? If them, of whom you receive nothing, but, they of you; what, not Him of whom earſt you profeſſed to receive all things? If CHRIST be of credit, and heaven be not *Vtopia*; if we thinke there is ſuch a life after this, we ſhall ever have to doe there, *Lay up* here. Thinke, it is a *laying up*. upon the beleeving of this one word, the weight of doing and not doing, all the Text lyeth.

When we recount our good deeds, we commonly ſay, For him, and for him, we have done this and that; It is true, ſaith Saint *Paul*. That good you doe, you doe for them, and *for your ſelves* too: but more, *for your ſelves* than *for them*. To *lay up*, and to *doe good*; yea, to others; Nay, to doe your ſelves good, to *lay up for your ſelves*. Before, you thought it ſcattering, it was indeed *laying up*: Now, you thinke, it is for them; it is, *for you, and your ſakes*, GOD commandeth it.

GOD hath no need of you to feed the poore; No need of the *Widow* to feed *Elias*, He could ſtill have fed him by *Ravens*: and as He fed *Elias* by one; ſo could He them, by others, or other meanes, and never ſend them to *Sarepta* among you. He could have created ſufficient for all men; or ſo few men, as all ſhould have beene ſufficient for them. Hee would not: Hee ordered, there ſhould ever be *poore in the Land*: Why? To *prove them*; and to *prove you by them*: that, Hee which feedeth you, might feed them by you; that your *ſuperfluities* might be their *neceſſaries*: that they of their *patience*, in *wanting*; and you, of your *liberalitie* in *ſupporting*, might both together, of Him that made you both, *receive reward*. They with you, in your boſomes there, as here: a good ſight in heaven, and a good ſight in earth. For ſure, there ſhall never be a *rich man* in heaven, without a *Lazarus* in his boſome. Therefore, we have need of them, as they have need of us; yet, that, we make theirs, remaineth ours ſtill.

Deut.15.11.

It liketh the HOLY GHOST, as to terme our *preaching* our *ſeed*, ſo to terme your *wealth*, your *ſeed*. The *ſeed*, the husbandman caſts it, the *ground* receives it: Whoſe is it? the *ground's*? No, the husbandmans. And, though it bee caſt out of his hands, and rot in the bowels of the earth, and come to nothing, and there becomes of it, no man can tell what, yet, this count he maketh, it is his ſtill; and that every graine will bring him an *eare*, at time of the yeare; and ſo, that he hath, in caſting it from him, ſtored it up for himſelfe. Whereas, in fooliſhly loving it (as many doe their wealth) he might have ſtored it up for wormes and muſtineſſe, and by that meanes indeed have loſt it for altogether. The *ſeed* is your *almes*: The *ground* is the *poore*: You are the *Sowers*. When it is therefore ſowen among them, how it is ſpent, or what becomes of it, you know not: yet, this you know, and may reckon; that at the fulneſſe of time, at the *harveſt of the end of the world*, for every graine of temporall contribution, you ſhall receive an eare of eternall retribution. Whereas, ſtoring it up here, it may after your deceaſe be ſtored for *harlots*, and *gameſters*, and *rioters*, in whoſe hands it ſhal corrupt and putrifie, and your ſelves loſe the fruit thereof for ever. By this compariſon you may know, that when you are dealing for the *poore*, it is your owne buſineſſe, you intend: that, not forgetting them, you remember *your ſelves*; pitying them, you have *pitie on your owne ſoules*, and that *your labour ſhall not be in vaine in the* LORD. 2 Cor. 9. 6. 1 Cor. 15. 58.

Men uſe to reaſon with themſelves; it will not alwayes be health, let us lay up for ſickneſſe; it will not alway be youth, for age: and why not (ſaith Saint *Paul*) it will not alway be this life, not alway preſent life, *lay up for your ſelves againſt the life to come*. In this place, here, we ſhall not be alwayes, but in another of our eternall abode. This time, that is, will not be alwayes; but ſuch a time will come, as in which, that we call a *thouſand yeares*, ſhall be no more than *a day*, now. That place and that time would be thought of: and good wiſdome it will be, for a man to forget what hee is, and to weigh what he ſhall be. Surely, for any preſent matter GOD did not make us; *Sed ad neſcio quid aliud*, to ſome further matter yet to come. Not yet preſent: as yet, in *promiſe*, not yet in performance; as yet in *hope*, not in poſſeſſion. I know, that even in this place the LORD doth reward, and ſheweth us plainly, that *Date* and *Dabitur* are two *twins*: We our ſelves have by good triall found it true; when our carefull *Date* and proviſion for the poore laſt yeare ſave one, was requited *in preſenti* with a great *Dabitur* of the laſt yeares encreaſe. But this is but an *&c.* making nothing to the maine promiſe which is to come, which our SAVIOUR would never have out of our eye; *Habetis hìc*, here you have your comfort, *Habete illìc* have it there too, for here you cannot ever have it. For the preſent time, you have officers and ſervants to wait on you; in the time to come, none will accompany you, all will leave you, when to the grave they have brought you, ſave *mercy* onely; none will wait or make roome, but *opera eorum*, your workes which you have here *laid up for the time to come*. Pſal. 90. 4. Luke 6. 24.

The Scripture ſpeaketh of this life, and all the felicitie therein, as of a *tent* or *booth*, ſpread for a day, and taken downe at night. Even like *Ionas's gourd* for all the world; freſh in the morning, and ſtarke withered yet evening. But, of the life to come, as of a *ground-worke*, never to remove it ſelfe, or we from it; but to abide therein, ἐν τῇ φυλακῇ or ἐν τῇ βασιλικῇ in the *priſon*, or the *palace* for evermore. We ſhall not therefore *loſe*, but *lay up in ſtore*: not for others, but for *our ſelves*: Not, for a few dayes now, but for *hereafter*: Not a tent to be taken downe, but a *foundation* never to be removed. Heb. 11. 9. 2 Cor. 5. 1.

Of all the words in the Text, not one was meet for the teeth of the *Rhemiſts*, ſave this onely: here you have a perillous note cloſe in the margent: *Good works are a foundation*. A *foundation*, very true: who denies it? but whether a *foundation* in our graces, as CHRIST is without us, that is the point. The ground whereon every building is raiſed, is termed *fundamentum*. The loweſt part of the building immediately lying on it, is ſo termed too. In the firſt ſenſe, CHRIST is ſaid to be the onely

1 Cor.3.11. *foundation:* Yet the *Apoſtles*, becauſe they are the loweſt row of ſtones, are ſaid to be Epheſ.2.10. *foundations*, in the ſecond. So, among the *graces* within us, *faith* is properly in the firſt Col.1.23. ſenſe, ſaid to be the *foundation:* yet, in the ſecond, doe we not deny, but as the *A-* Epheſ.3.18. *poſtle* calleth them, as the loweſt row, next to *Faith*, *Charitie*, and the *workes of charitie* may be called *foundations* too. Albeit the margent might well have beene ſpared at this place: for, the note is here, all out of place. For, being ſo great Schoolemen as they would ſeeme, they muſt needs know, It is not the drift of the *Apoſtle* here, in calling them a *foundation*, to carry our conſiderations into the matter of *juſtifying*, but onely to preſſe his former reaſon of *uncertaintie* there, by a contrary weight of certaine *ſtabilitie* here; and ſo, their note comes in like *Magnificat* at *Mattins*.

Thus reaſoneth Saint *Paul:* This world is *uncertaine*, of a *ſandie* nature; you may reare upon it, but it is ſo bad a ſoile, as whatſoever you raiſe, will never be well ſetled, and therefore ever tottering; and when the *raine*, and the *wind*, and the *waves* Matth.7.26. *beat againſt* it, it commeth downe on your heads. Therefore to make choice of a faſter ſoile, build upon GODS ground, not upon the worlds ground: for, Chryſoſt. in locum; Hom.18. πάντα ἐκεῖνα βέβαια, μεταβολὴ οὐδεμία (ſaith *Chryſoſtome*;) there all is firme, there you may build and be ſure, fall the *raine* upon the top of it, blow the *wind* againſt the ſide of it, riſe the *waves* againſt the foot of it, it ſtands irremovable. Wherein the *Apoſtle* (ſaith *Chryſoſtome*) doth teach a very goodly and excellent art, how to make of our *fugitive riches* a truſty and *faſt friend*; how to make *Gold* of our *Quickſilver*, and of the *uncertaintie of riches*, a ſure and *certaine ground-worke*.

Aſſurance and *ſecuritie* are two things (wee know) that *rich men* many times buy deare: here they may be had; not for thus much, or thus long, but for as much as you liſt, and as long as *eternitie* is long, that never ſhall have end. The meaning is; that if you lay out, or lay on that you have, on theſe earthly things (the plot, which the world would faine commend unto you) with this life, or at the furtheſt, with this world they ſhall be ſhaken in peeces and come to nought; and you poſſibly in the houre of death, but moſt certainely in the day of judgement, ſhall ſhake, when the world your ground-worke ſhakes, and be in trembling feare and perplexed agonie touching the eſtate of your ſoule: knowing, there is nothing comming to you but the fruit of this *world*, which is ruine; or the fruit of the *fleſh*, which is corruption. But, if you ſhall have grace to make choice of GODS *plot*, which He hath here levelled for you to raiſe upon, *O quanto dignum pretio!* that will be worth all the world in that day: the perfect certaintie, ſound knowledge, and pretious aſſurance, you ſhall then have, whereby you ſhall be aſſured to be received, becauſe you are ſure you are CHRISTS, becauſe you are ſure you have true *faith*, becauſe you are ſure you have framed it up into *good works*. And ſo ſhall they be a *foundation* to you-ward, by making evident the aſſurance of ſalvation: not, *naturâ*, to GOD-*ward*, in bringing forth the eſſence of your ſalvation.

Looke you, how excellent a *ground-worke* here is! (not for a cottage;) whereon you may raiſe your frame to ſo notable a height, as ſtanding on it, you may lay hand on, and lay hold of *eternall life*. O that you would minde once theſe high things, that you would be in this ſenſe *high-minded!* Saint *Pauls* meaning is to take nothing from you, but give you a better to requite it by farre. He would have you part, with part of your wealth to *doe good*; he will lay you up for it, *treaſure in heaven* for your owne uſe. Hee would have you forſake the worlds ſand and *uncertaintie*, wherein you cannot *truſt*; but therefore, he markes you out a plot out of the *rocke* whereto you may truſt. He would not have you *high-minded* in conſideration or compariſon of ought on this earth; but he would have your *mindes* truely *exalted* to reach up to heavenly things higher than the earth. And laſt, in ſtead of *this world*, the luſts and *riches* thereof, to match that, if you will lay hold of it, he holdeth out *eternall life* and the glory thereof.

To take a ſhort proſpect into *eternall life*. Life it ſelfe firſt (you know) is ſuch a thing, as were it to be ſold, would be ſtaple ware; if it ſtood where hold might be laid on it, ſome would thruſt their ſhoulders out of joynt, but they would reach it. It was a great truth out of a great lyer's mouth, *Skinne and all.* Iob 2.4. And I meane not *eternall*, but this life; and therefore ſome readings have, *to lay hold of true life*; as if, in this, were little truth. Indeed Saint *Auguſtine* ſaith, it is nothing but a diſeaſe: We ſay of dangerous ſickneſſes, he hath the *plague*, he is in a *conſumption*, ſure he will die; and yet it failes; divers die not: whereas, (ſaith he) of life it ſelfe, it may be ſaid, and never failes: *He lives, therefore he will certainly die.*

Well yet, this life, ſuch as it is, yet we love it, and loth we are to end it: and, if it be in hazard by the *Law*, what running, riding, poſting, ſuing, bribing, and if all will not ſerve, breaking priſon is there for it! Or, if it be in danger of diſeaſe, what adoe is there kept, what ill-ſavoured drugges taken! what ſcarifying, cutting, ſearing! and when all comes to all, it is but a few yeares more added; and when they are done, we are where we ſhould have beene before; and then, that which is now life ſhall be then no life. And then, what is it the neerer? What if *Adam* had lived till this morning, what were he now the neerer? Yet, for all that, as ſhort and fraile as it is, wee doe, what poſſibly man can doe, to eeke it ſtill; and thinke our ſelves jolly wiſe men when we have done, though we die next yeare after for all that. If then with ſo great labour, diligence, earneſtneſſe, endevour, care and coſt, we buſie our ſelves ſometimes to live for a while, how ought we to deſire to *live for ever?* if for a time to put death away, how to take death away cleane? You deſire *life* I am ſure, and *long life*; and therefore a long life, becauſe it is *long*, that is, commeth ſomewhat neerer in ſome degree to *eternall life*: If you deſire a *long laſting life*, why doe you not deſire an *everlaſting life?* If a life of *many yeares, which yet in the end ſhall* Pſal.101.28. *faile*; why not that life, *whoſe yeares ſhall never faile?* If wee ſay, it is lacke of wit or grace when any man runnes in danger of the law of man, whereby haply he abridges himſelfe of halfe a dozen yeares of his life; what wit or grace is there, wilfully to incurre the loſſe of *eternall life?* For indeed, as in the beginning we ſet downe, it is a matter touching the loſſe of *eternall life*, we have in hand; and withall touching the paine of eternall death. It is not a loſſe onely, for we cannot loſe life, and become as a ſtone, free from either: if we leeſe our hold of this life, *eternall death* taketh hold upon us: If we heape not up the *treaſure* of *immortalitie*, we heape up the treaſure of *wrath againſt the day of wrath.* If your wealth be not with us to life, *pecunia* Rom.2.5. *veſtra vobiſcum eſt in perditionem.* We have not farre to ſeeke for this. For, if now Act.8.20. we turne our deafe eare to this *Charge*, you ſhall *fall into temptations*: feare yee not Verſe 9. that? *Into many fooliſh and noyſome luſts*; nor feare yee that neither? yet feare whither theſe lead; *which drowne men in perdition and deſtruction of body and ſoule.* Feare yee not theſe? doth the LORD thunder thus, and are ye not moved? *Quibus verbis te curabo?* I know not how to doe you good. But, let *eternall life* prevaile. Sure, if *life* come not, *death* comes. There is as much ſaid, now (not as I have to ſay, but) as the time would ſuffer: Onely let me in a few words deliver the charge concerning this, and ſo I will breake up the Court for this time.

And now (*Right Honourable, beloved, &c.*) albeit that according to the power that the LORD hath given us, I might teſtifie and charge you *in the preſence of* GOD *the* FATHER, *who quickeneth all things; and of the* LORD IESVS, *who ſhall ſhew Himſelfe from Heaven with His mightie Angels in flaming fire, rendering vengeance to them, not onely that know not* GOD, *but to them alſo that obey not the Goſpell of our* LORD IESVS CHRIST, that yee thinke upon theſe things which you have heard to doe them: yet *humanum dico*, for your infirmitie, I will ſpeake *after the manner of men*, the nature of a man beſt loveth to be dealt withall, and even beſeech you *by the mercies of* GOD, even of GOD *the* FATHER, *who hath loved you, and given you an everlaſting conſolation, and a good hope through grace, and by the comming of our* LORD IESVS CHRIST *and our aſſembly unto Him;*

Him, that you receive not this *Charge* in vaine; that ye account it His charge, and not mine; received of Him, to deliver to you. Looke not to me I beſeech you: in whom, whatſoever you regard (countenance or learning, yeares or authoritie) I doe moſt willingly acknowledge my ſelfe farre unmeet to deliver any; more meet a great deale, to receive one my ſelfe, ſave that *I have obtained fellowſhip in this buſineſſe*, in diſpenſing the *Myſteries*, and delivering the *Charges* of the LORD. Looke not on me, looke on your owne ſoules, and have pitie on them: Looke upon Heaven, and the LORD of Heaven and earth, from whom it commeth, and of whom it will be one day called for againe. Surely there is a *Heaven*; Surely there is a *Hell*: Surely there will be a day, when enquiry ſhall be made, how wee have diſcharged that wee have received of the LORD; and how you have diſcharged that, you have received of us in the LORDS *Name*. Againſt which day, your conſciences ſtand charged with many things, at many times heard. *O ſeeke not death in the errour of your life*, Wiſd.1.12. deceive not your ſelves; thinke not, that when my words ſhall be at an end, both they ſhall vaniſh in the aire, and you never heare of them againe. Surely you ſhall; the day is comming, when it ſhall be required againe at your hands. A fearefull day for all thoſe, that for a little *riches*, thinke baſely of others; upon all thoſe that *repoſe* in theſe *vaine riches* (as they ſhall ſee then) a vaine *confidence*; upon all thoſe, that *enjoy* onely with the *belly* and the *backe*, and doe either no *good*, or miſerable *ſparing good* with their *riches*: whoſe *riches* ſhall be with them to their *deſtruction*. Beloved, when your life ſhall have an end (as an end it ſhall have) when the terrour of death ſhall be upon you; when your ſoule ſhall be cited to appeare before GOD, *in noviſſimo*: I know and am perfectly aſſured, all theſe things will come to minde againe, you will perceive and feele that, which poſſibly now you doe not. The *Devils charge* commeth then, who will preſſe theſe points in another manner, than we can: then it will be too late. Prevent his charge, I beſeech you, by regarding and remembring this, now. Now is the time, while you may and have time wherein, and abilitie wherewith; thinke upon it, and provide for *eternall life*: you ſhall never in your life ſtand in ſo great need of your *riches*, as in that day; provide for that day, and provide for *eternall life*. It will not come yet, it is true; it will be long in comming: but when it comes, it will never have an end.

This end is ſo good, that I will end with *eternall life*, which (you ſee) is Saint *Pauls* end. It is his, and the ſame ſhall be my end, and I beſeech GOD, it may be all our ends. *To* GOD *immortall*, *inviſible*, and *onely wiſe*; GOD, who hath prepared this *eternall life* for us; who hath taught us this day, how to come unto it; whoſe grace be ever with us, and leave us not, till it have thereto brought us; the *Father*, the *Sonne*, and the *Holy Ghoſt*, be all glory, power, praiſe, and thankſgiving, now and for ever,

AMEN.

(***)

One of the SERMONS upon the II. COMMANDEMENT

PREACHED IN THE PARISH Church of St GILES *Cripplegate*,

Ian. IX. AN. DOM. MDXCII.

[⁂]

ACTS CHAP. II. VER. XLII.

And they continued in the APOSTLES Doctrine, and Fellowſhip, and Breaking of Bread and Prayers.

There had been two ſundrie daies before, Sermons concerning the poſitive outward worſhip of GOD, *out of this Text, conſiſting of theſe foure parts*:

1. The Apoſtles Doctrine. 2. Their Societie or fellowſhip.
3. Breaking of Bread. 4. Prayers.

The effect of this laſt, was to acquaint the Auditorie with ſundrie Imaginations *by divers erected, which many unſtable perſons doe runne after and worſhip inſtead of thoſe foure, the* Apoſtles Doctrine, &c. *The order was to begin with the doctrine firſt, and ſo after, through the reſt, as they ſtand.*

That ſuch *imaginations* there are, *Salomon* I.
complaineth of *Ratiocinia plurima*, where- Ecc. 7.*ult.*
by men were with-drawen from the ſimplicitie of their creation. And under the Goſpell, S. *Paul* likewiſe of *Venti doctrinarum*, whereby Chriſtian people began to be *blowen* and *caried about* from the Eph. 4. 14.
ſtedfaſtneſſe of the *truth*.

But eſpecially under the Goſpell. For that, as S. *Auguſtin* ſaith (*De Civit.* 18.) *Videns Diabolus templa Dæmonum deſeri, & in nomen* CHRISTI *currere genus* *humanum, &c.* Seeing idolatrous images would downe, be bent his whole device, in place of them to erect and ſet up divers *imaginations*, that the people, inſtead of the former, might bowe downe to theſe and *worſhip* them. Since which it hath been and is his daily practice, either to broach, *Doctrinas novas & peregrinas*, new *imaginations* never heard of before: Or to revive the old, and new dreſſe them. And theſe (for that by themſelves they will not utter) to mingle & to card with the *Apoſtles doctrine, &c.* that at the leaſt yet, he may ſo vent them. Heb.13.9. Apoc.2.14. 2 Cor.2.10.

And this indeed is the diſeaſe of our age, and the juſt complaint wee make of it. That there hath beene good riddance made of *images*: but, for *imaginations*, they, be daily ſtamped in great number, and inſtead of the old *Images*, ſet up, deified, and worſhipped, carrying the names and credit of the *Apoſtle's Doctrine, government, &c.*

Touching theſe *imaginations* then, to find ſome heads of them: They be, in reſpect of the Devill, who inſpireth them, called *Doctrinæ dæmoniorum.* In reſpect of the inſtruments, by whom he breathes them out, *Doctrinæ hominum*: As the doctrine of the *Phariſees*, The doctrine of the *Nicolaitans.* 1 Tim.4.1. Matt.16.9. 12. Apoc.2.13. Act.20.29.

Theſe men were of two ſorts, as S. *Paul* ſorteth them,[1] *Wolves* which from without entered into the *Church*: [2] *Men* ariſing from *among themſelves, teaching perverſe things.*

1 *Imaginations* from *without* the Church.

1 Thoſe which from without entered, were *Philoſophers* from the *Gentiles*: *Phariſees* from the *Iewes*. Both which bred many *imaginations* in *Chriſtian Religion.*

Againſt them both, S. *Paul* giveth a double *caveat*. Not to bee *ſeduced by Philoſophy* (meaning as he ſheweth, the vaine deceit of that profeſsion:) that is the former. 2 Nor with the *human traditions* and *rudiments* of the *Phariſees*: that, is the latter. To *avoid oppoſitions of ſcience falſly ſo called*: there is the firſt. To avoid *Iewiſh fables* and *traditions*: there is the ſecond. For, from theſe two forges, came a great part of the *imaginations* which enſued. Each of theſe Sects, eſteeming his *old wine* good; and conſequently brewing it with the *new wine* of the GOSPEL. Col.2.8. 1 Tim.6.20. Tit.1.14. Luc.5. *ult.*

1 By *Philoſophie.*

Imaginations by *Philoſophie.* Firſt, by the courſe of the Eccleſiaſticall Hiſtorie it appeareth, that *Simon Magus* (who of a heathen *Philoſopher* became a Chriſtian, and was baptized) after, through the *gall of bitterneſſe* wherein he was, fell away againe and proved the firſt of all *heretikes*. Hee, firſt: and after, *Valentine*; and then, *Baſilides* deviſed many ſtrange *ſpeculative phanſies*. And indeed, whoſoever they bee, that dote about unprofitable curious ſpeculations, from this kind they ſprung firſt. Act.8.23.

After theſe, thoſe two maine hereſies, that ſo mightily troubled the Church: Firſt, that of the *Manichee*, who brought a *neceſsitie* upon all things by meanes of his *duo principia*: making men ſecure how they lived,

ved, becauſe it was ordained what ſhould become of them. Secondly, the other of the *Pelagian*, who aſcribed to mans *free-will*, and abilitie *to keepe* God's *Law*; and thereby made void the grace of Christ. Both theſe were but two baſtard ſlips of corrupt *Philoſophie*: The former, an *imagination* iſſuing from the Sect of the *Stoikes* and their *fatall deſtinie*: The latter, from the Sect of the *Peripatetikes*, and their *pure naturalls*.

2 By *Iudaiſme.*

Imaginations by *Iudaiſme*. As the curious ſpeculations came from the *Philoſophers* of the *Gentiles*; So whatſoever ſuperſtitious obſervations were imagined, came from the *Phariſees* and ſects of the *Iewes*. As *Simon Magus* is reckoned, the firſt *heretikie*: So *Ebion* the *Iew*, is the ſecond. And from him ſprang the opinion of the *neceſſitie* of *Iewiſh obſervances*; which was the occaſion of the Councell in *Acts* 15 and the opinion of *worſhipping Angels as Mediators*, as *Theodoret* teſtifieth upon *Col*.2.18. And for thoſe Ceremonies, as at the firſt they deſired to retaine thoſe very ſame that were *Iudaicall*. So (when it was withſtood by the *Apoſtles*) they did after but turne them, and new varniſh them over into others like, and with them ſo clogged the Church, as the *Iews* eſtate was much more tolerable than the *Chrſtian's*, S. *Auguſtin's* complaint, *Ep*. 119.

Now from theſe two ſorts of perſons proceeded thoſe two ſeverall meanes, whereby (as it were in two moulds) all *imaginations* have been caſt, and the truth of God's word ever perverted. 1. From the *Phariſee*, That peecing out the *new garment* with *old raggs* of *traditions*, that is, adding to and eeking out God's truth, with mens phanſies, with the *Phylacteries* and fringes of the *Phariſees*, who tooke upon them to *obſerve many things* beſide it. 2. From the *Philoſopher*, that wreſting and tentering of the *Scriptures* (which S. *Peter* complaineth of) with expoſitions and gloſſes newly coined, to make them ſpeake that, they never meant. Giving ſuch *new* and *ſtrange* ſenſes to places of Scripture, as the Church of Christ never heard of. And what words are there or can there be, that (being helped out with the *Phariſee's* addition of a *truth unwritten*, or tuned with the *Philoſopher's* wreſt of a *deviſed ſenſe*) may not be made to give colour to a new *imagination*? Therefore, the ancient Fathers thought it meet, that they that would take upon them to interprete the *Apoſtle's Doctrine*, ſhould put in *ſureties*, that their ſenſes they gave, were no other than the *Church* in former time hath acknowledged. It is true, the *Apoſtles* indeed ſpake from the *Spirit*, and every affection of theirs was an oracle: but, that (I take it) was their peculiar priviledge. But, all that are after them, ſpeake not by *revelation*, but by *labouring in the word* and learning: are not to utter their owne phanſies, and to deſire to be beleeved upon their bare word: (if this be not *dominari fidei*, to be Lords of their Auditor's faith, I know not what it is:) but onely on condition, that the ſenſe, they now give, be not a *feined*

Mat.9.17.

Mar.7.4.

2 Pet.3.16.

ſenſe(as S. *Peter* termeth it) but ſuch a one, as hath been before given by our fathers and fore-runners in the Chriſtian faith. *Say I this of my ſelfe* (ſaith the Apoſtle) *ſaith not the Law* ſo too? Give I this ſenſe of mine owne head, hath not CHRIST's Church heretofore given the like? Which one courſe if it were ſtraightly holden, would rid our Church of many fond *imaginations* which now are ſtamped daily, becauſe every man upon his owne ſingle bond, is truſted to deliver the meaning of any Scripture, which is many times nought elſe, but his owne *imagination*. This is the diſeaſe of our Age. Not the *Phariſee*'s addition (which is well left;) but (as bad as it) the *Philoſopher's* gloſſe, which too much aboundeth. And I ſee no way but this, to helpe it.

2 From *within* by *Chriſtians.* Gal.2.4.

Imaginations from the *Chriſtians*. Secondly, from among the *Chriſtians* themſelves aroſe men *ſpeaking perverſe things*, whom S. *Paul* well calleth *fratres ſubintroductos*. Who alſo by their *imaginations*, mainly corrupted the *Apoſtle's Doctrine*, which we heretofore divided into the

- 1 *Matter*, in which
  - 1 The *Subſtance*, and there in
    - 1 the *foundatiō*.
    - 2 the *Building* upon it.
  - 2 The *Ceremonie*.
- 2 *Manner*

Concerning all which, *imaginations* have riſen.

1 In the *matter* and *ſubſtance*. *a* Touching the *foundation*. Heb. 6. 2.

Imaginations touching the *foundations*. Which are two (ſo called by the name of *foundations*, firſt laid by our SAVIOUR CHRIST, and after kept by the *Apoſtles*) Even [a] *Repentance*, and [b] *Faith*.

Mar.1.15. Act.20.20. 1 *Repentance*. Acts 6. *Apoc.2.15.

Imaginations touching *Repentance*. *Nicolas* one of the *ſeven*, (as *Euſebius* teſtifieth) became a man of *Imaginations*, and began the ſect of the *Nicolaitans* * whom GOD *hateth*. After whom aroſe *Carpocrates* in the ſame, of whom came the ſect of the *Gnoſtikes*. A Sect that blew up that part of the *foundation*, which is called *Repentance from dead works*. For (as *Epiphanius* teſtifieth,) they held; that all other things beſides *faith*, were *indifferent*, *Repentance* and all. And that, ſo a man knew and imbraced certaine dictates and poſitions, they would deliver him; live how he liſt, he could not chooſe but be ſaved. And of theſe high points of knowledge they entituled themſelves *Gnoſtikes*, that is, *men of knowledge*. And all other Chriſtians that could not talke like them, *Simplices*, good ſimple ſoules. Such is the *imagination* in our daies, of carnall *Goſpellers*; That, ſo he forget not his *Creed*, he cannot miſcarrie. Theſe be the *Gnoſtikes* of our age.

Imaginations touching *faith*. On the other ſide, againſt the other part of the foundation (*faith*;) *Latianus* a Chriſtian and a great learned man caſt his Myne, of whom was the ſect of the *Encratites*: who offended at the licentious lives of the *Gnoſtikes*, fell into the other extreme, that *Non eſt curandum quid quiſq; credat*; *id tantùm curandum eſt*, *quid quiſq; faciat*: that the *Creed* might be cancelled well enough; for, an upright and ſtraight *courſe* of *life*, GOD onely regarded: And in every *Sect*, a man might be ſaved, that *lived well*. Theſe, for their ſober and temperate kind of life, termed themſelves *Encratites*, that is, *ſtrict livers*; and all other Chriſtians that lived not in like auſterity, *Pſychicos* (that is) carnall men. Such is in our daies the *imagination* of the *Civill Chriſtain*; who, ſo his converſation be blameleſſe and honeſt, careth not for *Religion* and *Faith* at all, but for the moſt part lives and dies in brutiſh ignorance. We may call theſe the *Encratites* of our Age.

b Touching the *Building*.

Imaginations touching the *Building*. A ſecondary part of the *Apoſtles Doctrine*, and not of like neceſsity with the former. *Epiphanius* writeth (*Hereſi* 61.) There were a ſect, a branch of the old *Cathari* or *Puritanes* (as he ſaith) which calleth themſelves *Apoſtolici*, *propter exactum diſciplinæ ſtudium*, *&c*. For an extraordinarie deſire they had above other men to have *diſcipline* and all things, to the exact paterne of the *Apoſtles daies*; which is it ſelfe an *imagination*.

1
For, it were *cacozelia* an apiſh imitation, to retaine all in uſe then; ſee- Gal.6.16.
ing diverſe things, even then, were but *temporaria*. For beſide their *Canon*,
in matters of knowledge, they had their *dogmata* or *decreta*, not of equall Acts 16. 4.
importance; as was that of *eating things ſtrangled*, and *bloud*; which no
man now thinketh himſelfe bound to abſtaine from. And, beſides
their *Epitaxes*, commandements in matter of practice, they had their
Diataxes, Injunctions, not of equall regard with the former. Such were
their *Agapæ*, love-feaſts after the Sacrament: and their celebrating the 1 Cor.11.10
Sacrament *after Supper*; which no Church at this day doth imitate. Ther- Iude 12.
fore, to preſſe all that was in that time is an *imagination*. 1 Cor.11.20

And, as to preſſe all; ſo, of theſe things that remaine, to preſſe all 2
alike, or thinke an equall neceſsity of them, which was a parcell of the
imagination of the *Donatiſts*. For, ſome things the *Apoſtles* peremptorily
commanded: Some things they *had no commandement for*, but onely *gave
counſell*: Some things they *commanded* and *taught*: ſome things, they
taught and *exhorted*: whereof each was to be eſteemed in his owne value 1 Cor. 7.10.
and worthineſſe: Neither to diſpenſe with the *commandement*; nor to 1 Cor. 7.25. 1 Tim.4.11.
make a matter of *neceſſity* of the *Counſell*. Both which have not a little 6.2.
harmed the Church.

Laſtly, for theſe matters of *Counſell*, which for the moſt part are things indifferent, they alſo fall upon two *imaginations*: 1. Some ſay:

1Cor.10.23. *Omnia mihi licent*: and, ſo it be not condemned as unlawfull, make no
Col.4.21. bones of it: which tendeth to all prophaneneſſe. Others ſay, *Touch not*,
Taſte not, *Handle not*; which ſpeak of things indifferent, as meerely un-
1 Cor.7.35. lawfull: which *imagination* ends in *ſuperſtition*. A meane way would
be holden betweene them both, that neither a *ſnare* be caſt on mens con-
Gal.5.13. ſciences, by turning *Non expedit* into *Non licet*: nor our *libertie in Chriſt*
be made an *occaſion to the fleſh*, by caſting *Non expedit* out of doores. For
the Spirit of CHRIST is the ſpirit of ingenuitie, which will freely ſub-
mit it ſelfe to that which is expedient, even in things of their owne na-
ture lawfull. The not obſerving whereof with good heed and diſcre-
tion, hath in old time filled the world with many a *ſuperſtitious imagi-
nation*; and in our daies hath healed the *imagination* and *ſuperſtition* and
hypocriſie, with another of *riot* and *licentious libertie*, as bad as the former,
yea a great deale worſe.

2 *Imaginati-* *Imaginations* touching the *ceremonie*. Firſt, I take it to be a phancie,
in the *cere-* to imagine, there needs none: for, without them, neither comelineſſe,
moni. 1Cor.11.13 nor orderly uniformity, will be in the Church. *Women* will *pray unco-
vered* (an uncomely ſight) unleſſe the *Apoſtle* enjoyne the contrary:
1Cor.14.*ult.* therefore, *Let every thing be done decently and in order*. Now, to adviſe
what is comely and orderly in each Age and Place, is left in the power
and diſcretion of the Governours of each Church, *Viſum eſt Spiritui
Sancto & nobis*. And the cuſtome of each Church is peaceably to be ob-
ſerved by the members of it. In a matter ceremoniall, touching the
veiling of *women* (after ſome reaſons alleadged, which yet a trouble-
ſome body might quarrell with) thus doth S. *Paul* determine the mat-
1 Cor.11.16 ter definitively: *If any liſt to be contentious*, *Nos non habemus talem conſue-
tudinem*, *nec Eccleſiæ Dei*. As if he ſhould ſay: In matters of that quality,
each Churches *cuſtome* is to over-rule, as from that place *S. Hierome* (*Ep.*
28.) and *S. Auguſtine* (*Ep.*86. & 118.) doe both reſolve.

It hath beene ever thought meet (ſaith S. *Gregorie*) that there ſhould
be *In unitate fidei conſuetudo diverſa*: that is, the diverſitie of *cuſtomes*,
ſhould be in diverſe *Churches*, all in the unitie of one faith, to ſhew the
Churches libertie in thoſe matters. And therefore, *the eating of things offered
to Idols*, wholly reſtrained the Churches of *Syria* and *Cilicia*, ſeemeth in
1Cor.10.17 ſome ſort permitted the Church of *Corinth*, in caſe no man did challẽge it.

And as for diverſe Churches, this hath been judged requiſite, ſo hath
it likewiſe been deemed no leſſe requiſite, that every perſon ſhould in-
violably obſerve the *rites*, and *cuſtomes* of his owne *Church*. Therefore,
thoſe former ordinances, which were not urged upon the *Coobrinthians*;
upõ the *Galathians*, within the compaſſe of the Regions where they took
place, (as we ſee) they were urged (as the Fathers interpret thoſe pla-
Gal. 1.9. ces) under the paine of *Anathema*, which cenſure is due to all thoſe that
Gal.5.12. trouble the *Church*: as thoſe doe, who for ſetting light by the *cuſtomes*

and *orders* of the *Church*, are by S. *Paul* concluded within the number of *perſons contentious* and troubleſome. 1 Cor.11.16

2 In the *manner of delivery*.

Imaginations touching the *manner of deliverie*. For, even in it alſo, for failing, men muſt imagine ſome thing, that, when they can take no exception to the *matter*, yet they may itch after a new *manner*, and heare it, after ſuch and ſuch a ſort delivered, or they will not heare at all, and therefore after their owne liking *get them an heape of Teachers*. 2 Tim.4.3. 1. They muſt heare no *Latine*, nor *Greeke*; no, though it be interpreted. A meere *imagination*. For, the *Apoſtle* writing to the *Corinthians*, which were *Grecians*, hath not feared to uſe termes as ſtrange to them, as *Latine* or *Greeke* is to us (*Maranatha*, *Belial*, *Abba*.) All which he might eaſily enough have expreſſed in their vulgar, but that it liked him to retaine his liberty in this point. 1 Cor.16.22 2 Cor.6.15. Rom.8.15.

2. Nor none of the *Apocrypha* cited. Another *imagination*: For, S. *Iude* in his Epiſtle, hath not feared to alleage, out of the booke of *Enoch* (*Iude* 14.) which booke hath ever beene reckoned *Apocrypha*. And, by his example all the ancient Writers are full of allegations from them: ever, to theſe Writings yeelding the next place after the Canon of the Scriptures; and preferring them before all forreine Writers whatſoever.

3. Nor any thing alledged out of the *Iewes Thalmud*; a third *Imagination*. For, from their Records, S. *Paul* is judged to have ſet downe the names of the Sorcerers that withſtood MOSES, to be *Iannes* and *Iambres*; 2 Tim.3.8. which in *Exodus*, or the whole Canon of Scriptures are not named. As many other things in the new *Teſtament*, from them receive great light. And the *Iewes* themſelves are therein cleerely confuted.

4. But, eſpecially no heathen example or authority (for, with allegation of the ancient Fathers I have often dealt) a matter which the Primitive Church never imagined unlawfull. For, *Clemens Alexandrinus* (*in Strom.7.*) by alluſion to *Sara* and *Agar*, teacheth the contrary. So doth *Baſil*, in a ſet Treatiſe *de legendis Ethnicorum ſcriptis*; and *Gregory Nyſſen de vitâ* MOSIS, out of the XXI. of *Deut.* by the rites touching the marryring of heathen women taken captive: and laſt of all S. *Auguſtine* moſt plainly, *De Doctrinâ Chriſtianâ*, 2.40. And theſe all reckoned of the contrary, as a very *imagination*. Which they did the rather, for that, beſides divers other places, not ſo apparant, they find S. *Paul*, in matter of doctrine, alleaging *Aratus* a heathen Writer, in his Sermon at *Athens*. Acts 17.28. And againe, in matter of life, alleadging *Menander*, a Writer of Comedies, in his Epiſtle: 1 Cor.15.33 And thirdly, in matter of report onely without any urgent neceſsity, alleaging *Epimenides*, or as ſome thinke *Callimachus*.

And ſurely, if it be lawfull to reaſon from that which *Nature* teacheth, as S. *Paul* doth againſt mens wearing *long haire*; 1 Cor.11.14. it is not unlawfull neither, to reaſon from the wiſeſt and moſt pithy ſayings of naturall men. Eſpecially, with the *Apoſtle*, uſing them (as in a manner they only are uſed) thereby to provoke Chriſtian men to emulation, by ſhewing them their own blindneſſe in matter of knowledge, that ſee not ſo much as the heathen did by the light of *Nature*: or their ſlackneſſe, in matter of converſation; that cannot be got ſo farre forward by GODS *Law*, as the poore Pagan can by his *Philoſophie*. That if *Grace* will not move, *ſhame* may.

II.
Touching the *Apoſtles fellowſhip*.
Ioh.2.10.
Heb.10.25.
1 Cor.11.19
1Cor.11.17.
Phil.3.18.

Imaginations touching the *Apoſtles fellowſhip*. For, this doctrine received, doth incorporate the receivers of it into a fellowſhip or Society, which is called the *fellowſhip*, or corporation of the *Goſpell*: and they, that bring not this doctrine, are no waies to be received thereto. Which *fellowſhip* is not to be forſaken, as the manner of ſome is (men of *imaginations*) in our daies, either becauſe there be *hereſies*, for *oportet eſſe*: Or, for that many at communions, *come togither, not for the better, but for the worſe*, for ſo did they in *Corinth*: Or laſtly, for that many and many *Chriſtians walke* (which S. *Paul* wrot with teares) *as enemies to the Croſſe of* CHRIST; for ſo it was in the Church of *Philippi*.

1 Cor.12.8.
1 Tim.5.19.
1 Cor.8.12.
Mat.18.17.
Acts 21.28.
Luc.18.10.

Now it is plaine, there can no *Societie* endure without *government*. And therefore GOD hath appointed in it *Governours* and *Aſſiſtants*: which ſeeing they have power from GOD, to reject or *receive accuſations*, and to *judge thoſe that are within* and of the *fellowſhip*; it is an idle *imagination* that ſome have imagined, to hold, the *Church* hath not her *Iudgement-ſeat*, and power to cenſure her diſobedient children. It hath ever beene holden good Divinitie, that the *Church* from CHRIST received power to *cenſure* and *ſeparate* wilfull Offendors. Both, with the *Heathen-man's ſeparation*, who might not ſo much as enter into the *Church-door* (which is the *greater cenſure*:) and with the *Publicans ſeparation* (which is the *leſſe*) who might enter and pray in the Temple, but was avoided in common *converſation*, and in the *fellowſhip* of the private *table*, and therefore much more of the *Altar*. Of which twaine, the former, the *Apoſtle* calleth *cutting off*, Gal.5.12. the latter *abſtaining from* 2 Theſ.3.6. The Primitive Church calleth the former *excommunicatos*, the latter *abſtentos*. So that, to phanſie no *government*, is an *imagination*. A *Government* there is.

Acts 2.42.
Luc.9.1.
10.1.

Touching the forme of which *Government*, many *imaginations* have lately beene bred; in theſe our daies ſpecially. At the writing of this *Verſe*, it is certaine, that the Government of Chriſtian people conſiſted in two degrees onely. (Of both which our SAVIOUR CHRIST Himſelfe was the Author.) 1 Of the *twelve*, 2 Of the *ſeventy*: both which were *over the People in things pertaining to* GOD.

Theſe two, were one ſuperiour to another and not equall. And, that the *Apoſtles* eſtabliſhed an *equality* in the *Clergy*, is (I take it) an *imagination*. No man could *periſh in the gain-ſaying of Coreh*, under the Goſpell (which

S. *Iude* ſaith, they may) if there were not a *ſuperioritie* in the Clergie: For, *Core's munitie* was, becauſe he might not be *equall* to *Aaron*, appointed his ſuperior by GOD, *Num.* 16. 10. Which very humor (obſerve it who will) hath brought forth moſt part of the *hereſies*, ſince the time of the Goſpell: that *Coreh* might not be *Aarons equall*. Now, of theſe two orders, the *Apoſtles* have ever beene reckoned the ſuperior to the other, till our times; as having even under our SAVIOVR CHRIST, a power to forbid others, *Luc.*9.49. And after, exerciſing the ſame power; *Silas* (one of the Seventy) receiving a commandement (ἐντολὴν from S. *Paul* an *Apoſtle* to come unto him. As the *Auditorie* had their roome by themſelves, So among the perſons Eccleſiaſticall, the *Apoſtles* had a *higher ſeat*, as may be gathered; and in the very place it ſelfe, were diſtinguiſhed. Now in the place of the *Twelve*, ſucceeded *Biſhops*; and in the place of the *Seventy*, *Presbyteri*, *Prieſts* or *Miniſters*, and that by the judgement of *Irenæus* (*l.* 3. *c* 3) who lived immediatly upon the *Apoſtles* Age: Of *Tertullian* (*de præſcript.*) Of S. *Auguſtine* (in *Pſal.* 44.) And this, till of late, was thought the forme of that *fellowſhip*, and never other imagined.

Acts 15. 3[illegible]
17.15.
1 Cor, 14 16
Acts 4.19.

But, not long ſince, ſome have phanſied another, that ſhould conſiſt of *Lay-elders*, *Paſtors* and *Doctors*, and whither of *Deacons* too, is not fully agreed yet. Which device is preſſed now upon our *Church*: not, as a forme of more conveniencie than that, it hath; but, as one abſolutely neceſſary, and of our SAVIOVR CHRISTS owne only inſtitution, which maketh it the leſſe ſufferable. I know that by vertue of *Saint Peters* wrinch before mentioned, ſome places may be brought, which may ſeeme to give it colour: but, that is, if we allow thoſe new gloſſed ſenſes. But, if we ſeeke what ſenſes, the *Primitive Church* gave of them, not one of them, but will ſuffer it to fall to the ground. And, finding it a ſtranger to them, I know not how to terme it, but an *imagination*. To touch it briefly in a word.

If we aske Scripture for it, and where we may finde it, they paſſe by the two moſt evident places in appearance; 1 *Cor.*12.28. Becauſe, there are no *Paſtors*; and *Eph.*4.11. Becauſe, there are no *Lay-elders*; and lay it upon, *Rom* 12.6,7,8. And there, by a ſtrange and vn-heard of Expoſition, they will find them all foure. But not, except that Expoſition be allowed them. Nor, if the ancient Writers may be heard, what the true ſenſe of it is. There is no Epiſtle on which ſo many of them have written: Sixe only I will name: *Origen*, *Chryſoſtome*, *Theodoret*, *Ambroſe*, *Hierome*, *Oecumenius*; All which, have entreated of it. Let their Commentaries be looked on upon that place. Not one of them applieth it to the *Church-government* (which by any likely hood cannot be imagined, but they would, if it were the maine place for it,) or findeth thoſe offices in thoſe words, which they in good earneſt tell us of, as that Διάκονον (in the ſeventh *verſe*) is not the *Deacon*: but, the *Diſtributer* (in the

eight

eighth *verſe*) is he: or that *qui miſeretur*, is latine for a *Widow*, or ſuch like.

But, if jointly they find them not; let us ſee how ſeverally they warrant their Offices. 1 Of *Elders*, ſome both *preach* and *governe*: ſome *governe* onely: and there they imagine they have found their *Lay-elder* 1 *Tim*. 5. 17. by implication, that there are *Presbyteri*, that *labour not in preaching*. Heare S. *Chryſoſtome* on 1 *Cor*. 1 17. Your ſhall find a farre other ſenſe: *Evangelizare* (ſaith he) *perpaucorum eſt*; *baptizare autem cujuſlibet, modò fungatur Sacerdotio*. And a little after *Siquidem Presbyteris quidem, qui ſimpliciores ſunt, hoc munus tradimus, ut baptizent; verbum autem ut doceant, non niſi Sapientioribus: hîc ſapientia eſt & labor. Quamobrem & alibi inquit: Qui bene præſunt Presbyteri, duplici honore digni ſunt, maximè qui laborant in verbo.* Whereby it is plaine, that in S. *Chryſoſtome*'s time, it was not reckoned meete, that every one that *miniſtred* the *Sacraments*, ſhould alſo preach. That the meaner ſort dealt with the *Baptizing*, and they only that were of the more *wiſe ſort*, with the *Word*. And to prove, it ſhould thus be, he citeth this their Scripture, as if in the *Apoſtle's* daies, the like had been thought *wiſdome*. But as for *lay-elders*, He nor any that writeth on it, can finde in this verſe; nor any ſuch in all antiquitie ever underſtood by the name of *Presbyter*.

The *Elders Preachers*, they divide into *Paſtors* and *Doctors*: and theſe they ſever in function; limiting the one to his *exhortation* onely, the other to point of *doctrine* onely. An *imagination*, which none of the Fathers would ever acknowledge, ſearch their writings. S. *Chryſoſtome* upon this Verſe, *Eph*. 4. 11. taketh them both for one and maketh no difference. So, S. *Hierome*, in both his Commentaries upon that Epiſtle: *Omnis enim Paſtor Doctor eſt*. But, S. *Auguſtine* may ſerve for all, to ſhew, how unknowne this deviſe was then. Who being purpoſely written to, by *Paulinus*, to aſſigne a difference betweene them, thus anſwereth: PASTORES *autem &* DOCTORES, *quos maxime ut diſcerneremus voluiſti, eoſdem puto eſſe, ſicut & tibi viſum eſt, ut non alios* PASTORES, *alios* DOCTORES *intelligeremus, &c. Hos enim ſicut unum aliquod duobus nominibus complexus eſt, Aug. Ep* 59. *ad Paulinum.*

Laſtly, for their *Deacons* too: that they ſhould be men of occupation and trade, to deale with the Church-ſtocke and care of the poore onely, is alſo (I doubt not) an *imagination*: ſeeing all Antiquity hath ever reckoned of that Calling, as of a ſtep or degree to the Miniſtery out of 1 *Tim*. 3. 13. And, that the Churches practiſe hath beene alwaies to employ them in other parts and functions beſides that, is plaine by *Iuſtine Martyr* (who lived in the *Apoſtles* daies) *Apol*. 2. *ad Antonium*, namely, *to diſtribute the Communion*: by *Tertullian* (*de Bap*.) to *baptize*: by *Cyprian* (*Ser*. 6. *de lapſis*) and divers others. So that, to conclude, theſe are *imaginations* touching the *Apoſtles fellowſhip*, howſoever, a great number of deceived people *bow downe* to them and *worſhip* them.

III. *Imaginations* touching the *breaking of bread*.

Imaginations touching the *breaking of bread*: which is joyned to that *fellowſhip*, as the chiefeſt badge of that *fellowſhip*. For, by it is gathered the *communion*; as may be gathered by conference with *Acts* 20. 7. and as the *Syrian* Text tranſlateth it. For that, as by the other *Sacrament* in the Verſe immediately going before, they are *receiv'd into the body of the Church*; ſo, by this, they are made to *drinke of the ſpirit* (1 *Cor*.13. 13.) and ſo, perfected in the higheſt *Myſterie* of this *Societie*.

Concerning which, as the Church of *Rome* hath her *imaginations*: Firſt, in that ſhe many times celebrateth this myſterie *ſine fractione*, without any *breaking* at all. Whereas (as heretofore hath beene ſhewed out of 1 *Cor*. 10. 18.) it is of the nature of an *Euchariſt* or *Peace-offering*: which was never offered but it was eaten, that both there might be a *repreſentation* of the memorie of that *ſacrifice*, and together an *application* to each perſon by partaking it. And ſecondly, in that ſhe hath indeed no *breaking* of *bread* at all. For, it being *broken* (ever) after it is *conſecrated*, there is (with them) no *bread* remaining to *breake*: and the *bodie* of CHRIST is now *impaſſible*, and cannot be *broken*; ſo that they are faine to ſay they *breake Accidents*, and indeed they well know not what. Contrarie to Saint *Luke* here, who calleth it *fractionem panis*; and to S. *Paul* (1 *Cor*. 10. 16.) who ſaith *Panis quem frangimus*. As theſe are their *imaginations*: ſo wee want not ours. For, many among us, phanſie only a *Sacrament* in this action, and looke ſtrange at the mention of a *Sacrifice*: whereas, we not onely uſe it, as a *nouriſhment ſpirituall* (as, that, it is too) but as a meane alſo, to renew a *covenant* with GOD, by vertue of *that Sacrifice*, as the *Pſalmiſt* ſpeaketh, *Pſal*.50.5. So our SAVIOUR CHRIST in the inſtitution, telleth us, *Luc*. 22.10. and the *Apoſtle*, *Heb*.13. 10. And the old writers uſe no leſſe, the word *Sacrifice*, than *Sacrament*; *Altar*, than *Table*; *offer*, than *eate*; but both indifferently, to ſhew there is both.

And againe too, that to a many with us, it is indeed ſo *fractio panis*, as it is that onely and nothing beſide: Whereas, the *bread, which we breake is the partaking of* CHRISTS *true bodie* (and not, of a *Signe*, *figure* or *remembrance* of it.) 1 *Cor*. 10.16. For the Church hath ever beleeved a *true fruition of the true body of* CHRIST, in that *Sacrament*.

Further (as heretofore hath beene made plaine) it is an *imagination*, to think, that this *breaking of bread* can be ſevered from the other, *ver*.46. which is ESAIAS *breaking of bread to the needie*. Whereby, as in the former, CHRIST communicateth Himſelfe with us; ſo we in this latter, communicate our ſelves with our poore brethren, that ſo, there may be a perfect communion. For both in the *Sacrifice*, which was the figure of it, it was a matter of *Commandement*, *Deut*. 16. 10. inſomuch, as the pooreſt were not exempt from GOD'*s offerings*: And our SAVIOUR CHRISTS practice was, at this feaſt, to command ſomewhat *to be given to*

Eſa. 58.7.

Luc. 21.4.

the

to the poore, *Ioh.*13.29. And laſt of all, the *Agapæ* or *love-feaſts* of the Chriſtians for releefe of the poore, doe moſt plainly expreſſe that I meane. In place of which (when they after proved inconvenient) ſucceeded the *Chriſtian Offertorie.*

And laſtly, whereas we continue in the *Doctrine* and *Prayers* of the Church, we do many times diſcontinue this action a whole yeare together. Theſe long intermiſsions (ſo that, if it be *panis annuus*, once a yeere received, we thinke our dutie diſcharged) are alſo (no doubt) a ſecond *imagination* in our common practice. For ſure, we ſhould continue alſo in this part, and the frequenting of it, if not ſo often as the Primitive Church did (which, either *thrice* in the *weeke*, or at the furtheſt *once*, did communicate) yet, as often as the Church doth celebrate; which (I thinke) ſhould do better to celebrate more often. And thoſe exceptions which commonly we alleage to diſturbe our ſelves for that action, make us no leſſe meet for prayers than for it. For except a man abandon the *purpoſe of ſinne*, *Pſal.* 66.18. and except he be *in Charitie*, *Matt.* 6.14. he is no more fit to *pray* than to *communicate*; and therefore ſhould abſtaine from the one as well as from the other: Or, to ſay the truth, ſhould by renewing himſelfe in both theſe points, make himſelfe meet for both, continuing no leſſe in the *breaking of bread*, than in *prayers* and *doctrine.*

IIII. *Imaginations* touching *Prayers.*

Luc. 11. 12.

Imaginations touching *prayers.* As the former was the moſt ſpeciall exerciſe of a Chriſtian, and chiefeſt in dignitie; So, this is the moſt generall and chiefeſt in uſe. Therefore he puts it in the plurall number: as if, both in *preaching*, *cenſuring*, and *communicating*, it had his uſe; as indeed it hath. *Before all things* (1 *Tim.*2.1.) *In all things* (1 *Theſ.* 5. 17.) *After all things* (*Eph.*6.18. *Num.* 6. *ver. ult.*) And in this alſo we want not phanſies: In this age eſpecially, wherein, an idle conceit is taken up, that never came into the heads of any of the old heretikes, though never ſo brain-ſicke once to imagine: Our SAVIOVR CHRIST thus willeth us, *When ye pray, ſay*, Our FATHER, *&c.* A moſt fond *imagination* is ſtart up in our times, never once dreamed of before, that telleth us; in no caſe we muſt ſay, *Our* FATHER, *&c.* with which form (if Saint *Auguſtine* be to be beleeved as a witneſſe of antiquitie) the univerſall Church of CHRIST, hath ever uſed to begin and end all her prayers, *Ep.* 59. as ſtriving indeed by divers other formes more largely to expreſſe the ſenſe of that prayer, but not being able to come neere the high art, and moſt excellent ſpirit of perfection in that pattern, they alwaies conclude with it; as being ſure, howſoever they may for divers defects not attaine to the depth of it; and by it, they ſhall be ſure to begge all things neceſſarie at GOD's hands. This, I named firſt, becauſe it is appropriate to our times.

Beſides, as the Church of *Rome* hath her *imaginations* touching

Prayers: firſt, againſt S. *Pauls Orabo & mente*, in ſetting the people to pray they wote not what; and ſo making their *underſtanding unfruitfull*, 1 *Cor*.14.14. And againe, againſt our *Saviour Chriſt's Caveat* (*Mat.* 6.7.) in ſetting them to goe over whole *Roſaries* and *Pſalters*, as if *much babling after the heathen manner, were acceptable to* GOD. So likewiſe, doe others alſo among us, erre in their *imaginations*, no leſſe, and that even againſt the ſame places. Firſt, againſt *Orabo ſpiritu* (1 *Cor.* 14.15.) in the ſame verſe, by finding fault with a *ſet Liturgie* (which they call *ſtinted prayers*) and giving themſelves to *imagine prayers* at the ſame inſtant: whereby it is plaine, they ſo occupie their minds, with deviſing ſtill what to ſay next, their *ſpirit is unfruitfull*, no leſſe than the others *underſtanding*: And both theſe, 1 the *underſtanding* of the *minde*, 2 and the *affection* of the *ſpirit* are there neceſſarily required. And againe, that in ſtead of *Roſaries* and a number of prayers, they bring in the *Phariſe's* imagination of *long prayers* (that is) a *prayer* as long as a whole *Roſarie*. And this they take to be a great part of *holineſſe*; but indeed it is nothing but the former ſuperſtition drawn in backward. In which, who ſo markes them, ſhall find, they commit both faults; that of the *Phariſee*, in *tedious length* procuring many times *nauſeam ſpiritus*, a dangerous paſſion: and the other of the *Heathen*, in fond *repetitions*, *tautologies*, *inconſequences*, and all the abſurdities that may fall into ſuch manner of ſpeech. *Saint Cyprian* ſaith, *It was ever in Chriſt's Church counted an abſurd thing* (which ſome count their glory) *ventilari preces inconditis vocibus*. The abſurditie whereof would better appeare, if (ſeeing under *prayers* here, *Pſalmes*, and *ſpirituall ſongs* are contained, both being parts of *invocation*) they would have no *ſtinted Pſalmes*, but conceive their *ſongs* too, upon the preſent out of *the ſpirit*, and ſo ſing them. For to ſay truth, there is no more reaſon for the one, than for the other. But GODS Church hath ever had, as a forme of *doctrine*, both of *faith* in the *Creed*; and of *life*, in the *Decalogue*; ſo of *prayer* too. Which, from *Acts* 13.2. the *Fathers* in all ages have called a *Liturgie*, or *ſervice of* GOD.

Mat. 23. 14.

Theſe are, of many imaginations, ſome *ſet up* and *magnified* by ſome, and by others *adored* and *worſhipped*, under the names of the 1 *Apoſtle's Doctrine*, 2 *Government*, 3 *Sacraments*, and 4 *Prayers*.

Saint Stephen telleth us (out of the *fift* of *Amos*) that if we doe thus make to our ſelves, *Tabernacles and figures* to *worſhip* them, our puniſhment ſhall be *to be carryed away beyond Babylon* (*Acts* 7. 43.) And good reaſon, for theſe idle phanſies, are not from *Chriſt's Church*, from *Sion*; but from *Babylon* they came, and if we delight in them, thither ſhall we be carryed.

And ſure, we are in a good way thitherward: for of *Babel*, *Saint Auguſtine* ſaith; *Civitas illa confuſionis indifferenter habuit Philoſophos inter ſe diverſa & adverſa ſentientes*. In GOD's citie, it was never ſo; there was ever correction for *Coyners*: but, in *Babel* (the Citie of *confuſion*) every *Philoſopher* might ſet up, as now, every Sect-maſter may broach any *imagination* that taketh him in the head, without puniſhment. For, in *Babel*, it is reckoned but an *indifferent matter*. Sure the Prophets tell us, that if *Babylon's confuſion* goe thus before, the *captivitie* of *Babylon* is not farre behinde. From which, Almightie GOD deliver us, and make us carefull, as to continue the *Apoſtle's doctrine &c*. So neither to *engrave*, nor to *bow downe* and *worſhip* any of theſe *imaginations*. Amen.

18. *de Civit. Dei.*

One of the SERMONS upon the III. COMMANDEMENT,

PREACHED IN THE PARISH Church of S^t. GILES *Cripplegate*,

Iun. XI. AN. DOM. MDXCII.

[*.*]

IEREM. CHAP. IV. VER. II.

Et jurabis, vivit DOMINVS, in veritate, & in judicio, & in juſtitia.

And thou ſhalt ſweare, the LORD *liveth, in truth, in judgement, and in righteouſneſſe.*

OF this *Commandement*, there are two maine Propoſitions: 1. *Thou ſhalt take the Name of* GOD: Elſe, it ſhould have been, thou ſhalt not take it at all. 2. *Thou ſhalt take it orderly*, and not *in vaine*. Of the *firſt*: thou ſhalt take it to thoſe ends and uſes, to which GOD lendeth it. Of which one is, *Thou ſhalt ſweare by it*: which is limited by two waies.

First, by what: *The Lord liveth*.

Secondly, how: *In truth, judgement, juſtice*. As in the former *Commandements*, ſo in this, there be two Extremes. 1. The one, of the *Anabaptiſts*, which hold all *ſwearing unlawfull*, contrarie to the firſt, *Thou ſhalt ſweare*. 2. The other of the *licentious Chriſtian*, which holds (at leaſt in practice) *A man may ſweare how, and in what ſort he liſt*: By *Creatures, &c.* Contrarie to *The Lord liveth, &c. Falſly, raſhly, lewdly*; Contrarie to *In truth, judgement, juſtice*.

That

I.
Thou ſhalt ſweare.

That it is lawfull to *ſweare*, it appeareth by the Law, *Deut.*6. 13. By the *Prophets* : *Ieremie* heere. *Eſai*, (*Chap.*45.*Ver.* 23.) more earneſtly : *I have ſworne by My Selfe, the word is gone out of My mouth and ſhall not returne, That every knee ſhall bow to Me, & every tongue ſhall ſweare by Me.* *David*, *Pſal.* 63. *ult.* *Laudabuntur omnes, qui jurant per Eum.* By the practice of the *Saints*, not only under *Moſes* ; but, under the *Law of Nature. Abraham ſweareth, Gen.* 21.24. *Iſaac ſweareth, Gen.* 26. 31. *Iacob ſweareth, Gen.*31.33. Now, our *Saviour Chriſt* came not *to deſtroy the Law and the Prophets*, in thoſe things wherin they agree with the *Law of Nature* ; Therefore, not to take away an *oath*.

Whereas, they object firſt : That it ſtandeth not with *Chriſtian profeſſion*, but was tolerated, as an unperfect thing, under the *Law*.

We anſwere : It cannot be reckoned an *Imperfection*, to *ſweare*. For that, not onely *Abraham*, the patterne of *humane perfection*, both *ſware* himſelfe, *Gen.*21. 24. and put his ſervant to an *oath*, *Gen.*24.3. But, even the *Angels*, neerer than we to perfection, *ſware* both under the *Law* (*Dan.* 12. 7.) and under the *Goſpell* (*Apoc.*10.6.) And, not onely they, but even *God* Himſelfe (in whom are all perfections) *Gen.*22. 16. and *Pſal.* 110. 4. So that, it cannot be imagined an *imperfection*.

Beſides, the holy *Apoſtles*, the moſt perfect *Chriſtians*, have in urgent cauſes done the like 2 *Corinth.* 1. 23. *I call God for a record againſt mine owne ſoule*, and 1 *Cor.* 15. 31. *By our rejoicing which I have in Chriſt Ieſus our Lord*: which place cannot be avoided, having in the *Greeke*, the word (Νὴ) never uſed, but in an *oath* onely.

Whereas ſecondly, they object our *Saviour's* ſaying, *I ſay unto you ſweare not at all* : The Ancient Writers anſwere, that our *Saviour Chriſt* in the very ſame place, not reproving the other part, *Reddes autem Domino juramenta tua*, meant not to take all *oathes* away : But muſt be underſtood according to the *Phariſees* erroneous gloſſe of this *Commandement*, which He entendeth to overthrow, by oppoſing to *dictum eſt antiquis*, *Ego autem dico* : Which was of two ſorts: 1. For firſt, it ſeemeth, they underſtood it of *perjurie* alone : So that, if a man *forſware* not himſelfe, he might *ſweare any oath*. And ſo *Chriſt* reproveth not onely falſe, but all raſh and unadviſed *ſwearing*.

2. Secondly, it ſeemeth, they had this conceipt : So a man *ſware* not by the great *Name of God*, all was well ; He might *ſweare* by any *creature* at his pleaſure : and ſo *Chriſt* willeth, not *to ſweare at all*, by any *creature*.

Though indeed, we hold in Divinitie, that *Iurare*, of and by it ſelfe conſidered, is an act forbidden, no leſſe than *Occidere*. And that, as it is an abſolute countermand, *Non occides*, and yet the Magiſtrate, by due courſe of Iuſtice, executing a malefactor is commended : So is it likewiſe *Non jurabis*; and yet being (as we terme it) *veſtitum debitis circumſtantiis, Laudabuntur omnes qui jurant per Eum,* as *King David* ſaith, *Pſal.63.ult.*

Laſtly, there is alſo a barre in the word *Iurare.* For, *God* in His *Law,* ever putting it paſsively (that is) rather, *thou ſhalt be ſworne,* or *called to an oath,* than, *thou ſhalt ſweare,* actively: our *Saviour Chriſt* heere utterly condemneth the *active, voluntarie ſwearing* of men, of their own heads: which was in deed never permitted: howſoever the *Phariſees* gloſſed the matter; If the matter were true, and ſo it were *by Iehova.*

So that, an *oath* is *lawfull*: but with this condition limited; that the Partie doe therein *habere ſe paſsivè,* come to it not of his owne accord, but preſſed (as *Saint Auguſtine* well ſaith) *vel autoritate deferentis, vel duritie non credentis,* as to the lifting of a burden, as to the entring of a bond. *Num.*30.3.

1. Limitation. The Lord liveth.

Thou ſhalt ſweare, The Lord liveth; or (as *Moſes* ſaith *Deut.* 6. 13.) by *God's Name.* Which clauſe firſt doth limit, by what we are to ſweare: and doth exclude [1] *Swearing* by thoſe which are no *gods, Ier.* 5.7. Either *Idolls,* forbidden in the Law, *Exod.* 23. 13. *Ioſ.*23.7. Either to *ſweare* by them alone, *Amos* 8. *ult.* Or to joine *God* and them together, *Zeph.* 1.5. [2] Or *creatures,* which our *Saviour Chriſt* forbiddeth, *Mat.*5.34.

And ſure, as to ſweare by them is derogatorie to our ſelves, ſeeing thereby we make them our betters; for that every one that ſweareth, *ſweareth by a greater than himſelfe, Heb.* 6.16. So it is highly injurious to the *Majeſtie of God*; ſeeing to ſweare by a creature, is to aſcribe unto it power, to ſee and know all things, and to doe vengeance on *perjurie*: Which in Divinitie, to thinke or ſay, is manifeſt blaſphemie.

Howbeit yet, the Fathers (well weighing that ſpeech of *Saint Paul,* 1 *Corinth.*15.31. where he ſpeaketh on this wiſe, *By our rejoicing which we have in Chriſt Ieſus our Lord, &c.* wherin his oath, is not immediatly by the *Name of God,* but by a ſecondarie thing, iſſuing from it:) have thought it not abſolutely neceſſarie, that in every *oath,* the *Name of God* ſhould be expreſly mentioned; but ſufficient, if *reductivè.* It is ruled in Divinitie, that ſuch things as preſently are reduced to *God,* will beare an *oath.* In which reſpect, to ſweare by the *Holy Goſpell* (conſidering our *rejoicing* will beare an *oath*; and that, in the *Goſpell,* our matter of *rejoicing* is principally contained) hath in the Primitive Church been holden lawfull. As in the Councell of *Conſtantinople* 6. *Act.* 13. Eſpecially, ſeeing there is no direct conteſtation uſed, but rather by way of oppignoration, Engaging unto *God* our *Salvation, Faith, Rejoicing, part in His Goſpell and promiſes, the Contents, &c.* if we utter an untruth.

II. The *manner*, or ſecond *limitation.*

Secondly, the *forme and manner of ſwearing*. Which is of three ſorts: 1. Either by *conteſtation* as here, *The Lord liveth. Before God*, *Gal*.1.2 Or *God knoweth it is ſo*,2 *Cor*. 11. 11. *God is my witneſſe*, 1 *Theſ*. 2. 5. 2. Or by a more earneſt *aſſeveration* : *As ſure as God liveth*, *Iud*.8.19. 3. Or by *deteſtation* and *execration*, as in other places: and that againe is of two ſorts: 1. By *imprecation of evill*: *God be my Iudge*, *Gen*. 31.53. *God behold it and rebuke it*, 1 *Chro*. 12. 17. *God doe ſo, and ſo unto me*, 1 *Sam*. 14. 44. *I call God a record againſt my ſoule*, 2 *Cor*.4. 23. 2. Or by *oppignoration* or engaging of ſome good which we would not loſe: as *Our rejoicing in Chriſt*, 1 *Cor*.15.3. *Our Salvation*, *God's helpe*, *&c.*

Both are oft, and may be joined together, if it be thought meete. *God is my witneſſe*, that thus it is, and GOD *be my Iudge*, if thus it be not. Wherein, as in prayer; when all meanes faile, we acknowledge, that GOD can help, as well without, as with ſecond cauſes: So we confeſſe, that He can diſcover our truth and falſhood, and can puniſh the ſame by waies and meanes to Him knowen, though no creature in the world beſide, know the thing or can take hold of us.

Thou ſhalt ſweare: *In Truth*, *Iudgement*, *Iuſtice*. The three Encloſures and companions of a Chriſtian oath, are

In	*Truth*	against	*Falſhood*	the	*matter.*
	Iudgement		*Lightneſſe*		*matter* and *manner* both.
	Iuſtice		*Vnlawfulneſſe*		*end.*

1 *In truth.*

In truth : *Ye ſhall not ſweare by my name falſly*, *Levit*. 19. 12. Which vice forbidden we call *perjurie*. Each action, we ſay, is too light *ſuper debitam materiam*. The due and owne matter of *ſwearing*, is a *Truth*. If it fall or light *ſuper indebitam materiam* (as, *falſhood*) it proveth a ſinne.

At all times are we bound to *ſpeake truth* to our neighbour, *Eph*.4.5. But, becauſe men are naturally given to have their *mouth fraught with vanitie*, *Pſal*. 144. 8. in ſolemne matters, to be ſure, to bring the truth from us, GOD is ſet before us. If then, when we confeſſe the truth, *we give glorie to* GOD, *Ioſ*. 7. 21. So if, when GOD being ſet before us, we teſtifie an untruth, it is exceeding contumelious to Him: it is to make Him one, that knoweth not all things; or that can be deceived; or that, if He know, cannot doe any harme; or (which is worſt) which will willingly be uſed to boulſter out our lyes. *Pejerare, eſt dicere Deo, Deſcende de Cœlo, & aſſere mecum mendacium hoc.*

1 Of *Promiſe.*

In an *oath of Promiſe*, we are to ſweare *in Truth*. *He that ſweareth an oath, and by it bindeth his ſoule with a bond, ſhall not violate his word, but doe according to all that proceedeth out of his mouth*, *Num*. 30. 3. *Reddes autem Domino Iuramenta, Matt*. 5. 33. Yea, by the very light of nature *Pharao* willeth *Ioſeph*, *Goe and bury thy Father*, *ſeeing he made thee ſweare to* *doe ſo.* Againſt which oath, men are two waies faulty. 1. If at the ſwearing, they *purpoſe not* (as *David* ſaith, *Pſ.*119.106. *I have ſworne and am utterly purpoſed*) Such is the nature of an oath. 2. If they then purpoſe, but after, a dammage being likely to enſue, they *diſappoint their former oath*, *Pſa.* 15.15. Touching which, we ſee, that when *Ioſua* and the *Iſraelites* had ſworne to the men of *Gibeon*, though that oath coſt them foure great and faire Cities, which ſhould otherwiſe have come to their poſſeſsion; they would not breake though. As contrariewiſe, *Zedekias* having given his oath of Allegiance to the *King of Babylon* (2 *Chro.* 36. 9.) when he regarded it not, but roſe againſt him notwithſtanding, GOD ſendeth him word, *he ſhall never proſper for ſo doing*, *Ezek.*17.12. And to ſay truth, there is nothing more forcible to move us herein, than to conſider GOD*'s* owne practice: Who having ſworne for our benefit, *Pſal.* 110.4. though by many our unkindneſſes and hard uſages provoked, yet (as Himſelfe ſaith) *will not breake His Covenant, nor alter the thing that is gone out of His lipps*, *Pſal.* 89.35. Which is it, that keepeth us all from periſhing; even the immutable truth of GOD*'s Oath*, that we the rather may take it to imitation.

1 Of *Proofe*. Rom.9.1. In an *oath of Proofe*: the charge ought to be, that we ſpeake nothing but that which is *true* in the *Name of the Lord*, 1 *Reg.* 22.16. That *we ſay the truth and lye not, our conſciences bearing us witneſſe in the Holy Ghoſt*: which if we doe not, being charged by a Iudge, we *beare our own iniquitie*, *Leviticus* 5.1.

Againſt which oath, men are two waies faulty: 1 If either they ſwear to that, which they know to be *falſe*; as if a man *finde*, and *denie it, ſwearing falſly*, *Levit.* 6.3. 2 Or, if they preſume to ſweare directly, in a matter, wherein themſelves are *doubtfull*, or have no ſure ground of. As if a man *ſweare*, and *the thing be hid from him*, *Leviticus* 5.4.

The breach of theſe two ſorts of oathes, in regard of the *truth*, is called *perjurie*; and both in old time and now, we greatly complaine of it in two places: 1. The one, they call *Iuramenta Officinarum*: When men in their *ſhopps*, ſo they may utter to their gaine, care not how untruly they abuſe the *Name of* GOD. Men, which (as the *Wiſe man* ſaith) reckon *our life as a market*, wherein they muſt be getting on every ſide, though it be by evill meanes, *Sap.* 15.12. Or, as the *Apoſtle* ſaith, 1 *Tim.*6. 15. That doe in practice ſeeme to hold, that *gaine is godlineſſe*; for all the world, as the prophane man in the Comedie, *Iuramentum, rei ſervandæ non perdendæ conditum*; that *Oathes were made to thrive by*. Full little knew thoſe men, that whatſoever is gotten by *falſe ſwearing*, muſt by GOD*'s Law*, both be *reſtored* in the whole *Summe*, and adde an *overplus* beſide: Elſe no *atonement* can be made for them, *Leviticus* 6.5. And if that *atonement* be not made, that GOD by *His Prophet* hath denounced, that their *gaine ſhall not proſper*. For He will ſend the *flying booke* into their houſe, a Curſe appropriate to thoſe that both *ſweare* and *ſteale*, (that is, ſteale by ſwearing) which ſhall *conſume* both the *goods*, and *the very ſtone, timber* and all, *of the houſe* it ſelfe, *Zac.* 5. 4.

2. The other they call *Iuramenta Tribunalium*, much more fearefull and heynous than the former: when a man (or rather as Saint *Auguſtine* calleth him, *deteſtanda bellua*, no man, but a *deteſtable beaſt*) ſhall ſo farre preſume, as in the *Iudgement* it ſelfe, which is GOD's (2 *Chro.* 19 8.) before the *Magiſtrates*, which are GODS (*Pſal.* 82. 6.) to prophane the *oath* of GOD, *Ecclеſ.* 8. 2. Even, as it were, to come into GOD's owne place, and there to offer Him villanie to His face. A crime ſo grievous, as no Nation, were it never ſo barbarous, but have thought it ſeverely to be puniſhed: Some with *loſſe* of *tongue*; Some, of *fingers*; Some, of *eares*; and ſome, of *life* it ſelfe. And howſoever they eſcape man, the Prophet ſaith, the very *Booke* of the *Law*, which they have touched in teſtifying an untruth, *ſhall have wings given it*, and *ſhall purſue them, and cut them off on this ſide, and on that ſide, till they and their name be rotted from the earth.* It is a *fearefull thing to fall into* GOD's *hands* on this wiſe: and of no one ſinne, more dreadfull examples. For it is indeed, *facere Deum mendacii conſortem.* We hold it worſe in Divinitie, to lay upon GOD, that evill which we call *malum culpæ*, than the other which we terme *malum pœnæ*, which hath beene inflicted on many an innocent good man. Conſequently, a leſſe evill, to *crucifie Chriſt* by any bodily paine, than to draw Him into the *ſocietie of Sinne*, which every perjured perſon doth, as much as in him lieth. Yea, we ſay that the *Name of* GOD being fearefull to the devills themſelves, and bringing them to tremble, that that Partie that treadeth that moſt glorious and fearefull Name, under his feet, is in worſe eſtate, not onely than the wickedeſt of all men, the *Murderers* of *Chriſt*, but even than the *devill* himſelfe. And all this, that we conceive aright of *In veritate.*

2
In *Iudgement*

In Iudicio. For, thus far the *Phariſees* themſelves come; to thinke *perjurie* condemned. But, our *righteouſneſſe* is to *exceed theirs*, *Mat.* 5. 20. and therefore we muſt ſeeke yet farther.

This Clauſe (we ſay) ſtandeth againſt a double vanitie, 1 as well in *matter*, if for a vaine, light, trifling matter we ſweare; 2 as in *manner* alſo, if with a vaine, light, unadviſed mind or affection. For, both the *matter* is to be weightie, grave, and judiciall; and we are with due advice and judgement to come to the action.

Againſt which *Iudiciall ſwearing*, we complaine of two evill kinds: 1. The one *Iuramenta Platearum*, ſuch as going through the ſtreets, a man ſhall every day heare (yea, even out of the mouthes of children;) light, undiſcreet, frivolous oathes. 2. The other *Iuramenta Popinarum*, much worſe yet than they. When men in *Tabling-houſes*, at their game blaſpheme the *Name of* GOD moſt grievouſly. Not content to ſweare by Him whole, diſmember Him and pluck Him in peeces, that they may have oaths enough. And that perſon of the *Holy Trinitie*, to whom and to His name, for taking our fleſh upon Him, and performing our redemption, even by GOD's owne charge, a ſpeciall regard is due: and that action of His, which among the reſt is moſt venerable of all others, which is His *Death*, *Paſſion*, and ſhedding His *Blood*.

1 For the *Matter*.

For the *Matter*: The very words of the Commandement teach us, it is to be weightie; which ſpeake of GOD's *Name*, as a thing, to be lifted up with ſtrength, as if it were heavy: and we uſe not to remove things heavy but upon good occaſion.

The nature of an *Oath*, is as of a *bond*; which none that is wiſe will eaſily enter: it is to be drawen from, or preſſed out of a man upon neceſſarie cauſe. Yea, it is no further good, than it is neceſſarie. For ſo is our rule, *Neceſſarium, extra terminos neceſſitatis, non eſt bonum*: As, *purging, blood-letting*; which are no longer good than needfull. The *Name of* GOD is as a *ſtrong Caſtle*, which men flye not to, but when they have need. Theſe ſhew, that for every frivolous matter, and of no importance, we are not vainly to take up GOD's *Name*. GOD's *Name* is ſaid to be *holy*, *Pſal*. 111. 9. and *holy things* may not be put to *common* and *vulgar* uſes, *Numbers* 18. *ult*. And in plaine words, *Leviticus* 22. 32. *Ye ſhall not pollute my Name. Polluting*, by GOD's owne word, being nothing elſe, but *to make common*, *Acts* 10. 15. Therefore they, to be condemned, that no man urging them, upon no ſufficient ground, make it *common*.

2 For the *Manner*.

For the *Manner*, with great regard, *Eccle*. 8. 1. We muſt ſweare to the LORD, *with all our heart*. They are highly praiſed that did ſo, 1 *Chro*. 15. 15. that is, When they are to take an *Oath*, they are to call together the powers of their ſoule, and with ſad and ſerious deliberation to undertake it; that is, to doe it *in Iudicio*. Therefore in the *Law*, GOD maketh it the entrie, *Thou ſhalt feare the Lord thy* GOD, *and ſhalt ſweare by His Name*: that is, with due *feare* and *reverence* thou ſhalt *ſweare*. For, as GOD's *Name* is *holy*; not for every common matter: ſo is it alſo *reverend*; not with an unregarding affection to be taken in our mouthes.

To this end is it, that the Church of GOD excludeth ſuch perſons from oaths, as are preſumed, that *in Iudgement* they cannot, or will take them: as perſons already *convict of perjurie*, that they will not: Thoſe that are *under yeares*, that they can not. To this end alſo, there have ever been uſed *Ceremonies*, that by that meanes, there might be a reverend regard ſtricken into the minde of the ſwearer. Therefore the very *Angels*, when they ſweare, doe it not without *ceremonie*, but with *lifting up their hands to heaven*, *Dan*. 12. 7. *Apoc*. 10. 5. The *Patriarchs*, under the *Law* of *Nature*, not without *ceremonie*, but *laying their hand on the thigh*, therein have reference to the *incarnation* of the *Bleſſed Seed*, *Gen*. 24. 3. and 47. 29. The People of GOD under the *Law*, came into the *Temple*, and before the *Altar* (1 *Reg*. 8. 31.) and in the *preſence* of the *Prieſt* (*Deut*. 12. 8.) *uncovered* (*Numbers* 5. 18.) ſo tooke their *Oath*: all theſe ſerving to ſtir up their reverence, that what they did, they might doe *in judgement*.

Therefore, they are to be condemned, that *paſsionately ſweare*, *Eccl*.5.1. (which Paſsion alwaies bereaveth men, of *judgement*:) either in *anger*, as *David*, which he repented of, 1 *Samuel* 25.33. Or in *deſire*, as *Saul*, which proved prejudiciall to him and his people, 1 *Samuel* 14.28. And they, that as not of any paſsion, ſo without all manner of reſpect, to avow any idle, fond phanſie of their owne, even as it were *water*, powre out the *Name of* GOD.

And they yet more, that not onely unadviſedly ſometimes, but continually (as it were by a cuſtome) make it an *Interjection of filling*, for all their ſpeeches, and cannot utter one ſentence without it: yea, which therby come to a *diabetica paſsio* of ſwearing, that *Oathes* runne from them, and they feele them not.

But, above all, they that are come to that pitch, that even in contempt they ſwear, and will ſwear, and the rather becauſe they be told of it. Theſe perſons the *Church* of GOD hath ſo deteſted, that they are excommunicate without ſentence of any Iudge or Canon, and Chriſtian people forbidden to have any fellowſhip with them.

1. *In Iuſtice.*

In Iuſtitiâ. As the *Matter* of the *Oath* is to be *true* and *weighty*; and the *Manner*, *with* due *advice* and *judgement*: ſo is it to be taken alſo, to a good and *juſt end*. And of this there is to be had chiefe regard, for that divers times, both falſe and raſh *Oathes* are not hurtfull ſave to the ſwearer only. But theſe tend alway to ſome miſchiefe, beſide the ſinne of the ſwearing.

An *Oath* is of the nature of a *Bond*, & bindeth a man to do that, he ſweareth: Now, it is ſinne enough, to doe evill of it ſelfe; but to bind himſelfe to doe evill, and to make the *Name of* GOD the Bond, that is ſinne out of meaſure ſinfull. GOD hath ordained, that onely for truth and right, His *Name* ſhould be uſed: to abuſe it, to uphold falſhood, and to enforce men to evill dealing, is to change a *Sanctuarie*, and make it a *brothel-houſe*. Theſe we call *Latronum Iuramenta*; ſuch *Oathes*, as *theeves* and ſuch kinde of perſons take one of another: For, they doe not only *joyne hand in hand* (as *Salomon* telleth us, *Proverbs* 26. 5.) but doe even alſo by *oath* bind themſelves to doe miſchiefe. *Nehemiah* 6. 28. *Tobiah* the ſpeciall hinderer of the *Temple*, had many in *Iuda* his *ſwornemen*.

1 *Not of things impoſsible.*

That an *Oath* may be *in juſtice*, It is required that it be of a *thing poſsible*. No man ever required an *Oath*, to an *Impoſsibilitie apparent*: So *Abraham's ſervant* ſaith, *Geneſis* 24. *What if I cannot poſsibly get* any maiden to come with me? *Abraham's* anſwer is then he *ſhall be free from the oath*:

So that, if at the preſent it ſeeme *poſsible* (otherwiſe not to be ſworne to) and after, there doe *emergere impoſſibile*, the partie is innocent. The ſame is obſerved, touching our knowledge: for, ſo the Law ſaith, *A man ſhall teſtifie that onely, which he hath ſeene, heard or knowne*, and more ſhall not be required of him. So, the law of Nature, onely *de quibus ſciam poteroque*.

Levit. 5. 1.

Nor *unlawfulneſſe.*

Now becauſe (as *Ioſeph* well telleth us, *Geneſis* 39.9.) that we only can doe that, which *lawfully* we can, and *Chriſtian poſſibilitie* implieth *lawfulneſſe*; that is the ſecond point of *Injuſtitia,* and the ſecond Caveat, *Ne illicitum.* Which is either *primâ facie,* as *Saul's oath,* 1. *Samuel* 28.10. and *Acts* 23 14. Or it is likewiſe *emergens,* as in *Herod's oath,* at the firſt no harm being underſtood; but after the demaund made, it was ſinne to keepe it. So ſaith *Ezra* in the Law, *Secundùm Legem fiat, Ezra* 10. 5. And *Saint Paul* in the Goſpell, *Acts* 23.3. They ſit to judge *ſecundùm id quod in Lege eſt.*

Put theſe together that we be required to ſweare nothing but the *truth, In veritate*: that we doe it upon due *advice* and *conſideration, In judicio*: that we doe it but of thoſe things we know & can tel, and of thoſe wherto *Law bindeth* us: There is no more required in a *Chriſtian oath.* This to be remembred, becauſe diverſe which will be accounted Chriſtians, refuſe in our daies, the *Oath* which hath all her attendents. If the *Magiſtrate,* either *Civill* (*Exodus* 22. 8. *Nehemia* 5. 12.) or *Ecceſiaſticall* (*Numbers* 5.19.)^{1} Either by a *curſe,* where the partie is *not knowne,* as *Proverbs* 29.24. *Iudges* 17.2. *Leviticus* 5.1. ^{2}Or by *tendering an oath*; and that againe double: ^{1} Either by way of *adjuration,* I *Sam.* 3. 27. I *Reg.* 22. 16. ^{2} Or by way of *ſwearing* them, as *Exodus* 22. 11. *Numbers* 5. 13. I *Reg.* 8. 31. I. *Reg.* 18.10. Where the party is accuſed by *complaint, detection* (*Geneſis* 3.) *preſumption* (*Geneſis* 4.) *common fame* (1. *Corinthians* 5.4.) He is bound to *purge himſelfe,* and ſatisfie the *people,* in *Adulterie, Theft,* or any crime.

Mat 26. 63.

But what if it tend to his dammage, or to the prejudice of his liberty? Our rule is; *Qui poteſt ad pænam, poteſt ad quæ pæna conſequitur.* Therefore in a matter of *life* or *limme,* we admit not the *Oath*: becauſe, no man can lawfully ſweare, to caſt away or maime himſelfe. But a man may directly ſweare to his *loſſe,* in his goods, as *Geneſis* 25.33. and to become a *priſoner,* as (1. *Reg.* 1.43.) *Shemei* did. Therfore, ſweare, and be ſworn in thoſe cauſes and queſtions, whereto Law doth bind to give anſwere, though *Fine* and *Commitment* doe enſue upon them.

This queſtion remaineth, If a man have ſworne without thoſe, what he is to doe? when an *oath* binds, when it doth not?

We hold: *No man is ſo ſtarightened between two ſinnes, but without committing a third, he may get forth.* *Herod* thought he could not; and therfore, being in a ſtraight, betwixt *murder* and *perjurie,* thought he could have no iſſue, but by putting *Saint Iohn Baptiſt to death.* It was not ſo: for, having ſworne, and his *oath* proving *unlawfull*, if he had repented him of his unadviſedneſſe in ſwearing, and gone no further, he had had his iſſue, without any new offence.

1. If then We have ſworne to be *ſimply evill,* the rule is, *Ne ſit Sacramentum pietatis, vinculum iniquitatis.*
2. If it *hinder a greater* or higher *good,* the rule is; *Ne ſit Sacramentum pietatis, impedimentum pietatis.*
3. If it be in things indifferent, as we terme them, *abſque grano ſalis*; it is a raſh oath; to be repented, not to be executed.
4. If the *oath* be ſimply made; yet (as we ſay) it doth *ſubjacere Civili intellectui*: ſo as GOD's *oath* doth, *Ieremia* 18.8. and therefore thoſe conditions may exclude the event, and the *Oath* remaine good.
5. If in regard of the *Manner,* it be extorted from us, the rule is, *Injuſta vincula rumpit Iuſtitia.*
6. If raſhly, *Penitenda promiſſio, non perficienda præſumptio.*
7. If to any man, for his *benefit,* or for *favour* to him, if that partie releaſe it, it bindeth not.

A SERMON PREACHED AT VVHITEHALL,

upon the *Sunday* after *EASTER*, being
March XXX. *An. Dom.* MDC.

IOHN CHAP. XX. VER. XXIII.

Quorum remiſeritis peccata, remittuntur eis : Et quorum retinueritis, retenta ſunt.

VVhoſe-ſoever ſinnes yee remit, they are remitted unto them : and vvhoſe-ſoever yee retaine, they are retained.

The Concluſion of the Goſpell for the Sunday.

THEY be the words of our SAVIOVR CHRIST to His *Apoſtles.* A part of the firſt words, which He ſpake to them at His *Epiphanie*, or firſt apparition after He aroſe from the dead. And they containe a *Commiſsion* by Him granted to the *Apoſtles*, which is the *ſumme* or contents of this Verſe.

Which *Commiſsion*, is His firſt largeſſe after His riſing againe. For, at His firſt appearing to them, it pleaſed Him not to come empty, but with a bleſsing, and to beſtow on them, and on the world by them, as the firſt fruits of His reſurrection, this *Commiſsion*; a part of that Commiſsion, which the ſinfull world moſt of all ſtood in need of for *remiſsion of ſinnes*.

The *Summarie proceeding* in it.

To the granting whereof, He proceedeth not without ſome ſolemnitie or circumſtance, well worthy to be remembred.

For firſt, *Verſe* 21. He ſaith, *As my father ſent me, ſo ſend I you* : which is their *authorizing*, or giving them their *Credence.*

Secondly, *Verſe* 22. He doth *breathe upon them,* and withall inſpireth them with the *Holy Ghoſt*: which is their *enabling* or furniſhing thereto.

And having ſo authorized and enabled them, now in this *Verſe* here, He giveth them their *Commiſsion,* and thereby doth perfectly inaugurate them, into this part of their Office.

A *Commiſsion* is nothing elſe, but the imparting of a power which before they had not. Firſt therfore, He imparteth to them a *power*, a power over *ſinnes*; over ſinnes, either for the *remitting*, or the *retaining* of them, as the perſons ſhall be qualified.

And after, to this *power* He addeth a *promiſe* (as the *Lawyers* terme it) of *Ratihabition*, that He will ratifie and make it good, that *His power* ſhall accompanie *this power*, and the lawfull uſe of it in His Church for ever.

The *dependance* in reſpect of the *time,*

Why *not before.*

Eſay 53. 10.
Heb. 9. 22.
Matt. 16. 19.
18, 18.

Why *now.*

And very agreeably is this power now beſtowed by Him upon His reſurrection. Not ſo conveniently before His death; becauſe *till then, He had not made His ſoule an offering for ſinne,* nor *till then, He had not ſhed His bloud, without which there is no remiſsion of ſinnes.* Therefore it was *promiſed* before, but not given till now; becauſe it was convenient, there ſhould be *ſolutio,* before there were *abſolutio.* Not before He was riſen, then.

And againe, no longer than till He was riſen, not till He was aſcended. *Firſt,* to ſhew that the *remiſsion of ſinnes* is the undivided and immediate effect of His death. *Secondly,* to ſhew how much the world needed it, for which cauſe He would not with-hold it, no not ſo much as one day (for, *this was done in the very day of His reſurrection.*) *Thirdly,* but eſpecially, to ſet forth His great love and tender care over us, in this, that as ſoone as He had accompliſhed His owne reſurrection, even preſently upon it, He ſets in hand with ours, and beginneth the firſt part of it, the very firſt day of His riſing.

Apoc. 20. 6.

The *Scripture* maketh mention of a *firſt and ſecond death,* and from them two, of a *firſt and ſecond reſurrection.* Both, expreſly ſet downe in one verſe; *Happie is he that hath his part in the firſt reſurrection; for over ſuch the Second death hath no power.* Vnderſtanding by the firſt, the *death of the ſoule by ſinne,* and the *riſing* thence to the life of *grace*: by the ſecond, the *death* of the *body* by *corruption,* and the *riſing* thence to the life of *glorie.*

CHRIST truly is the *Saviour* of the whole man, both ſoule and body, from the *firſt* and *ſecond death.*

Mat. 23. 16.

But beginneth firſt with the firſt, that is, with *ſinne,* the death of the *ſoule* and the riſing from it. So is the method of *Divinitie* preſcribed by Himſelfe. Firſt, *to cleanſe that which is within* (the *ſoule*) then, *that which is without*

1 Cor. 15.56.

without (the *body*.) And ſo is the methode of *Phyſicke*, firſt to cure the *cauſe*, and then the *diſeaſe*. Now the cauſe (or as the *Apoſtle* calleth it) *the ſting of death is ſinne*. Therefore firſt to remove *ſinne*, and then *death* afterwards. For, the cure of ſinne being performed, the other will follow of his owne accord. As *Saint Iohn* telleth us, *He that hath his part in the firſt reſurrection*, ſhall not faile of it *in the ſecond*. The *firſt reſurrection* then from *ſinne*, is it which our *Saviour Chriſt* here goeth about, whereto there is no leſſe power required than a divine power. For looke what power is neceſſarie to raiſe the *dead bodie* out of the *duſt*; the very ſame every way, is requiſite to raiſe the *dead ſoule* out of *ſinne*. For which cauſe, the *Remiſſion of ſinnes* is an *Article of faith*, no leſſe than the *Reſurrection* of the *body*. For, in very deed, a *reſurrection* it is, and ſo it is termed, no leſſe than that.

2 Cor. 5.19.

To the ſervice and miniſterie of which divine worke, a *Commiſſion* is here granted to the *Apoſtles*. And firſt, they have here their *ſending* from GOD the *Father*; their *inſpiring* from GOD the *Holy Ghoſt*; their *commiſſion* from GOD the *Sonne*: that being thus ſent from the *Father*, by the power of the *Holy Ghoſt*, in the perſon of *Chriſt*, they may performe the Office, or (as the *Apoſtle* calleth it) the *Embaſſage of reconciling ſinners* unto GOD, to which they are appointed. And ſo much for the *Summe* and dependence of this *Scripture*.

The Diviſion.

The points of ſpeciall obſervation are three: 1. Firſt, the *Power* that is granted. 2. The *Matter* or *Subject*, whereon the power is to be exerciſed. 3. The *Promiſe* of *ratifying* the exerciſe of that power.

I. The *Power* it ſelfe: in which commeth firſt to be entreated, 1. What is meant by *remitting* and *retaining*. 2. After in generall, that there is a *power to remit and retaine*. but firſt to *remit*, and after to *retaine*. 3. Then in particular, of that power as it is ſet downe in both words, *Remiſeritis* and *Remittuntur*.

II. The *Matter* or ſubject: which is alſo two waies to be conſidered, either as it is ſinne in it ſelfe, which is the matter at large; or as it is the ſin of ſome perſons (for it is not *Quæ peccata*, but *quorum*) which is the immediate or proper matter of this power.

III. The *Ratifying* or promiſe of concurrence, to aſſure the conſcience of the ſinner of the certainety and efficacie of the Churches act, that what the *Apoſtles* doe in the perſon of *Chriſt*, by the inſtinct of the *Holy Ghoſt*, He that ſent them, will certainely make good and effectuall from heaven. And of theſe three in order.

I. The *termes* how to be underſtood.

THe termes of *remitting* and *retaining* may be taken many waies. To the end then, that we may the more cleerely conceive that which ſhall be ſaid, it will be expedient, that firſt of all we underſtand, in what ſenſe eſpecially, and according to what reſemblance, thoſe termes are to be taken.

The originall from CHRISTS *Commiſſion*.

This may we beſt doe out of our *Saviour Chriſts* owne *Commiſſion*. For, this of the *Apoſtles* is nothing elſe but a branch out of His, which He Himſelfe (as *man*) had here upon earth. For as *man*; He Himſelfe was ſent, and was *anointed* with the *Spirit*, and proceeded by *Commiſſion*.

Luc. 4. 18. Eſay 61. 1.

His *Commiſſion* we finde *Luk*. 4. which He Himſelfe read in the Synagogue at *Nazareth* at His firſt entering on it: Which is *originally* recorded *Eſay* 61. Wherein, among others, this power is one: to preach ἄφεσιν (that is) *Remiſſion*, as it is turned here; or *deliverance*, as it is turned there: but the word is one in both places; and that reſpectively to *captives*: and (as it followeth in that place of *Eſay*) to them that are *bound*, the opening of the *priſon*.

Sinne, an *impriſonment*

Which very terme (of *Captives* or ſuch as are in *priſon*) doth open unto us, with what reference or reſpect, this terme of *remitting*, or *letting goe*, is to be conceived. And as it was in His, ſo muſt it be underſtood here in this, ſince this is but derived from that of CHRISTS.

Mat. 16. 19. Mat. 18. 18.

The minde of the *Holy Ghoſt* then, as in other places by diverſe other reſemblances, ſo in this here, is to compare the *ſinners* caſe to the eſtate of a *perſon impriſoned*. And indeed, who ſo well weigheth the place, it cannot well be taken otherwiſe. For, not onely here, but elſewhere (where this *Power* is expreſſed) it ſeemeth ever, to be with reference (as it were) to *parties committed*. The very terme of the *Keyes* (wherein it was promiſed, and wherein it is moſt uſually delivered;) the termes of *opening* and *ſhutting*, ſeeme to have relation (as it were) to the *priſon-gate*. The termes of *binding* and *looſing*, (as it were) to the *fetters* or *bands*. And theſe here of *letting forth*, or *ſtill detaining* (all and every of them) ſeeme to have an evident relation, to a *priſoners* eſtate; as if *ſinne* were a *priſon*, and the caſe of *ſinners*, like theirs that are *ſhut up*.

Iob 20. 12. Ier. 2. 19.

Verily, as ſinne at the firſt in committing, ſeemeth *ſweete*; that men cannot bee got *to ſpit it out* (ſaith *Iob*) but hold it cloſe under their tongues, till they have ſwallowed it downe; but after it is committed, the ſinner findeth then, that it is *Malum & amarum dereliquiſſe Dominum* (ſaith the *Prophet*;) that it turneth to a bitter and cholerike matter, of which there breedeth *a worme which never leaveth gnawing*: Even ſo doth ſinne at the firſt alſo ſeeme a matter of *libertie*. For, a libertie it is, not to bee reſtrained; not to be (as the *Apoſtle* ſpeaketh) *committed to Moſes, to be kept and ſhut up under the Law*; Not to be *forbidden any fruit* (under which very terme, the ſerpent did perſwade it:) But when it was done and paſt, then ſhall a man feele a *pinching* or *ſtreightneſſe* in his ſoule, termed by the *Apoſtle* στενοχωρία, which properly ſignifieth the *paine* which they ſuffer, that are ſhut up in a narrow roome or ſome place of *little eaſe*.

Eſay 66. ult.
Gal. 3. 23.
Gen. 3. 2.
Rom. 2. 9.

So ſpeaketh *Salomon* of ſinne. *His owne wickedneſſe ſhall attach the ſinner, and he ſhall be holden, or pinioned, with the cords of his own ſin.* So S. *Peter*, to *Simon Magus*: *I perceive, thou art* (to expreſſe the former reſemblance) *in the gall of bitterneſſe* (and to expreſſe the latter) *in the bond of iniquitie.* And S. *Paul*: that ſinners, in ſtead of having *Moſes* to their *keeper*, become the *Devils captives, and are of him holden and taken at his will and pleaſure.*

Pro. 5. 22.
Act. 8. 13.
2 Tim. 2. ult.

Truly ſome have felt as much as I ſpake of, and have in pregnant termes complained of it. *I am ſo faſt in priſon* (ſaith *David*) *that I cannot get out.* And, *bring my ſoule out of priſon and I will praiſe thee.* And *I will runne the way of thy commandements, when thou ſhalt ſet my heart at libertie.*

Pſalm. 88. 8.
142. ult.
119. 32.

Peradventure all feele not this preſently as ſoone as they have ſinned; nor (it may be) a good while after. So GOD told *Cain* at the beginning: *his ſinne ſhould lye at the doore*; that is, while he kept within, he ſhould not be troubled with it perhaps; but at his comming forth, it ſhould certainly *attach* him. But ſaith *Moſes*, let every one that ſinneth be ſure, that *his ſin* at laſt *will find him out*: For he ſhall no ſooner be under arreſt of any trouble, ſickneſſe, croſſe, or calamitie, but he ſhall be ſhut into his στενοχωρία, and feele it preſently. As the brethren of *Ioſeph*, for very many yeares, after they had of envie and without all pitie ſold him to bee a bondſervant, ſeemed at libertie: No ſooner fell they into danger and diſpleaſure, in a ſtrange country, but it came to mind and they were *ſerved* with it ſtraight way. Even as in *Iob*, it is ſayd: *The ſinnes of our youth ſhall let us goe up and downe quietly all our youth time, but when we come to years we ſhall feele them pinch us in our very bones.*

Gen. 4. 7.
Num. 32. 23.
Gen. 42. 21.
Iob 20. 11.

Yea though many, even then when they feele this ſtreightneſſe in their ſoule, make meanes to put it away for the time, and ſeeme merry and light enough (as many times, *priſoners* be in the *goale*, till the very day of the *Aſsizes* come:) yet when it is come to that, that *Iudex eſt præ foribus*, when the terror of *death* commeth, and with it a *fearefull expectation of judgement*, then certainely, then without all doubt, the *anguiſh S. Paul* ſpeaketh of, ſhall be *upon every ſoule of every one that doth evill*. Then, there is no man never ſo wicked, that with his good will would die in his ſins, but would have them releaſed while he is yet *in via*, yet in the *way*. Then we ſeek help at *ſuch ſcriptures* as this, & call for the perſons to whom this *Commiſsion* belongeth. And thoſe, whom wee have gone by ſeven yeares together, and never ſaid word to about it, then wee are content to ſpeak

Iames 5. 9.
Heb. 10. 27.
Ioh. 8. 27.
Matt. 5. 25.

with, when the counſell and direction they give, we are ſcarce able to receive, and much leſſe to put in practice. As if, all our life time we beleeved the *permiſsion of ſinnes*; as if that were the article of our faith all our life long, and the article of *Remiſsion of ſinnes*, never till the point of death.

And this may ſerve, ſhortly to ſet forth unto us this *priſon of the ſoule*: which if any conceive not, by that which hath been ſayd, I muſt ſay with Ier. 30. ult. the *Prophet* to them; that ſure, there is ſuch a thing and that *In noviſsimo intelligetis hæc planè*, at their latter end (I wiſh, before; but ſure then) they ſhall very plainely underſtand, that ſuch a thing there is.

But now, they that have either felt or beleeve, that ſuch an *impriſon*- Good tidings that there is *Remiſsion.* *ment* there is, will be glad to heare, that there is a *Power*, whereby they may be *enlarged*: And this very tidings in generall, that there is a *Remittuntur*, that men may have deliverance from theſe *fetters*, this *priſon*, this *ſtreightneſſe* or *anguiſh* of the *ſoule*, muſt needs bee very acceptable and welcome tidings to them. For which very point (even that there is a *Remittuntur*) what thanks are wee eternally bound to render unto Heb. 2. 16. GOD? For I tell you, *Nuſquam Angelos apprehendit*, the *Angels* never Iude 6. found the like. For, the *Angels, which kept not their firſt eſtate, hath Hee reſerved in everlaſting chaines of darkeneſſe, to the judgement of the great Day.* Their chaines, *everlaſting*; their impriſonment, *perpetuall*: No *Commiſsion* to be ſued for them: No *Remittuntur eis.* But with man it is not ſo. To him, *deliverance*; to him, *looſing* of the *chaines*; to him, *opening* of the *priſon* is promiſed. For his ſinnes, a Commiſsion is granted out, his ſinnes have a *Remittuntur*. This, is a high and ſpeciall priviledge of our nature, to be had by us in an everlaſting thankfull remembrance. Ier. 18. 12. So that no man needeth now, abruptly to ſay with thoſe in *Ieremie*, *Deſperavimus*, wee are deſperate, now, wee never ſhall bee forgiven, let us Ezra 10. 2. now doe what we liſt. No: but (as it is ſaid in *Ezra*) *Though wee have* Ezek. 18. 30. *grievouſly ſinned, yet there is hope for all that*: and (as in *Ezekiel*) that we may ſo uſe the matter, that *Peccata noſtra non erunt nobis in ſcandalum, Our ſinnes ſhall not be our deſtruction.* Which very point is both an eſpeciall ſtay of our hope, and a principall meanes of manifeſting unto us the great goodneſſe of GOD.

Remiſsion firſt, before *Retention.* Which goodneſſe of GOD as it doth ſhew forth it ſelfe in this firſt (that, ſuch a power there is:) ſo doth it ſecondly and no leſſe, in the order that (where both acts are mentioned, as well *retaining*, as *remitting*) He placeth the power of *remitting* firſt. Which very ſorting of them in that order, doth plainely ſhew unto us, whereunto GOD of His goodneſſe is moſt inclinable; and which of them it is, that is the principall in His intent. That to *remit*, is more proper to Him, and that He is more ready to it, and that it is firſt; firſt in His purpoſe, firſt in His grant: Eſay 28. 21. and that to the other Hee commeth but ſecundarily, but by occaſion, when the former cannot take place. For, of *remitting ſinne*, He taketh the ground from Himſelfe, and not from any other; and therefore, that more naturally: but of *retaining* it, the cauſe is miniſtred from us, even from *our hardneſſe, and heart that cannot repent.* And as Himſelfe doth uſe this power, ſo giveth He it to them, *to edification and not to deſtruction.* I ſay, not first or principally *to deſtruction*; nor of any; ſave onely of the *wilfull impenitent ſinner.* Thus much of the *remitting* and *retaining* in generall, and of their *place* and *order.* Now of the Power it ſelfe in particular.

2 Cor. 10.8.

Of this *Power* there is here in my Text twice mention; 1 One in *Remiſeritis*, and 2 againe in *Remittuntur.* Which two words doe plainely lead us to two *Acts*; of which two *acts*, by good conſequence are inferred two *Powers*. Which two *Powers*, though they be concurrent to one end, yet are they diſtinct in themſelves. Diſtinct, in *perſon*; for, *Remiſeritis* is the *ſecond perſon*, and meant of the *Apoſtles*; and *Remittuntur* is the *third perſon*, and meant of GOD Himſelfe. And as diſtinct in *perſon*, ſo diſtinct in *place*: for, the one is exerciſed *in earth*, which is the *Apoſtles*; the other *in heaven*, which is GODS. *Quicquid ſolveritis in terrâ, ſolutum erit in Cœlo.*

Of *Remiſſion* in particular
The *Power* of it two-fold.

1 *Remiſeritis.*
2 *Remittuntur.*
Mat. 16.19.

Now where two powers are, and one of them in GOD, the other, muſt needs be ſubordinate and derived from it. For, *Duo principia*, two beginnings there are not. Therfore none other from whence it can proceed, but from GOD and from the power in Him alone.

Of theſe two then. *Remittuntur*, though latter in place, yet indeed is by nature and order firſt, and from it doth proceed the other of *Remiſeritis*; Which howſoever in the ſentence it ſtand before it, yet without all queſtion it is derived from it, and after it. So that, thus the caſe ſtands betweene them: *Remittuntur*, which is GODS power, is the *primitive* or *originall*; *Remiſeritis*, which is the *Apoſtles* power, is meerely *derived*. That in GOD, Soveraigne: This in the *Apoſtles*, Dependent. In Him onely *Abſolute*: in them, *Delegate*. In Him *Imperiall*; In them, *Miniſteriall*.

1
Remittuntur (*Gods* power) *firſt* in order.

Eſay 43.25.

The Power of *remitting ſinne* is originally in GOD, and in GOD alone. And in CHRIST our SAVIOVR, by meanes of the union of the *God-head* and *Manhood* into one perſon: By vertue whereof, the *Sonne of Man hath power to forgive ſinnes upon earth.*

Mar. 2.10.

This power being thus ſolely inveſted in GOD, He might without wrong to any, have retained and kept to Himſelfe, and without meanes of *Word* or *Sacrament*, and without *Miniſters*, eyther *Apoſtles* or others, have exerciſed immediately by Himſelfe from heaven.

But wee ſhould then have ſaid of the *remiſsion of ſinnes* (ſaith Saint Paul) *Who ſhall goe up to heaven for it, and fetch it thence? For which cauſe* (ſaith he) *the righteouſneſſe of faith ſpeaketh thus, ſay not ſo in thy heart. The word ſhall bee neere thee in thy mouth, and in thy heart, and this is the word of faith which we preach.*

Rom. 10.6.

Partly this, that there ſhould be no ſuch difficulty to ſhake our faith, as once to imagine to fetch CHRIST from Heaven for the *remiſsion* of our *ſinnes*.

Partly alſo, becauſe CHRIST (to whom alone this Commiſsion was originally granted) having *ordained Himſelfe a body*, would worke by bodily things, and having *taken the nature of man* upon Him, would honour the nature He had ſo taken. For theſe cauſes that which was His, and His alone, He vouchſafed to impart; and out of His *commiſsion*, to grant a *Commiſsion*, and thereby to *aſſociate them to Himſelfe* (it is His owne word by the *Prophet*) and to make them συνέργους, that is, *Co-operatores*, workers together with Him (as the *Apoſtle* ſpeaketh) to the work of ſalvation; both of themſelves and of others.

2 *Remiſeritis.* *Gods* power derived to *men* and not to *Angels*. From GOD, then it is derived: From GOD and to men.

To *men*, and not to *Angels*. And this I take to bee a ſecond prerogative of our nature. That an *Angell* muſt give order to *Cornelius*, to ſend to *Ioppe* for one *Simeon*, *to ſpeake words to him, by which he and his houſhold ſhould bee ſaved*; but the *Angell* muſt not be the doer of it. That not to *Angels*, but to *men*, is committed this Office or *Embaſſage of reconciliation*. And

To *ſinfull men*. that which is yet more, To *ſinfull men*; for ſo is the truth, and ſo themſelves confeſſe it. S. *Peter*: *Goe, from me* LORD, *for I am a ſinfull man*. S. *Iames*: *In many things wee offend all* (putting himſelfe in the number:) And (leſt wee ſhould thinke it to bee but their modeſty) Saint *Iohn* ſpeaketh plainly: *If we ſay we have no ſin* (what then? not, we are proud, and there is no *humilitie* in us, but) *we are lyers and there is no truth in us* And this is that,

1 Tim. 1. 15. which is wonderfull in this point, that S. *Paul*, who confeſſeth himſelfe a *ſinner* and a *chiefe ſinner*, *Quorum primus ego*; The ſame concerning another ſinner (the inceſtuous *Corinthian*) *I forgive it him* (ſaith he) ἐν προσώπῳ τοῦ

2 Cor. 2. 10. Χριστοῦ, *in the perſon of* CHRIST.

To the *Apoſtles*. Now if we aske, to what men? the *Text* is plaine. They to whom CHRIST ſaid this *Remiſeritis*, were the *Apoſtles*.

In the *Apoſtles* (that we may come nearer yet) we find three capacities as we may terme them: 1. As *Chriſtians* in generall. 2. As *Preachers*, *Prieſts*, or *Miniſters*, more ſpeciall. 3. As thoſe *Twelve perſons*, whom in ſtrict proprietie of ſpeech we terme the *Apoſtles*.

Some things, that CHRIST ſpake to them, He ſpake to them as repre-

Mar. 13. *ult.* ſenting the whole Company of CHRISTIANS: as His *vigilate*.

Some things, to them, not as *Chriſtians*, but as *Preachers* or *Prieſts*: as

Matt. 28. 18. His *Ite prædicate Evangelium*, and His *Hoc facite*; which no man thinketh,

Luc. 22. 19. all *Chriſtians* may doe.

And ſome things, to themſelves *perſonally*: as that He had appointed

Act. 1. 8. them *Witneſſes of His miracles and Reſurrection*, which cannot be applied but to them, and them in perſon. It remaineth, we enquire, in which of theſe three Capacities, CHRIST imparteth to them this *Commiſsion*.

Not as to *Apoſtles* properly. That is, this was no *perſonall priviledge* to be in them, and to die with them, that they ſhould onely execute it for a time, and none ever after them. GOD forbid, we ſhould ſo thinke it. For, this power being more than needfull for the world (as in the beginning it was ſaid) it was not to be either *perſonall*, or *for a time*. Then thoſe perſons dying, and thoſe times determining, they in the ages following (as we now in this) that ſhould light into this *priſon* or *captivity* of *ſinne*, how could they or we receive any benefit by it? Of *Nature*, it is ſaid by the heathen *Philoſopher*, that it doth neither *Abundare in ſuperfluis*, nor *deficere in neceſſariis*. GOD forbid, but we ſhould aſcribe as much to GOD at the leaſt; that neither He would ordaine a *power ſuperfluous* or more than needed, or elſe, it *being needfull*, would *appropriate it unto one age*, and leave all other deſtitute of it; and not rather as all Writers both new and old take it, continue it ſucceſsively to the worlds end.

And as not proper to the *Apoſtles perſons*, ſo ~~neither~~ common to *all Chriſtians* in generall, nor in the perſons of *all Chriſtians* conveighed to them. Which thing, the very circumſtances of the *Text* doe evict. For He *ſent* them firſt, and after *inſpired* them; and after both theſe, gave them this *commiſsion*. Now all *Chriſtians* are not ſo *ſent*, nor are all *Chriſtians inſpired* with the grace or gift of the *Spirit*, that they were here. Conſequently, it was not intended to the whole ſocietie of *Chriſtians*. Yea I adde, that foraſmuch as theſe two, both theſe two, muſt goe before it; 1 *Miſsio*, and 2 *Inſpiratio*: that though GOD *inſpire* ſome *Laymen*, if I may have leave ſo to terme them, with very ſpeciall graces of *knowledge* to this end; yet inaſmuch as they have not the former of *ſending*, it agreeth not to them, neither may they exerciſe it, untill they be *ſent*, that is, untill they have their calling thereunto.

Ver. 21.
Ver. 22.

It being then neither perſonall nor peculiar to them as *Apoſtles*, nor againe common to *all* as *Chriſtians*, it muſt needs be committed to them as *Miniſters*, *Prieſts or Preachers*, and conſequently to thoſe, that in that Office and function doe ſucceeed them, to whom, and by whom, this *Commiſsion* is ſtill continued. Neither are they, that are ordained or inſtituted to that calling, ordained or inſtituted by any other *words* or *verſe*, than this. Yet not ſo, that abſolutely without them, GOD cannot beſtow it, on whom or when Him pleaſeth; or that He is bound to this meanes onely, and cannot worke without it. For, *Gratia Dei non alligatur mediis*, The grace of GOD is not *bound* but *free*, and can worke without meanes either of *Word* or *Sacrament*; and as without meanes, ſo without *Miniſters*, how and when to Him ſeemeth good. But ſpeaking of that which is proper and ordinarie, in the courſe by Him eſtabliſhed, this is an eccleſiaſticall *Act*, committed, as the reſidue of the miniſterie of *reconciliation*, to eccleſiaſticall perſons. And if at any time He

To them, as *Miniſters*.

vouchſafe it by others that are not ſuch, they be in that caſe, *Miniſtri neceſsitatis, non Officii*: in caſe of *neceſsitie*, Miniſters; but by *Office*, not ſo.

Of *Gods ſoveraigne power ſtill.*

Now, as by committing this power, GOD doth not deprive or bereave Himſelfe of it: For there is a *Remittuntur* ſtill, and that chiefe, ſoveraigne, and abſolute: ſo on the other ſide, where GOD proceedeth by the *Churches act*, as ordinarily He doth, it being His owne ordinance; there, whoſoever will be partaker of the Churches act, muſt be partaker of it by the *Apoſtles* meanes; there, doth *Remiſerîtis* concurre in his order and place, and there runneth ſtill a correſpondence betweene both. There, doth GOD aſſociate His Miniſters, and maketh them *Workers together with Him*. There, have they their parts in this worke, and cannot be excluded: no more in this, than in the other acts and parts of their function. And to exclude them, is (after a ſort) to wring *the keyes* out of their hands, to whom CHRIST hath given them; is, to cancell and make voyd this clauſe of *Remiſerîtis*, as if it were no part of the ſentence; To account of all this ſolemne *ſending*, and *inſpiring*, as if it were an idle and fruitleſſe ceremonie: which if it may not be admitted, then ſure it is, they have their part and concurrence in this worke, as in the reſt of the *miniſterie of reconciliation*.

Zech.13.7.
1 Cor.3.7.

The act of the Church *ordinarie.*
Iob 33.25.

Neither is this a new or ſtrange thing; from the beginning, it was ſo. Vnder the law of *Nature* (ſaith *Elihu in Iob*, ſpeaking of one for his ſinnes in GODS priſon,) *If there be with him an Embaſſador, Commiſsioner, or Interpreter* (not any whoſoever, but) *one among a thouſand, to ſhew unto Him his righteouſneſſe, Then ſhall* GOD *have mercie upon him and ſay, Let him goe, for I have received a propitiation.*

Mal.2.5.
Levit.4.5,6.

Vnder *Moſes*, it is certaine, the Covenant of life and peace was made with *Levi*, and at *the ſacrifices* for *ſinne*, he was ever a partie.

Vnder *the Prophets*. It pleaſed GOD to uſe this concurrence towards *David* himſelfe: *Nathan the Prophet* ſaying unto him, *Tranſtulit Dominus peccatum tuum.*

The *neceſſity* of the *Prieſt* therein.

Homil 49. de 50.

Which courſe ſo eſtabliſhed by GOD, till CHRIST ſhould come; (for neither covenant nor Prieſt-hood was to endure any longer;) was by CHRIST re-eſtabliſhed anew in the Church, in *that calling*, to whom He hath committed the *Word of reconciliation*. Neither are wee (the ordinance of GOD thus ſtanding) to rend off one part of the ſentence. There are here expreſſed *three perſons*: 1 The perſon of the *ſinner, in Quorum*; 2 of GOD, *in Remittuntur*; 3 of the *Prieſt in Remiſerîtis*. Three are expreſſed; and where three are expreſſed, three are required; and where three are required, two are not enough It is *Saint Auguſtine* that thus ſpeaketh of this Eccleſiaſticall act in his time: *Nemo ſibi dicat, occultè ago pœnitentiam, apud Deum ago. Novit Deus qui mihi ignoſcit, quia in corde ago. Ergo ſine cauſâ dictum eſt, Quæ ſolveritis in terrâ, ſoluta erunt in Cœlo, Ergo ſine cauſâ, Claves datæ ſunt Eccle-*

ſiæ Dei, Fruſtramus Evangelium Dei: Fruſtramus verba Chriſti.

Which may ſuffice for the diſtinguiſhing of theſe two *Powers*, the deriving of the one *from whom*, and *to whom*, the continuance and concurrence of them.

Wherein this power conſiſts.

1 Pet. 4.10.

The *Remiſsion of ſinnes*, as it is from GOD *onely*, ſo is it by the death and bloud-ſhedding of CHRIST *alone*: but, for the applying of this unto us, there are diverſe meanes eſtabliſhed. There is *Multiformis gratia* (ſaith *Saint Peter*) varietie of graces, whereof we are made the *diſpoſers*. Now, all and every of theſe meanes working to the *remiſsion of ſinnes* (which is the firſt and greateſt benefit, our SAVIOVR CHRIST hath obtained for us,) it reſteth that we further enquire, what that meanes is in particular, which is here imparted.

Sins remitted.

For ſure it is, that beſides this, there are diverſe acts inſtituted by *God*, and executed by us, which all tend to the *remiſsion of ſinnes*.

1 By *Baptiſme*. Act. 2.38. Act. 22.26.

1. In the inſtitution of *Baptiſme*, there is a power to that end. *Be baptized every one of you for the remiſsion of ſinnes* (ſaith *Saint Peter to three thouſand* at once.) *Ariſe and bee baptized* (ſaith *Ananias to Paul*) *and waſh away thy ſinnes*. And to be ſhort: *I beleeve one baptiſme for the remiſsion of ſinnes* (ſaith the *Nicene Creed*.)

2 By the *Euchariſt*. Matt. 26.28.

2. Againe there is alſo another power for the *Remiſsion of ſinnes*, in the inſtitution of the holy *Euchariſt*. The words are exceeding plaine: *This is my bloud of the new Teſtament, for the Remiſsion of ſinnes*.

3 By *Preaching*. Ioh. 15.3. 2 Cor. 5.19.

3. Beſides, in the *word* it ſelfe, there is a like power ordained. *Now are you cleane*, ſaith CHRIST (no doubt from their ſinnes) *propter Sermonem hunc*. And the very Name giveth as much, that it is entitled, *The word of reconciliation*.

4 By *Prayer*. Iames 5.14.

4. Further, there is to the ſame effect, a power in *Prayer*, and that in the *Prieſts prayer*. *Call for the Prieſts* (ſaith the *Apoſtle*) *and let them pray for the ſicke perſon, and if he have committed ſinne, it ſhall be forgiven him*.

All and every of theſe, are acts for the *remiſsion of ſinnes*; and in all and every of theſe, is the perſon of the *Miniſter* required, and they cannot be diſpatched without him.

None of theſe meant here.

But the ceremonies and circumſtances that here I finde uſed, prevaile with me to thinke, that there is ſomewhat here imparted to them, that was not before. For, it carrieth no likelyhood, that our SAVIOVR beſtowing on them nothing here, but that which before He had, would uſe ſo much ſolemnitie, ſo diverſe and new circumſtances, no new or diverſe grace being here communicated.

Ioh. 4.2.

1. Now, for *Baptiſme*, it appeareth plainly; that the *Apoſtles baptized* in a manner from the beginning; which I make no queſtion, they did not without a *Commiſsion*.

Luc. 22.19.

2. And for the power of *adminiſtring* the *holy Sacrament*, it was granted expreſly to them by *Hoc facite*, before His paſsion.

3. The like may wee ſay of the power of *Preaching*, which was given them long before; even when He ſent them, *and commanded them to preach the kingdome of* GOD, which was done, before this power was promiſed, which here is beſtowed; as will evidently appeare, the one being given, *Matt.* 10. the other after promiſed, *Matt.* 16. Mat.10.7. Luk.9.2.

4. Neither can it be meant of prayer. There is no partition in prayer. *Prayers and ſupplications are to be made for all men.* But here is a plaine partition. There is a *Quorum* whoſe ſinnes are *remitted*, and another *Quorum* whoſe ſinnes are *retained*. 1 Tim.2.2.

But the power of *Abſolution.*

Seeing then, this new ceremonie and ſolemne manner of proceeding in this, are able to perſwade any, it was ſome new power that here was conferred, and not thoſe which before had beene (though there be, that apply this, others to ſome one, and others to all of them:) I take it to be a power diſtinct from the former, and (not to hold you long) to be the accompliſhment of the promiſe made, *Matt.* 16. 19. of *the power of the Keyes*, which here in this place and in theſe words is fulfilled; and have therein for me the joynt conſent of the *Fathers*. Which being a different power in it ſelfe, is that, which we call the *Act* or *Benefit* of *Abſolution*; in which (as in the reſt) there is in the due time and place of it, an uſe for the *remiſſion of ſinnes*. Whereunto our SAVIOUR CHRIST, by His ſending them, doth inſtitute them, and give them the *key of authoritie*: And by breathing on them and inſpiring them, doth enable them, and give them *the key of knowledge*, to doe it well, and having beſtowed both theſe upon them as *the Stewards of His houſe*, doth laſt of all deliver them their *Commiſſion* to doe it, having ſo enabled them and authorized them as before. So much for the power. Verſe 21. Ver.22.

II. *Quorum peccata.* The ſubject of this Power.

Every power is not every where to be exerciſed, nor upon every matter; but each power hath his proper *ſubject*.

The matter or *ſubject*, whereon this power is to be exerciſed, is *ſinne*. To be conſidered firſt in it ſelfe, as *the matter at large*. And then, as qualified with the perſon: (for it is *quorum*, and not *quæ peccata*;) As the neerer and more *proper ſubject*.

Peccata, at large.

Firſt then, the *ſubject* are *ſinnes*. *Sinnes* in themſelves, no waies reſtrained or limited. No ſinnes at all, either for *number* or *greatneſſe* being excepted.

Without exception of *number*. Mat.18.22.

Not for *number*. For *Chriſt* teaching us, *That we our ſelves ſhould forgive untill ſeventy times ſeven times*, doth thereby after a ſort give us to underſtand, that He will not ſticke with us for the like number in ours. For GOD forbid, we ſhould imagine, He taught us to be more mercifull or of greater perfection than He will be Himſelfe. That number amounteth to *ten Iubilees of pardon*: For ſo many ſinnes, may we then hope for pardon at His hands. If thoſe be not enough, wee have example of one, whoſe ſinnes were *more in number than the haires of his head*; and of another, whoſe were more *than the ſands of the Sea*: both which give us hope; for they both obtained *pardon*.

Pſal. 40. 12.
Orat. Manaſ.

But that which followeth in the place of *Matthew*, maketh both parts plaine. For there, a debt is remitted, not onely of *five hundred* (as *Luc.7.*) but of *ten thouſand*, and thoſe (not as in *Luke*, *pence*, but) *talents*: A great and huge ſumme, yet for that hath He remiſsion in ſtore. So that, no man ſhall need to ſay, *his ſinne is greater than can be remitted*, as *Cain did*, ſince that aſſertion is convinced to be erroneous: For, his ſinne may be forgiven, that ſlew *Abel*, though his brother, ſeing S. *Peter* ſaith, that theirs was not greater than might be forgiven, that *ſlew the Sonne of God*. For no man but will conceive, that the betraying and murdering IESVS CHRIST, was farre a more heynous offence than that of *Abels killing*: But, that might (ſaith *Saint Peter*;) therefore, this much more may be forgiven. And to end this point, whereas it is affirmed, and that moſt truly, by the *Apoſtle*, that *the weakeneſſe of* GOD *is ſtronger than men*, if there were any ſinne greater than could be remitted, the *weakeneſſe* of man (for of that, commeth *ſin*) ſhould be ſtronger than GOD; which neither Religion nor reaſon will admit. In reſpect of the ſinne it ſelfe, therefore there is no exception.

Or *greatneſs.*
Mat. 18. 24.
Luc. 7. 48.
Gen. 4. 13.
Act. 31. 15. 19.
1 Cor. 1. 25.

But becauſe it is not *quæ peccata* but *quorum*, it ſheweth, that in the act of *remiſsion*, we are to reſpect, not the *ſinne* ſo much as the *perſon*. So that, though all *ſinnes* may be *remitted*, yet not to all perſons, but to a *quorum*, as we ſee. For, there is another *quorum*, whoſe ſinnes are *retained*: ſo that, this limiteth the former, and ſheweth indeed, what is the *Materia propinqua*, or *immediate ſubject* of this power committed.

Quorū. The *proper immediat* Subject.

Our *Saviour Chriſt* Himſelfe, at the reading of His *Commiſsion* (whereof this is a branch) in effect expreſſeth as much. For He telleth them, *There were many lepers in the daies of Eliſha, and many widowes in the daies of Elias; yet none cleanſed but Naaman, nor to none was Elias ſent, but to the widow of Sarephtha.* And ſo the caſe ſtandeth heere. Many ſinners there be, and many ſins may be *remitted*, but not to any, except they be of this *Quorum*. In which point ther is a ſpecial uſe of the *key of knowledge*, to direct to whom, and to whom not; ſince it is not, but with advice, to be applied, nor *hands haſtily to be layd on any man* (as the *Apoſtle* teſtifieth:) which place is referred by the ancient Writers, to the Act of *Abſolution*, and the circumſtance of the place giveth no leſſe. But diſcretion is to be uſed in applying of comfort, counſaile, and the benefit of *Abſolution*. Whereby it falleth out ſometimes, that the very ſame ſinnes to ſome may be *remitted*, being of the *Quorum*, that to ſome others may not, that are out of it.

Luc. 4. 18. 25.
1 Tim. 5. 22.
Cypr. 3. 16.
Pacian. in *Paren.* 16.
Aug. de Bap. 5. 20. 23.

To ſee then a little into this *qualification*, that therby we may diſcerne

The *Qualification* of the *Perſons*.

who be of either *Quorum*. The conditions to be required, to be of *Quorum remittuntur*, are two:

That, *in the Church.* Firſt, *that the partie be within the houſe and familie, whereto thoſe keyes belong* (that is) be a member of the *Church*, be a faithfull *beleeving Chriſtian*. Exod.26.34. In the Law, the *Propitiatorie* was annexed to the *Arke* and could not be ſevered from it: to ſhew, that they muſt hold of the *Arke* (that is) be of the number of the *people of* GOD, or elſe could they not be partakers of the pſal. 87. *ult.* *Propitiation for their ſinnes.* So ſaith the *Pſalmiſt*, in the *Pſalme of the* Pſal.85.1. *Church*, *Omnes canales mei erant in te*. All the *conduit-pipes* of all my *ſpirituall graces* are conveighed into thee, and are no where elſe to be had. And namely, of this benefit of *remiſsion of ſinnes*: *Thou haſt* (ſaith he) *ô Lord beene gratious unto Thy land, &c. Thou haſt forgiven all their iniquitie and* Eſa.33.*ult*, *covered all their ſinne.* But the *Prophet Eſai*, moſt plainly: *The people which dwelleth in her* (that is, the *Church*) *They ſhall have their iniquitie forgiven.* And to end this point, the *Angel* when he interpreteth the name Mat.1.21. of IESVS, extendeth it no further than thus, that *He ſhall ſave His people from their ſinnes.* To them then is the benefit of *remiſsion of ſinnes* entailed and limited; it is *ſors Sanctorum*, and *dos Eccleſiæ*. And they that are of this *Quorum*, have their certaine hope thereof. They that are out of it, pertaine to the ſecond ſort, of them that have their ſinnes 1.Cor.5.21. *retained.* The power of the *keyes* reacheth not to them: *What have I to do with them that are without* (ſaith the *Apoſtle*?) *Them that are without*, GOD *ſhall judge.* Therefore, all *Pagans*, *Infidels*, *Iewes*, and *Turkes* are without Iohn 6.24. the compaſſe of this *Quorum*. *For whoſo beleeveth not in Chriſt*, whoſo is not a faithfull Chriſtian, *ſhall die in his ſinnes.*

That, *Repentant.* But are all that are within this houſe, therby partakers of this *remiſsion*? is there nothing elſe required? Yes indeed, there is yet another condition requiſite, whereby many are cut off, that are within the *Quorum* of the Church. And that is (as our *Saviour Chriſt* Himſelfe ſetteth Luk.24.47. it down) *Repentance*. For, He willeth *Repentance and Remiſsion of ſinnes to be preached in His name*: both theſe; but *Repentance* firſt, and then *Remiſsion of ſinnes* to follow after. So that, the ſinner, that is a member of the *Church*, if he want this, is not of the former, but of the latter *Quorum*.

1 That is, *Feele the want of* Remiſſion, & *deſire it.* To *Repentance* there goe two things (as heretofore hath beene entreated more at large.) To inſiſt upon the reſemblance heere made. Firſt, *that he ſeele his chaines* and impriſonment, and be grieved with them, and therefore would gladly be let looſe, and diſcharged from them. And Mat.11.28. no otherwiſe doth our *Saviour Chriſt* proclaime it; That none ſhould come to Him, *but ſuch as are weary and heavy laden.* For, *ſentiat onus qui vult levari, & ſentiat vincula qui vult ſolvi.* And no reaſon there is, meanes ſhould be made for his enlargement, that is wel enough already, and had rather be where He is, than at libertie abroad.

Out of which groweth this diviſion of ſinners, which make this double

Quorum, For, there are ſinners, that are weary of their *commitment*, and would gladly be enlarged. Such as he was: *O bring my ſoule out of priſon, that I may praiſe thee.* And as he: *Wretched man that I am, who ſhall deliver me?* And to theſe belongeth the firſt clauſe of *Remiſſion*, even *pœnitentibus & petentibus*, to them that are *weary* of their *durance*, and that deſire and ſue for deliverance.

Pſal.142.ult.
Rom.7.24.

Againe there are ſinners, which care not greatly for their preſent eſtate, but are as it were without ſenſe of their miſerie. The priſon grieveth them not; being in it, they reckon themſelves well enough, either becauſe they have *drunken of the ſlumbering cup, which is the very dreggs of* GOD's *wrath, having their hearts as brawne, and their conſciences ſeared with a hot iron*, that is (as the *Apoſtle* doth interpret it) *being paſt all feeling or remorſe of ſinne*: Or elſe a worſe ſort of people, that not onely have no ſenſe of their preſent wretched caſe, but doe even take delight and pleaſure in the place, and (to chooſe) will not be out of it. *Qui lætantur cum malum fecerint, & exultant in rebus peſſimis*, that ſcorne the denouncing of GOD's judgements, and when they heare the words of this curſe, *abſolve themſelves* and ſay, *I ſhall have peace and doe full well for all that.* Of ſuch, *Dominus ne ignoſcat illis* (ſaith *Moſes*) let not GOD be *mercifull unto them.* Pitie it is, they ſhould be let goe, or the *key* once turned to let them out. *Senſe* and *ſorrow* is required of their reſtraint, and an earneſt deſire of enlargement, elſe they pertaine not to the firſt, but to the latter *Quorum*.

Eſa.51.22.
Pſal.119.70.
1 Tim.4.2.
Pro.2.14.
Deut.29.19.

In which very point (of *ſorrow* for *ſinne*) there is an eſpeciall good uſe of the *key of knowledge*, for counſaile and direction. 1. For, inaſmuch as *Repentance* it ſelfe is an act of corrective Iuſtice, and to repent is to *doe judgement* (as the *Prophet*;) and to *judge our ſelves*, as the *Apoſtle* calleth it. 2. To which there belongeth not onely a *ſentence*, but alſo ἐκδίκησις, a *revenge*, or *puniſhment*. And becauſe it is not a *fruitleſſe repentance* which muſt ſerve the turne: but it muſt have *fruits* (ſaith *Saint Iohn Baptiſt*) *and fruits worthy of repentance*: that is, more plainely (as *Saint Paul* ſaith, he was charged to preach even from heaven) *That men muſt not onely repent and turne to* GOD, *but alſo doe workes worthy of Repentance.* 3. And for that the works of *Repentance*, all of them, are not meet and ſuitable to every ſinne, but as the ſinnes are diverſe, ſo are the workes to be alſo. 5. For that alſo, as a man may goe too farre in them (as appeareth in the caſe of the *Corinthian*;) ſo may one fall too ſhort, as appeareth in the caſe of *Miriam*: and a proportion or Analogie is to be kept, according as the caſe of the ſinne requireth. In both theſe to adviſe, both what *workes* are meete, and alſo what *meaſure* is to be kept, the *Key of knowledge* will help to direct, and we may have uſe of it, if we meane to uſe it to that end.

Eze.33.14.
1 Cor.11.3.
Eze.36.31.
2 Cor.7.11.
Luc.3.8.
Act.26.20.
Dan.4.24.
Ion.3.8.
Act.8.22.
2 Cor.2.7.
Num.12.14.
Apoc.3.2.

The other condition which muſt be joyned to the former, is an unfeined purpoſe and endeavour, our ſelves to *remit* or *let goe* thoſe *ſinnes*,

which we would have by GOD remitted. For, it is not enough to be *ſor-*
Heb.12.17. *rie* for ſinne paſt, or to ſeeke repentance, no though it be with *teares*:
this will not make us of the firſt *Quorum*, if there be nothing but this;
if there be in our hearts a purpoſe, our ſelves to retaine and hold faſt our
Gen.27.38. 14. old ſinne ſtill. *Eſau* liſt up his voice with a *great cry and bitter out of mea-
ſure, and wept*: Yet even at the ſame time, vowed in his heart, ſo ſoone
as his Father was dead, to make away his brother. And this purpoſe of
minde, for all his bitter crying and teares, caſt him into the latter *Quorum*,
and made his ſinnes to be *retained* ſtill. And ſuch is the caſe of them, that
would be let goe out of priſon; but would have libertie to goe in and
out ſtill to viſit the *companie* there, when and as often as them liſt. So
Pſal.85.8. doe not the *Saints* that be of the firſt *Quorum*, to whom GOD, as He
ſpeaketh peace, ſo He ſpeaketh this too, *that they turne not thither againe*,
that they fall not againe to their former folly.

But theſe later would have their ſinnes let go by GOD, but themſelves
would not let them go, but keep faſt their end ſtill. They would *quoad re-*
Luc.7.48. Ioh.8.11. *atum*, heare that ſaying from CHRIST's mouth, *Thy ſinnes are forgiven
thee*: but *quoad actum*, would not willingly heare that other, *Goe and
ſinne no more*. But we muſt be willing to heare them both: willing to
have our ſinnes remitted by GOD, and willing too (our ſelves) to
remit our ſinning, or from thenceforth *remiſſius peccare*, to ſinne more
remiſsely, and nothing ſo licentiouſly as before. To the former *ſor-
row*, *ſentence*, and *revenge*, we muſt (ſaith *Saint Paul*) joyne a *deſire*, ἐπι-
πόθησιν; and to that *deſire* an *endevour*, σπουδὴν; and that, ſuch an endea-
1.Cor.7.11. vour, as may be able to alleage for it ſelfe ἀπολογίαν, an *honeſt defence*,
that we have uſed all good meanes to do that, which on our part is to be
performed, that we may be of the firſt *Quorum*.

In which point no leſſe than the former, there may be uſe of the *Key
of knowledge*, to adviſe and direct our ſelves, no leſſe in the cure of ſinne,
Act.2.37. than in the ſorrow for it. They in the *ſecond* of the *Acts*, *which were
pricked in their hearts*, knew of themſelves that ſomewhat they ſhould do
(as by their queſtion appeareth:) but what it was they ſhould
doe, they knew not. Sometimes men have good minds; but know
not which way to turne them or ſet themſelves about it. Sometimes
they are ſcrupulous and doubtfull, whether they do as they ſhould, be-
cauſe one may *Propitius eſſe ſibi*, favour himſelfe too much, and be over-
partiall in his owne caſe, neither ſo carefull to uſe the meanes to good,
nor to avoyde the occaſions of evill, as he ought. Wherein, it were good
for men to make ſure worke, and to be fully reſolved. For, moſt uſuall
it is for men, at their ends to doubt, not of the *power of remitting of ſinnes*,
but of their owne diſpoſition *to receive it*; and whether they have orde-
red the matter ſo, that they be within the compaſſe of GOD's effectuall
calling, or as the *text* is, of the *Quorum*, to whom it belongeth. So much
for the *matter*, or *ſubject*, whereto this power is to be applied.

And heere I ſhould now ſpeake ſome what of the *applying* or *uſe* of it: but the time hath over-taken me and will not permit it. Now onely a word of the third part, of the *Efficacie*, or (as the Lawyers terme it) of GOD's *Ratihabition*, and ſo an end.

III.
Of the *Ratihabition*.

Wherin GOD willing more abundantly, to ſhew to them that ſhould be partakers of it, the ſtableneſſe of His counſaile, He hath penned it exceeding effectually, and indeed ſtrangely to them that deeply conſider of it: which He hath ſo done, to the end, that thereby ſuch poore ſinners as ſhall be partakers of it, might have ſtrong conſolation and perfect aſſurance, not to waver in the hope which is ſet before them.

And to that end, even for comfort, I will onely point at foure things in the enditing of it; all expreſsing the *efficacie* of it, in more than common manner.

1. The *order*, in this; that *Remiſerîtis* ſtandeth firſt, and *Remittuntur* ſecond. It is *Saint Chryſoſtome's* note, that it beginneth in *earth*, and that *heaven* followeth after. So that, whereas in prayer and in other parts of religion it is, *Sicut in Cœlo, ſic in terrâ*; heere it is, *Sicut in terrâ, ſic in Cœlo. A terrâ judicandi principalem authoritatem ſumit Cœlum. Nam Iudex ſedet in terrâ: Dominus ſequitur ſervum, & quicquid hic in inferioribus judicârit, hoc ille in ſupernis comprobat*, ſaith he.

Super verbis Eſaiæ Vidi Dominum. *Homil.* 5.

2. The *Time*: in this, that it is *Remittuntur* in the preſent tenſe; there is no delay betweene, no deferring, or holding in ſuſpence, but the *Abſolution* pronounced upon earth, *Remittuntur*, preſently they are remitted; that He ſaith not, hereafter they ſhalbe, but they are already *remitted*.

3: The *Manner*: in ſetting downe of the two words. For, it is ſo delivered by CHRIST, as if He were content, it ſhould be accounted their act, and that the *Apoſtles* were the agents in it, and Himſelfe but the patient, and ſuffered it to be done. For, the *Apoſtle's* part is delivered in the Active (*Remiſerîtis*;) and His owne in the Paſsive (*Remittuntur*.)

4. The *Certainty*: which in the Identitie of the word, in not changing the word, but keeping the ſelfe ſame in both parts. For, *Chriſt* hath not thus endited it, Whoſe ſinnes ye wiſh or ye pray for, or whoſe ſinnes yee declare to be *remitted*; but *whoſe ſinnes ye remit*: uſing no other word, in the *Apoſtle's*, than he uſeth in his owne. And to all theſe, in *Saint Matthew* He addeth His ſolemne proteſtation of *Verily, Verily*, or *Amen, Amen*, that ſo it is, and ſhalbe. And all to certifie us, that He fully meaneth, with effect to ratifie in heaven, that is done in earth; to the ſure and ſtedfaſt comfort of them, that ſhall partake it.

Mat. 18. 18.

A SER-

A
SERMON PREA-
CHED AT WHITE-HALL,
Vpon the XXIII. of NOVEMBER,
AN. DOM. MDC.

[***]

IERE. CHAP. XXIII. VER. VI.

Hoc eſt Nomen quo vocabunt Eum, IEHOVA Iuſtitia noſtra.

This is the Name whereby they ſhall call Him, The LORD *our Righteouſneſſe.*

THE former points, which the *Prophet* pointeth us to with his *Ecce*, and willed us to *behold*, we then were ſo long in beholding, that we had no time, to take a view of this laſt: which I take to bee the chiefeſt part of his *Ecce*, and the point of all points moſt worthy our *beholding*. *Hoc eſt Nomen,&c.*

1. The chiefe, becauſe *His Name* is given Him from this and not from any of the reſt. For (commonly) from his chiefeſt title doth every man take his *denomination*. In the verſe next following, GOD ſaith; *He will no more be called, Their Deliverer from Egypt, becauſe Hee will vouchſafe them a greater deliverance from Babylon*: And ſo Verſe 7.

from thence, as from the greater, have His name given. And as GOD, ſo men. What title of honour is higheſt in their ſtyle, that of all other, doth each perſon delight, to be termed by.

Now thoſe (in the former part of this verſe) of *Salvation,* and *Peace* which He will procure them) be great and excellent Titles; and they be no leſſe verified of Him, than this of *Righteouſneſſe*: (*The Lord is my light*
Pſalm. 27.1. *and my Salvation,* by the *Prophet*: and, *He is our Peace,* by the *Apoſtle*:)
Epheſ.2.14. Yet, of neither of theſe doth He take His *Name.* But, from this of *Righteouſneſſe,* He doth. And that, both His former Name, in metaphore and figure, *The Branch of Righteouſneſſe*: and this His latter, in
Verſe 5. proprietie and truth, His Royall Name, *Iehova Iuſtitia noſtra.* This, therefore is Chiefe in His accompt.

2. Againe, the Chiefe: becauſe it is His *peculiar.* And, every man reckoneth of that, as his chiefeſt title, that is not common to him with others, but proper to him alone; (as wherin he hath a prerogative above all. He, and none but He.

Now thoſe in the former verſe (*of executing judgement and juſtice*) are
2 Sam 8.15. ſuch, as are alſo given to other Kings. King *David* is ſaid to have *exe-*
1 Reg 10.9. *cuted judgement and juſtice to all his people*: So is King *Salomon* likewiſe; the *Queene of Sheba* giveth him that title. To doe *juſtice,* is the title alſo of others (and not many neither, but yet of ſome others) But to be *juſtice,* to be *righteouſneſſe*; that is the name of none, but CHRIST onely. His, and His onely, is that title. Therefore, as well in this regard, as in the former, this is the very chiefe part in the *Ecce,* The Name of *Iehova our Righteouſneſſe.*

Which, becauſe it is nothing but a *name,* may ſeeme to ſome, a matter
Act.18.14. of no great importance. The Deputie of *Achaia* (*Gallio*) in the *Acts,* ſeemeth of that minde: *If it were ſome weighty matter, I would ſit the hearing* (ſaith he:) *But if it be a matter of Names, I take it not worth the while*: Heare it who will, for I will not. And to ſay the truth, if it weare a name of mens giving, he ſaid not much amiſſe. Their names are not greatly to be looked after. The argument taken from them, the *Heathen Philoſopher* confeſſeth, is μέχρις ὀνομάζων; an argument, that ſetteth a good face upon it, but no great ſubſtance in it. The reaſon whereof is, Becauſe with men, there be *Nominals,* and there be *Reals*: Names and things, are many times two. There is *quædam dicuntur de, & non inſunt.* There is lear-
1 Tim.6.20. ning (ſaith the *Apoſtle*) ψευδώνυμος, *falſly ſo called.* And as learning; ſo, many
Eſai.32.5. things beſide. *The Churle is named liberall, and they worſhipfull, that have*
Apoc.3.1. *nothing worthy worſhip in them.* Yea, it falleth out, that ſome have a *name, that they live, and yet are dead*: and many things beſides, *quæ dicuntur de, & non inſunt in.* Whereof, we need not ſeeke farre: we have an example heere in the *Prophet,* of King *Zedekia,* that reigned at the time of
Eze.17.9. this prophecie; one that had neither truth nor righteouſneſſe in him, a *breaker of his league and Covenant, a falſifier of his oath*; and yet, his name

is *Zedekia,* GODS *righteous one,* or the righteouſneſſe of GOD. *Mens* names for the moſt part are falſe.

2. And when they be true, emptie, and no great weight in them. For, what are mens titles, but mens breath; but a blaſt of ayre, but winde. If they be popular titles, the wind of a common paire of bellowes: If of thoſe of the better ſort (as the heathen man well ſaid ἐπιχρύσου φυσητῆρος, the wind of a gilt or wrought paire of bellowes; but both of them, winde.

But, the names of GODS impoſition, are not ſo. They ever carrie truth in them. For ſeeing GOD *cannot away with thoſe that are title-givers* (as ſaith *Elihu*) He will give none Himſelfe. With Him, is not the diviſion, that is with us, of *Nominals and Reals*; of *quædam dicuntur de, quædam inſunt in.* If we be *named* the *Sonnes of* GOD, *we are ſo* (ſaith *Saint Iohn*:) and therefore, from His Name, a ſound and ſubſtantiall argument may be drawen, as (we ſee) the Apoſtle doth: proving the *excellencie of Chriſt's Nature, above the Angels,* from the *excellencie of His Name above theirs.* Iob.32.2. 1 Ioh.3.1. Heb.11.1.

And, as they are free from falſhood; ſo are they not empty ſounds, but have ever ſome vertue in them. *The Name of* GOD (ſaith *Salomon*) *is a ſtrong Tower.* So that, *when ſome truſt in Chariots and Horſes; and other ſome, in the Name of* GOD; *they that truſt in Chariots and horſes, they go down; they that in that Name, ſtand upright.* And this, not onely in the dangers of this life; but, there is alſo, in the Name of GOD, a ſaving power for the life to come. A power, to juſtifie: *Yee are juſtified in the Name of* CHRIST (ſaith *Saint Paul.*) A power for remiſsion of ſinnes: *Your ſinnes are forgiven you, for His Name's ſake* (ſaith *S. Iohn.*) A power to ſave: *In this Name, you have Salvation* (ſaith *Saint Peter.*) Prover.18.10. Pſal.20.8. 1.Cor.6.11. 1 Ioh.2.12. Act.4.12.

And, ſuch is the Name heere named; *Iehova, our righteouſneſſe. Our righteouſneſſe,* to juſtifie, to forgive us our ſinnes, to give us ſalvation. Such, is this Name: and *there is not under heaven, any Name given to men, wherein they may be ſaved, beſide it.* Act.4.11.

The Diviſion

In the *Ecce,* or beholding whereof, two things preſent themſelves to our view: 1. The *Name* it ſelfe. 2. The *Calling* Him by it. The *Name* in theſe words; *Hoc eſt Nomen.* The *calling* in theſe; *Quo vocabunt Eum.*

I. In either of which, two others. In the *Name,* theſe two; 1 The parts of it; and the *reaſon* of them. 2 The *ſenſe* of it.

II. In the *calling* Him by it, likewiſe two. 1 As it is our duty, ſo to *call Him.* 2. As we have an uſe or *benefit* by ſo calling Him. The *duty,* and the *uſe.*

I The NAME, Pſal.16.2. TO God Himſelfe (as the *Pſalmiſt* telleth us) all the ſervice, we can performe, reacheth not. The perfection of His Nature is ſuch, as it can from us receive nothing. But, two things of His there are, which He hath left, to expreſſe that duty, which we owe and beare to Himſelfe. Which two are in one verſe ſet downe, by the Pſal.138.2. *Prophet David: Thou haſt magnified,* [1] *Thy Name,* and [2] *Thy Word above all things,* [1] *His Name,* and [2] *His Word. His Name,* for our invocation; *His Word,* for our inſtruction. And theſe two, as they are the higheſt things, in God's accompt; ſo are they to be in ours. Not the *Word* onely (which carrieth all away in a manner, in theſe daies;) But, *His Name* alſo, no leſſe. For, in the ſetting them downe, the Holy Ghost giveth the firſt place to the *Name.* Our very *aſſembling, and comming together,* is *in this Name.* Mat.18.20. 1 Tim.2.1. And then, *before all things, ſupplications are to be made in this Name.* And the very hearing of the *Word* it ſelfe is, that we may *call upon His Name: How ſhall they call upon His Name whom they* Rom.10.14. *have not heard? How ſhall they heare without a Preacher?* So that, *preaching,* and *hearing of the word,* are both ordained for the *calling* on of this *Name.*

Which being ſo high in God's accompt, of very civilitie, if there were nothing elſe, wee are not to bee ignorant, what His *Name* is, that He is to be *called* by. No man, that maketh any (yea, but common) accompt of a partie, but he will learne by what *name* to Pro.30.2. call him. And ſo requiſite doth *Salomon* hold this, as he affirmeth, *There is little more in that man than in a beaſt;* yea, *there is not the underſtanding of a Man in him;* of God (*of Him that ſtretcheth out the heavens, and gathereth the winds in his fiſt, bindeth the waters in a garment, eſtabliſheth all the ends of the earth*) *not to know what is His Name,* or *what is His Sonne's Name.* That His *Name,* is *Iehova:* And His Sonne's *Name, Iehova Iuſtitia noſtra.*

This, were we bound to get notice of, if it were but civilitie; or (as *Salomon* reckoneth it) even *humanitie.* But that is not all. For ſeeing (as the heathen man confeſſeth) ——Παντῆ δὲ Διὸς κεχρήμεθα πάντες, we all either have, or may have need of God, in our neceſsities of this life, but ſpecially in our laſt need; of very neceſsitie it will ſtand us in hand, to know how to call unto Him. There is no *Client,* but wil be ſure to learne his *Advocate's* name; nor no *patient* but will tell his *Phyſitian's.* Nor (in a word) any of them, of whom we are to have any ſpeciall uſe, but we will be carefull as to learne his true name, that we miſſe not in it;

ſo, if he have diverſe names, and love to be called by any one rather than other, to be ſure to be perfect in it, and ready to ſalute him by it. And ſuch is this Name heere; and wee therefore not to bee to ſeeke in it; ſeeing not onely Courteſie, but very neceſsitie commendeth it to us.

Which Name (as you ſee) is compounded of three words, 1 *Iehova,* 2 *Iuſtitia,* 3 *Noſtra*: all of them *neceſſarie,* all of them *eſſentiall.* And they all three concurring, as it were three twiſts, they make a *threefold cord* (like that which the *Preacher* mentioneth) *that cannot be broken.* But except it be entire, and have all three, it loſeth the vertue; it worketh nothing. For ſever any one of them from the reſt, and the other are not of moment. A ſound, but not a *name*; or a name, but not *Hoc Nomen* this *Name*; a *Name* qualified to *ſave* them that call on it. Take *Iehova* from *Iuſtitia noſtra,* and *Iuſtitia noſtra* is nothing worth. And, take *Iuſtitia* from *Iehova,* and though there be worth in *Iehova,* yet there is not that which we *ſeeke for.* Yea, take *noſtra* from the other two, and how excellent ſoever they be, they concerne us not, but are againſt us, rather than for us. So that, together we muſt take them, or the Name is loſt.

Eccle.4.12.

1
The *Parts* of the *Name*

To ſee this the better, it will not be amiſſe to take it in ſunder, and to ſee the ground of every part in order. Why, 1 *Iehova,* 2 Why *Iuſtitia,* 3 Why *Iehova Iuſtitia,* 4 Why *Iuſtitia noſtra,* 5 Both *noſtra,* and *Iuſtitia.*

1 *Iehova.*

Pſal. 71.16.

1 *Iehova.* Touching which word, and the ground why it muſt be a part of this Name, the Prophet *David* reſolveth us: *Memorabor* (ſaith he) *Iuſtitiæ Tuæ ſolius.* Becauſe His righteouſneſſe, and onely His righteouſneſſe, is worth the *remembring*; & any others, beſide His, is not meet to be mentioned. For, as for our owne righteouſneſſe which we have without Him, *Eſay* telleth us, *it is but a defiled cloth*; and *Saint Paul,* that it is *but dung.* Two very homely compariſons; but they be the *Holy Ghoſt's* owne: yet nothing ſo homely as in the originall: where they be ſo odious, as what manner of defiled cloth, or what kinde of dung, we have not dared to tranſlate.

Eſay 64 6.
Phil.3.8.
Pſal.24.5.
Rom.5.17.

Our owne then being no better, we are driven to ſeeke for it elſewhere. *He ſhall receive His righteouſneſſe* (ſaith the *Prophet*:) and *the gift of righteouſneſſe* (ſaith the *Apoſtle.*) It is then another, to be *given us,* and to be *received* by us, which we muſt ſeeke for. And whither ſhall we goe for it? *Iob* alone diſpatcheth this point. Not to the *heavens* or *ſtarres*: For, they are *uncleane in His ſight.* Not to the *Saints*: For in them He *found folly.* Nor to the *Angels*: For neither in them *found* He any *ſtedfaſtneſſe.* Now, if none of theſe will ſerve, we ſee a neceſſarie reaſon, why *Iehova* muſt be a part of this *Name.* And this is the reaſon, why *Ieremie* heere expreſsing more fully the Name given Him be-

Iob 15.15.
4.18.25.5.

fore in *Eſay* (*Immanuel,* GOD *with us*) inſtead of the name of GOD, in that Name (which is *El*) ſetteth downe by way of explanation, this Name heere of *Iehova*. Becauſe, that (*El*) and the other Names of GOD are communicated to Creatures. As the Name of *El*, to *Angels*, for their Names end in it; *Michael*, *Gabriel*, *&c.* And, the Name of *Iah* to *Saints*, and their names end in it; *Eſaiah*, *Ieremiah*, *Zachariah*. To certifie us therefore, that it is neither the righteouſneſſe of *Saints* nor *Angels*, that will ſerve the turne, but the righteouſneſſe of GOD and very GOD, He uſeth that Name which is proper to GOD alone; ever reſerved to Him onely, and never imparted by any occaſion to *Angel* or *Saint*, or any *creature* in heaven or earth.

2 *Iuſtitia.* *Iuſtitia*: *Righteouſneſſe*. Why that? If we aske, in regard of the other
benefits which are before remembred (*Salvation* and *Peace*) Why
Righteouſneſſe and not *Salvation* nor *Peace*? it is evident. Becauſe (as
in the verſe next before, the *Prophet* termeth it) *Righteouſneſſe* is the
Branch; and theſe two, *Salvation* and *Peace* are the *fruits* growing on
Eſa. 45.8. it. So that, if this be had, both the other are had with it. Of *Righteouſneſſe*
Eſay 32.17. and *Salvation*, *Eſai* ſaith, *they grow both together*, as it were
out of one ſtalke. And of *Peace*, that *Opus Iuſtitiæ Pax*, the very worke
or propper effect of *Righteouſneſſe* is *Peace*. For which cauſe the Apoſtle
Heb.7.2. interpreting the name of *Melchiſedek*, *King of Salem*: firſt (ſaith
he) *King of Rightcouſneſſe*; and after, *King of Peace*. Even as on the
contrarie part, ſinne which is nothing elſe but ἀνομία, *iniquitie* or *unrighteouſneſſe*,
1 Ioh.3.4. as ſaith *Saint Iohn*, is that *root of bitterneſſe*, from whence ſhooteth
forth both *perdition of the ſoule* contrary to *Salvation*, and *unquietneſſe*
of the conſcience, oppoſite to *Peace*. And both they, and all other
Iob 5.8. miſeries are (as IOB termeth them) *ſparkes of this brand of hell*:
as *health* and *Peace*, and all bleſsings, are the fruites of this *branch of*
Pſal.60.11. *righteouſneſſe*. Now, becauſe there is *vana ſalus*, a vaine ſalvation
Ierem.6.14. (as ſaith *David*;) and a peace falſly ſo called *a Peace which is no peace* (as
ſaith *Ieremie*;) To the end therefore, that our ſalvation might be ſubſtantiall, and our peace uncounterfeit, it behooveth us to lay a ſure ground-worke of them both; and to ſet a true roote of this *branch*, which is the Name *Iehova*. For, ſuch as the roote of this *branch* is, ſuch will *Salvation* and *Peace*, the fruits thereof be. If it be man's righteouſneſſe which is vaine, it will be alſo *vana ſalus hominis*, vaine and ſoone at an end; and the peace, like the worlds peace, vaine and of no certaintie. But if *Iehova* be *our righteouſneſſe*, looke how He is, ſo will they bee, *everlaſting ſalvation*, a *peace* which *paſſeth all underſtanding*.

3 *Iehova Iuſtitia.* *Iehova Iuſtitia.* We are now to ſeeke the reaſon, why *Iehova* is in this Name *per modum Iuſtitiæ*, by the way or under the terme of *Righteouſneſſe*, rather than of ſome other *Attribute*, as of *Power* or *Mercie*; that it is not *Iehova Miſericordia*, or *Iehova Potentia*, but *Iehova Iuſtitia*. GOD

with us (ſaith *Eſay*:) *With us* (ſaith *Ieremie*) of all His properties, by that of *Righteouſneſſe*, chiefely and above other.

Not of *Power* (as in *Eſay*) by His Name *El*: which is His Name of *power*. For, in *power* there is no true comfort, without *juſtice* bee joyned to it. For, what is *Power*, except *Righteouſneſſe* goe before? Wee ſee, it is a thing very agreeable to our nature, to have that wee ſhall have, by *juſtice* (to chooſe:) and that way doe even the mightieſt firſt ſeeke it; and when that way it will not come, they overbeare it with *power*.

Nor of *Mercie*; not *Iehova Miſericordia*, by which Name *David* calleth Him. For though it be a Name of ſpeciall comfort, and *Saint Auguſtine* ſaith of it: *O Nomen ſub quo nemini deſperandum!* yet if we weigh it well of it ſelfe alone, wee ſhall finde, there is no full or perfect comfort in it, except this alſo bee added; For that, we have in us two reſpects: 1 One, as perſons in *miſerie*; 2 the other, as perſons convict of *ſinne*. And though *Mercie* bee willing to relieve us, in the one; for her delight is, to helpe thoſe in miſery: Yet what ſhall become of the other, how ſhall that be anſwered? We have in the Verſe before, mention of a *King* ready *to execute judgement and juſtice*. Now, *juſtice* is profeſſed enemie to all *ſinne*; and *juſtice* in her proceeding, may not admit of any reſpect, either of the might or of the miſerie of any, to lead her *from giving* ſentence according to law.

Pſal. 59. ult.

True it is, *Mercie* is ours, ours wholly, there is no doubt; but *juſtice* is againſt us, and except *juſtice* may be made ours too, all is not as it ſhould be. But if *juſtice*, if that in GOD, which onely is againſt, might be made for us, then were we ſafe. Therefore, all our thought is to be, either how we may get *Mercie to triumph over juſtice* with the Apoſtle; or, how (at the leaſt) we may get them to *meet together, and be friends* in this worke. For, except *juſtice* be ſatisfied, and doe joyne in it alſo; in vaine wee promiſe our ſelves, that *Mercie*, of it ſelfe, ſhall worke our ſalvation. Which may ſerve for the reaſon, why neither *Iehova Potentia*, or *Iehova Miſericordia*, are enough; but, it muſt bee *Iehova Iuſtitia*; and *Iuſtitia* a part of the *Name*.

Iam. 2. 13.
Pſal. 85. 10.

4 *Noſtra.*

Noſtra: And, neither may this be left out. For without this, *Iehova* alone doth not concerne us; and *Iehova Iuſtitia* is altogether againſt us. But if He be *Righteouſneſſe*, and not only *Righteouſneſſe*, but ours too; all is at an end, wee have our deſires: Verily this laſt, this poſſeſſive, this word of application is all in all. By it, we have intereſt in both the former; and without it, our caſe is as theirs, *Quid nobis & tibi, What have we to doe with thee, Iehova Iuſtitia?* which is moſt fearefull, and nothing but terror and torment in the conſideration of it. Therefore we muſt make much of this For, if once He bee *Nobiſcum* with us, and not againſt us; and not onely *Nobiſcum* with us, but *Noſter* our owne; all is ſafe. Otherwiſe it falleth out oft, there bee many *Nobiſcum*, that bee not *noſtri*: *with us*

Matt. 8. 19.

talke with us, eat with us, ſit with us, which yet are not *ours* for all that. And in this point alſo, doth this Name of *Ieremie* more fully expreſſe the Name of *Eſai's Immanuel*, no leſſe than in the two former, firſt of IEHOVA, which is more than *El* : and then of *Iuſtitia*, which is more agreeable than that of *Potentia* : And now in this heere, 1 Cor. 1.30. that there it is *Nobiſcum* (which is well;) and heere it is *Noſter*, which is better, and more ſurer by a great deale. For, if Hee bee (as the Apoſtle ſaith) *Factus nobis, Made unto us Righteouſneſſe*, and that ſo, as He *Serm. 3. in* Miſſus *eſt, &c.* becommeth *Ours*, what can wee have more? What can hinder us (ſaith *Saint Bernard*) but that wee ſhould *uti noſtro in utilitatem noſtram, & de Servatore ſalutem operari* : uſe Him, and His *righteouſneſſe*; uſe that which is *ours* to our beſt behoofe, and worke our *Salvation* out of this our *Saviour*. So that, *Noſtra* may not bee ſpared, no more than the other part of the Name. For all is in ſuſpence, and there is no compleat comfort without it.

5 *Iuſtitia noſtra.* To which comfort, this may bee added for a concluſion of this part, no leſſe effectuall than any of the former. That it is *Iuſtitia noſtra* in the *Abſtract*; and not in the *Concrete, Iuſtificans*, or *Iuſtificator noſter*, our *Iuſtice* or *Righteouſneſſe* it ſelfe; not our *Iuſtifier* or *Maker of us Righteous*. For thus delivered, I make no doubt, it hath much more efficacie in it; and more ſignificant it is by farre, to ſay *Iehova* our *Iuſtice*, than Rom. 3. 26. *Iehova* our *Iuſtifier*. I know, *Saint Paul* ſaith much : That our *Saviour* CHRIST *ſhed His bloud, to ſhew His righteouſneſſe, that He might not onely be juſt, but a Iuſtifier of thoſe which are of His faith*. And much more againe, in that, when Hee ſhould have ſo ſayd, *To him that beleeveth in* Rom. 4. 5. GOD, He chooſeth thus to ſet it downe, *To him that beleeveth in Him, that juſtifieth the ungodly* : making theſe two to bee all one; GOD, and the *Iuſtifier of ſinners*. Though this be very much, yet certainely this is moſt 1 Cor. 1.30. forcible, that *He is made unto us by* GOD, *very Righteouſneſſe it ſelfe*. And 2 Cor. 5. *ult.* that yet more, That He is made *Righteouſneſſe* to us, *that we be made the righteouſneſſe of* GOD *in Him*. Which place *Saint Chryſoſtome* well weighing, this very word δικαιοσύνη (ſaith hee) the Apoſtle uſeth, δεικνὺς τὸ ἄφατον τῆς Gal. 3. 13. δωρεᾶς, to expreſſe the unſpeakeable bounty of that *gift*, that He hath not given us the operation or effect of His *Righteouſneſſe*, but His very *Righteouſneſſe*, yea His very ſelfe unto us; Marke (ſaith he) how every thing is lively, and as full as can be imagined. CHRIST, one, not only that had done no ſin, but *that had not ſo much as knowen any ſinne, hath* GOD *made* (not a ſinner, but) *Sinne* it ſelfe; as in another place (not *accurſed*, but) *a Curſe it ſelfe* : *ſinne*, in reſpect of the guilt; a *Curſe*, in reſpect of the puniſhment. And why this? To the end, that we might be made (not *righteous perſons*; that was not full enough, but) *Righteouſneſſe* it ſelfe, and there hee ſtayes not yet, and not every righteouſneſſe, but *the very Righteouſneſſe of* GOD *Himſelfe*. What can be further ſayd, what can bee conceived more comfortable? To have Him ours, not to make us *righteous* but

to make us *righteouſneſſe*, and that not any other but the *Righteouſneſſe of* GOD: the wit of man can deviſe no more. And all to this end: That we might ſee, there belongeth a ſpeciall *Ecce* to this *Name*; that there is more than ordinarie comfort in it; that therefore wee ſhould bee carefull to honour Him with it, and ſo call Him by it; IEHOVA *our Righteouſneſſe*.

2
The *Senſe* of this *Name*.

There is no Chriſtian man that will denie this Name, but will call CHRIST by it, and ſay of Him, that He is *Iehova Iuſtitia noſtra*, without taking a ſyllable or letter from it. But, it is not the ſyllables, but the *ſenſe* that maketh the Name. And the ſenſe is it, we are to looke unto; that we keepe it entire in *ſenſe*, as well as in ſound, if we meane to preſerve this Name of *Iuſtitia noſtra* full and whole unto Him. And as this is true; ſo is it true likewiſe, that even among Chriſtians, all take it not in one *ſenſe*: but ſome, of a greater latitude than other. There are that take it in that ſenſe which the *Prophet Eſay* hath ſet downe: *in* IEHOVA *juſtitia mea*, that all *our righteouſneſſe is in Him*; and wee to be found in Him, not having our owne *righteouſneſſe*, but being made the *righteouſneſſe of* GOD *in Him*. There are ſome other, that though in one part of our *righteouſneſſe* they take it in that ſenſe; yet in another part, they ſhrinke it up, and in that, make it but a propoſition cauſall, and the interpretation thereof to be, *A* IEHOVA *Iuſtitia mea*. Which is true too, 1 whether we reſpect Him, as the *Cauſe exemplarie*, or *patterne*: (For we are *to be made conformable to the Image of* CHRIST.) 2 Or whether we reſpect Him, as the *Cauſe efficient*: For, of all His righteous workes, the Prophet truely proteſteth, *Domine, univerſa opera noſtra Tu operatus es in nobis*: and the Apoſtle when he had ſaid *Ego*, correcteth himſelfe preſently, and ſaith, *Non ego ſed gratia Dei mecum*: *Not I, but the grace of* GOD. This meaning then, is true and good: but not full enough. For, either it taketh the Name in ſunder, and giveth Him not all, but a part of it againe: or elſe, it maketh *two ſenſes*, which may not be allowed in one Name.

Eſay 45. 24.
2 Cor. 5. *ult.*
Rom. 8. 29.
Eſay 26. 12.
1 Cor. 15. 10.
Rom. 3. 21.
Rom. 4. 1.

For the more plaine conceiving of which point, we are to be put in minde, That the true *righteouſneſſe* (as ſaith *Saint Paul*) is not of man's device, but hath *His witneſſe from the Law and Prophets*; which he there proceedeth to ſhew, out of the example, firſt of *Abraham*, and after of *David*. In the Scripture then, there is a double *righteouſneſſe* ſet downe, both in the old and in the new Teſtament.

1 Righteouſneſſe accounted.
2 Righteouſneſſe done.
Gen. 15. 6.

In the Old, and in the very firſt place, that *righteouſneſſe* is named in the Bible: *Abraham beleeved and it was accounted unto him for righteouſneſſe*. *A righteouſneſſe accounted*. And againe (in the very next line) it is mentioned, *Abraham will teach his houſe to doe righteouſneſſe*. *A righteouſneſſe done*. In the New likewiſe. The former, in one Chapter (even the

Gen. 18. 19.

fourth to the *Romans*) no fewer than *eleven* times, *Reputatum eſt illi adjuſtitiam.* A *reputed righteouſneſſe.* The latter, in *Saint Iohn.* John 3.7. *My beloved, let no man deceive you, he that doth righteouſneſſe is righteous.* A *righteouſneſſe done.* Which is nothing elſe but our *juſt dealing, upright cariage, honeſt converſation.*

Of theſe, the latter, the *Philoſophers* themſelves conceived and acknowledged; the other, is proper to CHRISTIANS onely, and altogether unknowne in *Philoſophie.* The one is a qualitie of the partie. The other, an act of the *Iudge,* declaring or pronouncing righteous. The one, ours by *influence* or *infuſion*: The other, by *accompt* or *imputation.*

That both theſe there are, there is no queſtion. The queſtion is, whether of theſe the Prophet here principally meaneth, in this *Name?*

This ſhall we beſt informe our ſelves of, by looking backe to the Verſe before: and without ſo looking backe, we ſhall never doe it to purpoſe.

There, the Prophet ſetteth one before us, in his royall judiciall power, in the perſon of a *King,* and of a *King* ſet downe *to execute judgement*; and this he telleth us, before he thinke meet to tell us his *Name.* Before this *King,* thus ſet downe in his throne, there to doe judgement, the *righteouſneſſe* that will ſtand againſt the Law, our conſcience, Satan, ſin, the gates of hell and the power of darkeneſſe; and ſo ſtand that we may be delivered by it, from death, deſpaire and damnation; and entitled by it to life, ſalvation and happineſſe eternall; that, is *righteouſneſſe* indeed: that is it, we ſeeke for, if we may finde it. And that is not this latter, but the former onely; and therefore that is the true interpretation of Cont. Creſ. 4. IEHOVA *juſtitia noſtra.* Looke but how Saint *Auguſtine* and the reſt of the Fathers, when they have occaſion to mention that place, Prov. 20.8. in the Proverbs (*Cum Rex juſtus ſederit in ſolio, quis poteſt dicere, Mundum eſt cor meum?*) Looke how they interpret it then, and it will give us light to underſtand this Name; and we ſhall ſee, that no Name will ſerve then, but this Name. Nor this Name neither, but with this interpretation of it.

And that the HOLY GHOST would have it ever thus underſtood, and us ever to repreſent before our eyes, this *King* thus *ſitting in His judgement-ſeate,* when wee ſpeake of this *righteouſneſſe,* it is plaine, two waies. 1. By way of poſition. For the tenor of the Scripture touching our *juſtification,* all along runneth in judiciall termes, to admoniſh us ſtill what to ſet before us. The uſuall joyning of *juſtice* and *Iudgement* continually all along the Scriptures, ſhew, it is a
a 1 Cor. 4.4. *judiciall juſtice* wee are to ſet before us. The termes of 1 A *Iudge*;
b Gal. 3.23. [a] *It is the* LORD *that judgeth me.* 2 A *Priſon*; [b] *Kept and ſhut up under*
c Cor. 5.10. *Moſes.* 3 A *Barre*; [c] *We muſt all appeare before the barre.* 4 A *proclamation*;
d Rom. 8. 33. [d] *Who will lay any thing to the Priſoners charge.* 5 An *Accuſer*; [e] *The accuſer of*
e Apoc. 12. 10.

our bretbren. 6 A *Witneſſe*; [f] *Our conſcience bearing witneſſe.* 7 An *Enditement* upon theſe; [g] *Curſed be hee that continueth not in all the words of this Law to doe them*; and againe, [h] *Hee that breaketh one, is guiltie of all.* A *Conviction*, that all may bee [i] ὑπόδικοι, *guilty* or *culpable before* GOD. Yea, the very delivering of our *ſinnes*, under the name of *debts*; of the *Law*, under the name of a [k] *Hand-writing*; the very termes of an [l] *Advocate*; of a *Suretie made under the Law*: of a *pardon*, or [m] *being juſtified from thoſe things which by the Law wee could not*: All theſe, wherein for the moſt part this is ſtill expreſſed, What ſpeake they, but that the ſenſe of this Name cannot bee rightly underſtood, nor what manner of *righteouſneſſe* is in queſtion, except wee ſtill have before our eyes, This ſame *Coram Rege juſto judicium faciente.*

2 And againe by way of oppoſition. For uſually, where *juſtifying* is named, there *condemning* (which is a terme meerely judiciall) is ſet againſt it. In the Law, [n] *When there ſhalbe ſtrife, and the matter ſhall come before thee, and ſentence to be given, ſee the righteous be juſtified and the ſinner condemned.* o *To juſtifie the wicked and condemne the innocent, both are alike abhominable before* GOD. P *If man cannot judge, heare thou from heaven, condemne the wicked and juſtifie the righteous.*

In the Goſpell. q *By thy words ſhalt thou bee juſtified, and by thy words condemned.* r *It is* GOD *that juſtifieth, who ſhall condemne?* [ſ] Grace, *to juſtification*, as ſinne, *to condemnation*. All theſe ſhew manifeſtly, wee muſt imagine our ſelves ſtanding at the Barre, or wee ſhall never take the ſtate of this queſtion aright, nor truly underſtand the myſterie of this *Name*.

For it is not in queſtion, whether wee have an *inherent righteouſneſſe* or no: Or whether GOD will accept it, or reward it: but whether that muſt bee our *righteouſneſſe, Coram Rege juſto judicium faciente.*

Which is a point very materiall, and in no wiſe to bee forgotten. For, without this, if we compare our ſelves with our ſelves, what heretofore wee have beene; or if we compare our ſelves with others, as did the *Phariſee*; wee may take a phanſie perhaps, and have ſome good conceipt of our *inherent righteouſneſſe*. Yea, if we be to deale in Schooles by argument or diſputation, we may peradventure argue for it, and make ſome ſhew in the matter. But let us once be brought and arraigned, *Coram Rege juſto ſedente in Solio*, let us ſet our ſelves there, wee ſhall then ſee, that all our former conceipt will vaniſh ſtraight, and *Righteouſneſſe* (in that ſenſe) will not abide the triall.

Bring them hither then, and aske them heere of this *Name*, and never a *Saint*, nor *Father*, no, nor the *Schoolemen* themſelves, none of them but will ſhew you how to underſtand it aright. In their Commentaries, it may bee, in their queſtions and debates they will hold hard for the other. But remove it hither, they forſake it preſently

[f] Rom.2.15.
[g] Deut.27. *ult.*
[h] Iam. 2.10.
[i] Rom.3.19.
[k] Col. 2.14.
[l] 1 Ioh. 2. 2.
[m] Gal.4.4.
[n] Deut.25.1.
[o] Pſal.17.15.
[p] 1 Reg.8.32.
[q] Mat.12.37.
[r] Rom.8.34.
[ſ] Rom.5.16.

t Iob.1.18. ſently, and take the Name in the right ſenſe. [t] *Haſt thou conſidered*
my ſervant IOB (ſaith GOD to *Satan*) *how juſt and perfect hee is.* This
u Iob.9.15. juſt and perfect IOB, ſtanding here, [u] *Though I be juſt* (ſaith he) *I will*
10.15. *not hold up my head* (or as they ſay, *Stare rectus in Curiâ*) will never plead
it, or ſtand upon it, but *put up a Supplication* to be releeved by IEHOVAH
juſtitia noſtra.

w 1.Sam.13. *David* hath the witneſſe to have beene [w] *a man according to* GODS
14. *owne heart.* For all that, he dareth not ſtand here: But deſireth, GOD
x Pſa.142.2. would not *enter into judgement with him*; For that, [x] *In conſpectu tuo*, in
His ſight, not he, *nor any other living* (which Saint *Bernard* extendeth
to the *Angels*) *ſhall be juſtified.* But if he muſt come (as thither we muſt
y Pſa.70.16. come all) then [y] *Memorabor juſtitiæ tuæ ſolius*, he will never chaunt his
owne righteouſneſſe, but *make mention only of this Name*, IEHOVAH
juſtitia noſtra.

z Dan.9.4. DANIEL, [z] *Ver deſideriorum* (as the Angell termed him) even he,
a Dan.7.9. that man *ſo greatly beloved*, after he ſaw the [a] *Ancient of daies ſet downe in*
b Dan.9.7. *His Throne, and the bookes open before Him*, then [b] *Tibi Domine juſtitia, nobis*
c 9.18. *autem confuſio faciei.* [c] *Non in juſtificationibus noſtris*, Not in *our righteouſneſſe*;
yet was that righteouſneſſe *à Iehovâ*, but (here) it would not ſerve;
d Dan.9.24. he muſt waite for the MESSIAS, and the [d] *everlaſting righteouſneſſe*,
which He *bringeth* with Him.

e Eſai.6.1. And [e] *Eſay* likewiſe, at the viſion of the LORD *ſedentis ſuper thronum*,
f Eſai.6.5. and the *Angels covering their faces, before Him*, crieth out; [f] *Væ mihi: Wo is*
me, I am a man of polluted lippes: Woe is me, for I have held my peace: and
(there) he ſeeth, the very ſinnes of his *lippes*, and the very ſinnes of *omiſſion*
will be enough to condemne him, though he had never in act, committed any.

g Acts 9.15. To end this point: Saint *Paul, a Veſſell of Election* (So [g] GOD Himſelfe
doth name him) ſaith plainly, if it were before the *Corinthians*; or any
h 1 Cor.4.4. *Aſſize* of man, he would ſtand upon his *righteouſneſſe*: But ſeeing, [h] *Qui*
me judicat eſt Dominus, he will give it over and confeſſe, that though *Nihil mihi conſcius ſum* (and ſo had *juſtitia à Domino*;) yet for all that, *in hoc non ſum juſtificatus*: it is another *righteouſneſſe*, and not that, muſt acquite him.

Thus doe the *Saints*, both of the Old, and of the New Teſtament take this *Name*. And doe not the Fathers the like? Saint *Auguſtines* report it is, of S. *Ambroſe*, that being now at the point of death, he alledged, that the Cauſe why he feared not death, was, *Quia bonum habemus Dominum*; and doth he not give this note upon it, that he did not preſume *De ſuis purgatiſſimis moribus*, of his converſation, though moſt holy and cleane, but only ſtood on the goodneſſe of the LORD, *the* LORD *our Righteouſneſſe*?

And doth he not, in his owne caſe, flye to the ſame, againſt *Creſconius* the *Donatiſt*. The he ſhunned not, to have his life ſifted to the uttermoſt

moſt by any Donatiſt of them all. Yet in the eyes of GOD, *Cum Rex juſtus ſederit in Solio* (theſe very words he alledgeth) he ſaith plainely, he dare not juſtifie himſelfe; but rather waited for the overflowing bounty of His grace, than would abide the ſevere examination of His judgement. And *Bernard* (in his CCCX. *Epiſtle*, the very laſt he wrote a little before his death, to the Abbot of *Chartres*) concludeth he not, *Calcaneum vacuum meritis curate munire precibus?* Abandoneth he not then, his *juſtitia à Domino*, and confeſſeth, his *heele* (meaning the end of his life) is bare of all merits, and deſireth to have it, by praiers commended to *Iehovah juſtitia noſtra*. Thus doe the *Fathers* conceive of it.

Yea the very *Schoolemen* themſelves, take them from their Queſtions, Quodlibets and Comments on the *Sentences*, let them be in their *ſoliloquies*, *meditations*, or *devotions*, and ſpecially in directing how to deale with men in their laſt agony, *quando Iudex præ foribus eſt*; then take *Anſelme*, take *Bonaventure*, take *Gerſon*, you would not wiſh to finde *Iehovah juſtitia noſtra* better or more pregnantly acknowledged, than in them you ſhall finde it. But this is by vertue of this *Ecce Rex faciet judicium*; out of whoſe ſight when we be, we may fall into a phanſie, or (as the Prophet ſaith) wee may have a *dreame* of *Iuſtitia noſtra* à IEHOVAH.

Anſelem. interrogat.
Bonaventura in Breviloquio.
Gerſ. in Agone.

Ver. 17.

But, framing our ſelves as before Him, we ſhall ſee, it is not that *righteouſneſſe*, will conſiſt there: but we muſt come to *Iuſtitia noſtra in Iehovah*. It is the only way, how to ſettle the ſtate of this controverſie aright: and without this, we may well miſſe of the interpretation of this *Name*. And this, they that doe not, or will not (now) conceive, the Prophet telleth them after, at the XX. Verſe, *quòd in noviſſimo intelligitis planè*, at the end they ſhall underſtand, whether they will or no.

And indeed, to doe them no wrong, it is true, that at this Iudgement-ſeate, ſo farre as it concerneth the ſatisfaction for ſinne, and our eſcaping from eternall death, the Church of *Rome* taketh this Name aright; and that terme, which a great while ſeemed harſh unto them, now they finde no ſuch abſurditie in it. That *Chriſts righteouſneſſe* and *merits* are imputed to us. So ſaith *Bellarmine*: *Et hoc modo non eſſet abſurdum, ſi quis diceret, nobis imputari Chriſti juſtitiam & merita, eum nobis donentur & applicentur, ac ſi nos ipſi Deo ſatisfeciſſemus.* And againe, *Solus* CHRISTVS *pro ſalute noſtrâ ſatisfacere potuit, & re ipſâ ex juſtitiâ ſatisfecit, & illa ſatisfactio nobis donatur, & applicatur, & noſtra reputatur, cum Deo reconciliamur & juſtificamur.* So ſaith *Stapleton*, *Ille ſanè juſtitiâ, quâ ſatisfecit pro nobis, per communicationem ſic noſtra eſt, ut perinde nobis imputetur, ac ſi nos ipſi ſufficientèr ſatisfecimus*: in as full termes, as one would wiſh. So that, this point is meetly well cleered now. Thus they underſtand this Name in that part of *righteouſneſſe*, which is *ſatisfactorie* for *puniſhment*; and there they ſay with us (as we, with *Eſay*) *in Iehovah Iuſtitia noſtra*.

De Iuſtifi. 2. 20. 2. 11.

De Iuſtifi. 7. 2.

But in the *poſitive Iuſtice*, or that part thereof, which is *meritorious* for reward;

ward; there fall they into a phanſie, they may give it over: and ſuppoſe, that *Iuſtitia à Domino*, a righteouſneſſe (from GOD, they grant, yet) *inherent* in themſelves, without the *righteouſneſſe* that is *in Chriſt*, will ſerve them; whereof they have a good conceipt, that it will endure GODS *juſtice*, and ſtandeth not by acceptation. So, by this meanes, ſhrinke they up their *Name*; and though they leave the full ſound, yet take they halfe the ſenſe from it.

Now as for us, in this point of *Righteouſneſſe*, if we both goe no further, than the former, of taking away ſinne, then as much as wee ſtrive for, they doe yeeld us. And therein (we thinke) we have cauſe to blame them juſtly, for not contenting themſelves with that which contented the Prophet: [a] *Hic eſt omnis fructus* (marke that *omnis*) *ut auferatur peccatum.* Which contented *Saint Iohn Baptiſt*: [b] *Ecce Agnus Dei qui tollit peccata mundi.* Which contented the *Angell*: [c] *Hic ſervabit populum ſuum à peccatis eorum.* Which contented *the Fathers*, *Saint Auguſtine*, [d] *Puto hoc eſſe juſtus ſum, quod peccator non ſum.* *Saint Bernard*, [e] *Factus eſt nobis juſtitia, ſapientia, &c. Sapientia in predicatione, juſtitia in peccatorum abſolutione.* So that, to be abſolved from ſinne with him, is our *righteouſneſſe.* And yet more plainely, in his CXC. *Epiſtle* to *Innocentius the Pope* himſelfe, *Ubi reconciliatio, ibi remiſſio peccatorum, Et quid ipſa niſi juſtificatio?* Which the very name and nature of a judgement-ſeat doth give, which proceedeth onely in matters penall.

[a] Eſay 27.9.
[b] Ioh.1.29.
[c] Mat. 1.21.
[d] *De verb. Apoſt.* 16.
[e] *In Cant.* 22.

And as we blame them for that; ſo likewiſe for this, no leſſe, that (if they will needs have it a part of juſtice) they allow not CHRISTS *Name* as full in this part as in the former. For there they allow *imputation*, but here they doe not.

For I aske, what is the reaſon why in the other part (of ſatisfaction for ſinne) we need CHRISTS *Righteouſneſſe* to be accompted ours? The reaſon is (ſaith *Bellarmine*) *Non acceptat Deus in veram ſatisfactionem pro peccato, niſi juſtitiam infinitam, quoniam peccatum offenſa eſt infinita.* If that be the reaſon, that *it muſt have an infinite ſatisfaction, becauſe the offence is infinite*; we reaſon *à pari*, there muſt alſo bee *an infinite merit, becauſe the Reward is no leſſe infinite.* Elſe, by what proportion doe they proceed, or at what beame doe they weigh theſe twaine, that cannot counterpoize an *infinite ſinne*, but with an *infinite ſatisfaction*; and thinke they can weigh downe a *reward* every way as *infinite*, with a *merit* (to ſay the leaſt) ſurely not *infinite*? Why ſhould there bee a neceſſarie uſe of the *ſacrifice of* CHRISTS *death* for the one, and not an uſe full as neceſſarie of the *oblation of His life* for the other? Or how commeth it to paſſe, that no leſſe than the one will ſerve to free us *from eternall death*, and a great deale leſſe will ſerve to entitle us *to eternall life*? Is there not as much requiſite to purchaſe for us the crowne of glorie, as there is to redeeme us from the torments of hell? What

De Iuſtifi. 2.25.

difference is there, are they not both equall, both alike infinite? Why is His death allowed ſolely ſufficient to put away ſinne, and why is not His life to bee allowed like ſolely ſufficient to bring us to *life?* If in that, the bleſſed *Saints* themſelves (were there ſufferings never ſo great, yea, though they endured never ſo cruell *martyrdome*) if all thoſe could not ſerve to ſatisfie GODS juſtice for their ſinnes, but it is the death of CHRIST muſt deliver them; is it not the very ſame reaſon, that were their merits never ſo many, and their life never ſo holy, yet that by them, they could not, nor we cannot challenge the reward; but it is the *life* and *obedience* of *Chriſt* that *de juſtitia* muſt procure it, for us all? For ſure it is, that *Finiti ad infinitum nulla eſt proportio.* Eſpecially, if we adde hereunto that as it cannot be denied but to be *finite,* ſo withall, that the Auncient Fathers ſeeme further to bee but meanely conceipted of it; reckoning it not to be *full,* but *defective*; not *pure,* but *defiled*; and if it be judged by the juſt Iudge, *Diſtrictè* or *cum diſtrictione examinis* (they be *Saint Gregories* and *Saint Bernards* words) indeed, no *righteouſneſſe* at all.

Not *full,* but *defective.* So ſaith *Saint Auguſtine*: *Neque totam, neque plenam, in hac vitâ, juſtitiam nos habere, confitendum nobis eſt.* If neither whole, but a part; nor full, but wanting; then unperfect and *defective.* Now, which muſt be weighed in GODS *ballance,* muſt not be found *minus habens*; and this is *minus habens,* Saith *Saint Bernard* in expreſſe termes.

Not *pure,* but *defiled.* *Noſtra recta forſan, ſed non pura juſtitia* (ſaith *Bernard*) *niſi forte meliores ſumus quàm patres noſtri, quorum illa vox; Omnes juſtitiæ noſtræ ſicut pannus menſtruatæ*: *Mala noſtra, pura mala; Bona noſtra pura nequaquam,* (ſaith *Gregory.*) Now κηλίδα ἀναγκὴ τινὰ μὴ ἐυρεθῆναι (ſaith S. *Chryſoſtome*:) Neceſſarie it is, that the *righteouſneſſe,* that ſhall preſent it ſelfe there, have not a ſpot in it. As for ours (as *Pope Adrian* the ſixth ſaid) the caſe ſtandeth thus, that *Stillamus quotidiè ſuper telam juſtitiæ noſtræ, ſaniem concupiſcentiæ noſtræ,* and ſo it is defiled.

And laſt of all, if it be ſtraightly examined indeed no righteouſneſſe. *Sancti viri omne meritum vitium eſt, ſi ab Æterno Arbitro diſtrictè judicetur.* Mor. 9. 11. And againe: *Quouſque pœnâ corruptionis aſtringimur, veram munditiam nequaquam apprehendimus.* And, *Omnis humana juſtitia injuſtitia eſſe invenietur, ſi diſtrictè judicetur injuſta invenietur omnis juſticia noſtra.* And thus we ſee, the conceipt, theſe Fathers have, of our *righteouſneſſe inhærent*: That if it be dealt with according to *righteouſneſſe, in illo examine etiam Iuſtorum vita ſuccumbet,* Mor. 9. 1. in that examination it will ſinke and cannot ſtand before it. Yea, they themſelves, of the Church of *Rome* alſo, upon better examination, have begunne to crie it downe: and I doubt not, but the longer and further they looke into it, the eaſier accompt they will make of it.

Gregorie de Valentia, after long debating the matter, thus reſolveth: that Diſp. 8. Queſt. 6. P. 4.

that, *Secluſâ promiſsione divinâ, non ſuppetit aliquis ſufficiens titulus, cur opera noſtra debent compenſari.* And thus he expreſſeth his meaning, touching their value: That they be like to *baſe mony* (as Princes have ſometime made leather mony currant) wherewith, *plate* is bought or other Wares farre exceeding the coyne in value, which is no way in reſpect of it ſelfe, but becauſe it pleaſed the Prince ſo to allow of it. And what is this but a proclaiming our *righteouſneſſe* baſe, or as I ſaid before, a crying it downe.

De Iuſt.6.8. *Stapleton*, in his *ſeventh* propoſition, how the matter ſtandeth in our juſtification, at length is faine to reſolve thus: *Facitque indulgendo, ut perinde ſimus coram Deo juſti acſi univerſa, ad amuſsim omnia mandata eademq; perfectiſsimè feciſſemus.* Now, *indulgence* (we know) belongeth unto ſin, and *righteouſneſſe*, if it be true, needeth none. Therefore he telleth us it is *Perinde acſi juſti*; it is not *juſti*, as they defend it. So that, he confeſſeth, their righteouſneſſe needeth an indulgence: and it is but *Perinde acſi*; and not that neither in *juſtice*, but *acceptation*, which is meere matter of favour, and not of judiciall proceeding.

De Iuſt.5.7. And to conclude, *Bellarmine* after his long diſputation, in the end taking upon him to anſwer a caſe of conſcience, Whether a man may repoſe any truſt in that he had ſo long argued for, and how farre; compriſeth the matter in three propoſitions well worth the noting. 1 For, firſt, very ſtoutly he ſetteth downe: *Fiducia non ex fide ſolâ naſcitur, ſed ex bonis meritis.* 2 Then in the ſecond, he falleth ſomewhat: *In meritis (quæ verè talia compertum eſt) fiducia aliqua collocari poteſt.* Not, unleſſe it be *compertum*, they be *talia* (a caſe with them, impoſsible:) and not in them neither, but onely *aliqua fiducia*.

3 And yet, there is ſome: But after, better bethinking himſelfe (it may be, of the *Iudge ſitting in His throne*) he ſpoileth all in the third, which is, that *Propter incertitudinem propriæ juſtitiæ* (againſt his *compertum eſt*) *& periculum inanis gloriæ, tutiſsimum eſt, fiduciam totam in ſolâ Dei miſericordiâ reponere*: Marke that ſame *totam in ſolâ*; which is cleane contrary to his *aliqua* a little before. Marke his *miſericordia*: and that he declineth the *judiciall proceeding*. And marke his reaſon; becauſe His righteouſneſſe is ſuch, as he is not ſure of it, nor dare not put any truſt in it, nor plead it *coram Rege juſto judicium faciente.* Which is enough (I thinke) to ſhew, when they have forgot themſelves a little out of the fervor of their oppoſitions, how light and ſmall account they make of it themſelves, for which they ſpoyle CHRIST of one halfe of His Name.

This is then the interpretation or meaning of this Name, that as well in the one ſenſe, as the other, CHRIST is our *righteouſneſſe*; and as the Prophet ESAY putteth it downe, in the plurall number, *in Domino Iuſtitiæ noſtræ*, as it were propheſying of theſe men: All our *righteouſneſſe*; this, is that; that one as well as the other, *are in the Lord*. No abatement is to bee deviſed, the *Name* is not to bee mangled or divided, but entirely belongeth to CHRIST, full and whole, and we to call Him by it, IEHOVA IVSTITIA NOSTRA.

II.
The *Calling Chriſt* by this *Name*.
1
Our *duty*.

Wee to call Him by it; this is our duty firſt: and that ſo to call Him by it, as by *His name*. And a *name* is a note of diſtinction, and wee therefore ſo to uſe it: To apply it to Him, and to none other whatſoever, as the nature of a *Name* is. The nature of all names: but chiefly of thoſe, which bee titles of *honour*. For, howſoever we dicpence with others, thoſe we will not in any wiſe divide with any: *Gloriam meam alteri non dabo* (ſaith GOD by the *Prophet*; which maketh the *Prophet* to proteſt, he will not meddle with it.) *Non nobis Domine*, and againe more vehemently, *Non nobis, ſed Nomini tuo da gloriam*. And ſuch is this Name. For, that very place in the *New Teſtament*, where it is ſayd, that GOD *hath given Him a Name; which is above all Names; that in His Name all knees ſhould bow, and all tongues confeſſe*; that place is taken out of the *Prophet Eſay*, where the very ſame is ſayd, that *all knees ſhall bow, and all tongues ſhall acknowledge this Name*; and that thus, by ſaying, *In Iehova Iuſtitiæ meæ*; and ſo acknowledging concludeth, that all the whole *ſeed of Iſrael*, as they ſhalbe *juſtified*, ſo ſhall they *glorie in the Lord*. It is the very queſtion which the *Apoſtle* of purpoſe doth propound, *Vbi ergo eſt gloriatio tua*? as if hee ſhould admoniſh us, that this Name is given with expreſſe intent, to exclude it from us, and us from it. And therefore, in that very place where hee ſaith, hee is *made unto us from* GOD, *righteouſneſſe*: To this end (ſaith hee) hee is ſo made, *Vt qui gloriatur, in Domino glorietur*. All which I put you in minde of, to this end, that you may marke, that this nipping at this Name of CHRIST, is for no other reaſon, but that wee may have ſome honour our ſelves, out of our *righteouſneſſe*.

Eſay 42.8.
Pſal. 115.1.
Pſal. 2.10.
Eſay 45.24.
1 Cor. 1.30.

Bellarmine doth diſcloſe as much, and doth not ſtick in plain termes to avow it. For, in anſwer to that argument, which is alleaged by us, that after wee are acquit of our ſinnes at this barre, and that onely for *Chriſt* our onely *righteouſneſſe*; wee are received into GODS favour, and made his Children by adoption, and then have heaven by way of *inheritance*: He anſwereth directly, Their meaning is, not to content themſelves with that ſingle title of *inheritance*; but they meane to lay claime to it, *duplici jure*. That is, not onely *titulo hæreditatis*, but *jure mercedis* too. And thereof he giveth this reaſon, *Quoniam magis honorificum eſt, habere aliquid ex merito*: For, that it is more for their *honour*, to have it *by merit*. For, ſo (ſaith hee) CHRIST had it, and they muſt not be behind Him, but goe even as farre as He did. So that, it ſeemeth Hee is reſolved, but rather than they will loſe their honour, CHRIST muſt

De Iuſtifi. 5.3.

part with a peece of His *Name*, and bee named *Iuſtitia noſtra*, onely in the latter ſenſe. Which is yet, the *Prophet* after (in the *twenty ſeventh Verſe* of this *Chapter*) ſetteth downe as a marke of falſe *Prophets*; that by having a pleaſant *dreame of their owne righteouſneſſe*, they make GODS *people to forget His Name*. As indeed, by this meanes, this part of CHRISTS Name hath beene forgotten. And ſo much doth *Pighius* confeſſe, *Diſſimulare non poſſumus, hanc vel primam doctrinæ Chriſtianæ partem obſcuratam quàm illuſtratam magis à ſcholaſticis ſpinoſis pleriſque queſtionibus*, that this, being the very chiefe part of a Chriſtian doctrine, hath rather beene obſcured, than received any light, by the *Schoolemens queſtions* and handling of it. As much to ſay as, they had made the people in a manner *to forget this Name*.

2 Our *benefit*.

Now as to call Him by this Name is a Dutie; ſo to call Him by it, is an Vſe likewiſe, and a Benefit there is which we receive by it. For calling Him by that Name, which GOD hath preſcribed, and which therefore is to Him moſt acceptable, we ſhall not doe it for nought, for Hee will anſwere us; anſwere us, and anſwere for us; for us, as an *Advocate* in our Cauſe. So calleth *Ezekias* to Him: *Domine vim patior, reſponde* Eſay 38.14. *pro me*. So *King David* repoſeth himſelfe: *Thou ſhalt anſwere for mee,* Pſal. 38.15. *O Lord my God*. And this ſhall Hee, in all things wherein we ſhall need Him: but above all, in that which concerneth His name in particular, to bee *our righteouſneſſe* againſt ſinne, and that before *the righteous Iudge*. Chap. 14.9. And even ſo doth *Ieremie* teach us to pray unto Him: *O Lord our miſdeeds teſtifie againſt us, yet deale thou with us according to thy Name*; Which is *Iehova juſtitia noſtra*. In Thy Name wee are juſtified: deale Thou 1 Cor. 6.11. with us according to Thy *Name* and juſtifie us. Our ſinnes are forgiven for thy Names ſake: Deale Thou with us according to thy Name and forgive us our ſinnes. *Et noli ita reminiſci peccatum noſtrum, ut velis propterea obliviſci Nomen tuum*: Let not the remembrance of our *ſins* make thee forget thine owne Name. And this if wee doe, thus if wee call on Him, *Fidelis & juſtus eſt*, Hee is faithfull (ſaith *Saint Iohn*) 1 Ioh. 1.9. and juſt *to forgive us our ſinnes*, to juſtifie us and *to be our righteouſneſſe*. For ſo is His Name, and He beareth not His Name for nought.

And, this if we doe, and if He be our Righteouſneſſe, as we may ſay in reſpect of His other Name with the Prophet, *Looke Thou upon us and bee mercifull unto us, as thou uſeſt to doe unto thoſe that love Thy* Pſal. 119. 132. *Name*; ſo may we in reſpect of this, goe further and ſafely ſay, *Eſto Iuſtitia, & fac juſtitiam; eſto juſtitia, & intra in judicium cum Servo tuo*. For with this *Advocate*, with this *Righteouſneſſe*, with this *Name*, we may without feare, appeare before the King *executing judgement and juſtice*.

So, for that dutie which wee are bound to acknowledge, wee have this benefit which wee ſhall bee ſure to receive; the greateſt benefit that can bee received for importance in it ſelfe; and the greateſt in reſpect of the moſt dreadfull place and time, wherein we ſhall need to receive it, wherein heaven and earth and all in them ſhall not be able to ſtand us in ſtead, but IEHOVA *our Righteouſneſſe* onely. And this is the view of His *Name*, wherby we are called to him, as well for our *dutie* to it, as for our *benefit* by it, which is that, the *Prophet* by his *Ecce* willeth us to behold, and the ſumme of this *Scripture*.

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A SERMON PREACHED AT WHITEHALL, VPON THE XV. OF *November*, *Anno Domini*, MDCI.

(**)

MAT. Chap. XXII. Ver. XXI.

Reddite ergo quæ ſunt *Cæſaris Cæſari*; & quæ ſunt DEI DEO.

Give therefore to Cæſar, *the things which are* Cæſars: *and to* GOD, *thoſe things which are* GODS.

WHich XXII. *of Matthew* in effect, is nothing elſe but a Chapter of *Controverſies*: with the *Saducee*, Ver. 23. with the *Phariſee*, Verſe 22: with the *Scribe*, Ver. 34. and (here) with the *Herodian*. With the *Saducees*, of the *Reſurrection*: With the *Phariſees*, of the *great Commandement*: With the *Scribes*, of the *Meſsias*. All worthy to bee weighed; and all at other times commended by the Church, to our conſideration. This here in this.

The *Herodian* was a *Politique*; and his queſtion according, about a ſecular point; *Licetne ſolvere?* The caſe ſtandeth not in this, as it did in the other. The *Phariſees* and *Saducees* had no further end, but to ſet Him on ground; and ſo, to expoſe Him to the contempt of the people. The *Herodians* had laid a more dangerous plot: they came with this mind

Luc. 20. 20. ſaith *Saint Luke, Vt caperent Eum, &c.* to catch Him; by catching ſomewhat from Him, whereby they might lay Him faſt, and draw Him within danger of the *ſtate.* It ſtood our *Saviour* upon, to be well adviſed, to eſcape this ſnare thus layd for Him, which accordingly He doth: leaving them in a muſe, and withall under one, leaving us a patterne; that He is no enemie, but a friend to *Cæſar,* and a friend, in this ſpeciall point, of *his receipt.* That there is no duty, no not in this kind, but *Chriſt* ſaith of it, *Reddite*; willeth and commandeth it, to be *Rendred.* That ſo, knowing what CHRIST held, we may make it our *Tenet*; and both hold it in opinion, and hold us to it in practice for ever.

At or about the birth of CHRIST, this came to be firſt a queſtion: Luc. 2. 1. and ſo from thence, ſtill remained. So that, it was very meete, *Chriſt* ſhould reſolve it. At His birth, was the great *Taxe* of the world under *Auguſtus:* which being a new *impoſition,* and never heard of before, fell Act. 5. 36. 37. out to breed much matter of queſtion: Two ſorts of men taking two ſeverall parts about it. There is in *Act.* 5. mention of *Iudas of Galilee,* that *roſe in the daies of tribute.* He it was, that held touching the *Taxe, Quod non.* The people of *God, Abrahams ſeede,* free borne, they to bee charged with taxes, by a ſtranger, a heathen, an idolater? No, rather riſe and take armes, as *Ieroboam* did. The Peoples eares itched after this doctrine. The beſt religion for the *Purſe,* is the beſt for them; and they, ready to hold with *Ieroboam,* or *Iudas,* or any that will abrogate *payments.* And now, though *Iudas* was taken, and had as he deſerved; and after his execution, pay it they did, though with an ill will; yet the ſcruple of this queſtion remained in mens minds ſtill; they continued irreſolute, touching the right of it. As indeed, in no one thing, men are ever ſo long in reſolving. Still there were, that muttered in corners, *Iudas* was right: *Tribute* was but a meere exaction. Men indeed of tumultuous *Spirits*; but in ſhew *zealous preſervers* of the Peoples liberties, whom they called *Gaulonites.*

On the other ſide, *Herod* and they that were toward him, being all that they were by *Cæſar*; to make the *tribute* ſure worke, they held, that not onely *Tribute,* but whatſoever elſe was *Cæſars.* His *quæ* was *quæcunque:* He could not have enough; not till he had *quæ Dei* too. The Roman Monarchie pricked faſt toward this point: *Diviſum imperium cum Iove,* was received at this time with great applauſe. *Cæſar* and *Iupiter* at halves; halfe GOD. Not long after, full out a *God*; *Edictum Domini, &c. the edict of our Lord God Domitian.* And this was not a peece of *Poetry:* but we finde in the Iewiſh ſtorie, *Petronius* in good earneſt, ſought to bring in *Caligula's* image, into the Temple of *God*; and called for, not onely *Tribute,* but *ſacrifice for Cæſar.* Now them, that thus in derogation of the Peoples libertie, held this part, they termed *Herodians*; As it were men for *Herods* turne. And thus held this Queſtion: Thus have wee both ſides; and both their abettours. Of which the

People inclined to the *Gaulonite*, and liked them better: the Stateſmen and Officers tooke part with the *Herodian.*

Now come they to CHRIST, to receive His reſolution, which part He will take to. It is, for them, a very *Quodlibet.* If, to retaine the peoples favour, to avoid their out-cry, he ſpeak but doubtfully of *Cæſars tribute, habetur propoſitum,* they have what they would: It is that, they came for; to bring him in diſgrace with the State, and in danger of his life. Thus, would they fain have had it; and therefore, when truly they could not (as, by this anſwer, it is too plaine) untruly, they ſuggeſted, *We found this man denying to pay tribute unto Cæſar.* But, if this hit not, if He be for the tribute; yet will it not be from the purpoſe: they ſhall ſet the people (as good as a waſps neſt) upon Him; they ſhall ſubject him to their clamour and obloquie. He that muſt be their MESSIAS, muſt proclaime a *Iubile*; muſt cry, *No tribute,* Otherwiſe, he is not for them; if he betray them to the ſervitude of *Tolls* and *Taxes,* away with him; *Not Him,* but *Iudas* of *Galilee.* So have they him, at a dangerous *Dilemma*: Imagining, hee muſt needes take one part. But that was their error. For CHRIST tooke a way between both. For, as neither part is (ſimply) true: ſo is their ſome truth, in both. Therefore, He anſwers not abſolutely (as they fondly conceived, he needs muſt) but with a double *Quæ,* as (indeed) he ſhould; which, was not the anſwere, they looked for. But it was ſuch, as they miſſed their purpoſe, and knew not how to reprove it. Luc. 23. 1.

The ſumme whereof is: that, CHRIST is neither *Gaulonite* nor *Herodian*: Nor no more are *Chriſtians, Gaulonites* to deny *Cæſar* his *Quæ*; nor *Herodians,* to grant him GODS, and leave GOD none at all. But ready to acknowledge what due is, to either; both, of *Faith* to GOD, and *Allegeance* to *Cæſar*; and that in every point, and even in this here, of *Licetne ſolvere?*

The ſubſtance of which anſwer, is the maine ground of all Iuſtice, *Suum cuique, Let everie one render to each, that which is his.* And, if to every one; then to theſe two great ones, *Cæſar,* and GOD. To *Cæſar, Cæſars* Due; to GOD, GODS. Vpon which two Dueties, by vertue of this Text, there goeth forth two degrees, for *all the world to be taxed.* The firſt taxing, to be for *Cæſar,* and his affaires. 2. The like taxe to be levied for GOD and for *His.* For, though many other duties be due to both, and to be rendered to them both; yet the matter of principall entendment in this place, is *Oſtende mihi numiſma,* matter of payment.

The Diviſion

These be the two Capitall points. Wherein, 1. of the joynt and mutuall conſiſtence, of *Cæſar* and of GOD. I.

2. That there are, among the things we have, certaine of them, things of *Cæſars.* Certaine others, things of GODS. II.

3. That theſe things are to be *rendred* and *given.* III.

4. What theſe things are that are *Cæſars* in this kinde: and what thoſe, that are GODS, that we may pay each his owne. IV.

I. *Cæſar* and *God* joyntly.

FRom this happy conjunction of theſe two great Lights (*Cæſar* and GOD) heere met together, linked with this Copulative, *Cæſari* and DEO; and both in compaſſe of one Period; againſt the *Gaulonite* of our Age, the *Anabaptiſt* (who thinketh, they are in oppoſition, the whole heaven in ſunder; and that GOD hath not His due, unleſſe *Cæſar* lay downe His Scepter.) That *Cæſar* and GOD, CHRIST and a *Chriſtian Magiſtrate*, are ἀσύϛατα, incompatible; that they ſtand aloofe, and will not one come neere another; Heere is a *Syſtaſie*, a Conſiſtence: they will ſtand together well (both they and their duties:) as cloſe as one Verſe, one breath, one period can joine them.

To ſee then this paire thus neere, thus coupled, thus (as it were) arme in arme together, is a bleſſed ſight. Not heere onely to be ſeene; but all the Scriptures through, with like aſpect. Heere in one *Goſpell*, *Cæſar* and GOD. Before in one *Law*, GOD providing as for His owne worſhip, ſo for their honour that are ſet over us. In one Verſe the Prophet joineth them (*Pro.* 24. 21.) *My Sonne, feare* GOD *and the King*: And in one Verſe the Apoſtle ſorteth them (1 *Pet.* 2. 17.) *Feare* GOD, *honour the King*. So, GOD and CHRIST, the *Law* and *Goſpell*, the *Prophets* and *Apoſtles*, fetcht not their breath, come not to a full point, till they have taken in both. Sure it is, CHRIST and *Belial agree not* (2 *Cor.* 6. 11.) and as ſure, that they are the children of *Belial*; that have no *part in David* (that is, the lawfull *Magiſtrate*) by *Sheba's* caſe, 2 *Samuel* 20. 1.

Exod. 20.

This is enough to ſhew; GOD impeacheth not *Cæſar*; nor GOD's *due*, *Cæſar's right*. Either permitteth others intereſt; and both of them may jointly be performed. That as GOD's Law ſupporteth the Law of Nations; So doth CHRIST plead for *Cæſar*: His *Religion*, for *Cæſars Allegeance*; His *Goſpell*, *for Cæſars dutie*, even to a *penny*. It was but a *penny* was ſhewed: Not ſo much as a *penny* of *Cæſars*, but CHRIST will ſpeake, he may have it. This againſt the *Gaulonite*, that ſteppes over *Quæ Cæſaris*, the firſt part, and is all for *Quæ Dei*, the latter. And againſt the *Herodian* too; by whom *Quæ Cæſaris* is ſtood on alone, and *Quæ Dei* ſlipped over. Two duties are ſet forth; there is a like regard to be had of both, that wee make not CHRISTS anſwere ſerve for either alone. I know not how, an evill uſe hath poſſeſſed the World: Commonly, one duty is ſingled out and much made of, without heed had of the other. *Quæ Cæſaris*, audibly and with full voice; *Quæ Dei* drowned and ſcarce heard. And it is not in this alone, but in many others: We cannot raiſe the price of one vertue, but we muſt crie downe all the reſt. Not canonize *Preaching*, but *Prayer* muſt grow out of requeſt. Not poſsible, to bring up *Almes* and *workes* of *Mercie*, but *Offerings* and *workes* of *Devotion* muſt bee laid downe. But by ſale of CHRIST's, *ointment*, no way to provide for the poore. Senſible in others, and this too dull.

GOD is not entire (thinks the *Gaulonite*) unleſſe *Cæſars* image and ſuperſcription be blotted out. *Cæſar* hath not enough, till GOD have nothing left, thinkes the *Herodian*.

CHRIST's courſe is the beſt; to hold the meane betweene both: Either to be preſerved in his right. Not to looke ſo much on one, as we loſe ſight of the other. Not to give ſo good an eare to one, as wee care not though the other be never ſpoken of. GOD hath coupled them here: and ſince GOD hath coupled them, *let not man ſever them*. To *Cæſar*, and to GOD: Not to *Cæſar* only, but to *Cæſar* and GOD. And againe, not to GOD onely; but to GOD and *Cæſar*.

Cæſar and GOD then, will ſtand together: Deſcend yet one degree further, wee may put the Caſe harder yet. For, I demand, *What Cæſar* was this, for whoſe intereſt CHRIST here pleadeth? To quicken this point ſomewhat more: It is certaine, it was *Tiberius*, even hee under whom our SAVIOUR was (and knew He was to be) put to death: *A ſtranger from Iſrael*: A Heathen man, uncircumciſed, an idolater, and enemy to the Truth. So were *Auguſtus* and the reſt, you will ſay: But even in morall goodneſſe, he nothing ſo good as they. The Roman ſtories are in every mans hand: Men know, he was far from a good Prince, or good man either, as *good* went even among the Heathen. Yet even this *Cæſar*, and ſuch as he; any *Cæſar* will ſtand with GOD, and GOD with them, for all that.

Not only, to *Cæſar*, but to this, and ſuch as this, *Reddite* (ſaith CHRIST)
Solvite (ſaith *Paul*) *Subjecti eſtote* (ſaith *Peter*) for all that: So was the old Rom. 13. 7.
Divinitie. Though an *evill ſpirit ſent from* GOD *vexe Saul*, yet (ſaith 1 Pet. 2. 13.
David) *deſtroy not*, it is his word; Nay, *Touch not the Lords Anointed*. 1 Sam. 26. 9. 1 Chr. 16. 22.
Though *Nebuchadnezzar* ſet up a great *Idoll* in the field *Dura*, and
Balthazar his ſonne rather worſe, than his father; yet, *Pray* for Dan. 3. 1.
Nebuchadnezzar ſaith *Ieremie*; and for *Balthazar* his ſonne, and for the peace even Dan. 5. Baruc. 1. 11.
of that State. From theſe examples, might *Iudas* of *Galile* have taken his
directions. CHRIST did; and His *Apoſtles* after Him, willed *duties* to
be paid and *obedience* to be yeelded, and yeelded it themſelves, to ſuch
Cæſars as *Claudius*, *Caligula* and *Nero*, *Dyſcolis Dominis* (as S *Peters* terme
is) if ever there were any. Which ſheweth, they were all of minde, 1 Pet. 2. 18.
that *Cæſar* (though no better than theſe) and GOD will ſtand together
well enough. Yea, that though *Cæſar* gave not GOD His due, as

theſe did not certainely; yet, are wee to give *Cæſar*, that his is notwithſtanding.

I know, we all know; if this *Cæſar* be *Conſtantine*, or *Theodoſius*, the caſe is much the ſtronger, and the duty toucheth us neerer. But whe- Rom. 13. 1. ther he be or no, the *Powers that are, are ordained of* GOD, though *Tiberi-* Rom. 13. 2. *us* or *Nero have the Powers*. It is not the man, it is the *ordinance of* GOD, we owe and performe our ſubjection to. We yeeld it not to *Tiberius*, but to *Cæſar*; and *Cæſar* is *Gods ordinance*, be *Tiberius* what he will. This, for the conſorting of GOD *and Cæſar*, and even, of this *Cæſar*.

II. Certaine things *Cæſars*. Certaine things *Gods*.

That point eſtabliſhed, we come to the ſecond, out of theſe words *quæ Cæſaris & quæ Dei*, This may we inferre: That among the things we have, we all and every of us, have certaine things of *Cæſars*, and certain other things of *Gods*. That all the things we have, are not our own; inaſmuch as out of them, there belong ſome things, to either of theſe. It is, as if CHRIST would make, all we have not to be fully and wholy ours; but three perſons to be intereſſed in them: *Cæſar* to have a right to ſome; GOD to other ſome; and the remainder onely, cleerly to be ours. (Weigh the words *Quæ Dei.*) So that, His meaning is every man ſhould thus make accompt with himſelfe, of that he hath, that there is in his hands ſomewhat that pertaineth to either of theſe two. That there is in our ſubſtance, a portion whereto they have as good right and title, as we to the reſt. That what we have is ours, GODS part and *Cæſars* part firſt deducted, *Quæ Dei & Quæ Cæſaris* (it is the caſe poſſeſsive) doe carry thus much. Therefore ſaith the true *Iſraelite*, when Deut. 26. 13. he tendereth his offering to GOD, *Suſtuli quod Sanctum eſt è domo meâ:* I had a holy portion due to GOD amongſt my goods, I have ſevered it from the reſt, I have brought it and layd it upon the Altar. So, they in 1 Sam. 10. 26, 27. *1 Sam.* 10. to *Saul* their lawfull *Magiſtrate*, preſented that was his. They that did ſo, *Tetigit Deus cor eorum*, GOD *had touched their hearts*. Conſequently, in their hearts that did it not, there was the Print of the Devils clawes, not the touch of the finger of GOD. This may ſerve for the ſecond of the duty; for wee ſhall ſtrike the ſame naile home, in the third of *Reddite*.

III. Theſe to be *rendred*.

For, from this right thus imported in the words (*Quæ Cæſaris quæ Dei*) without any ſtreining, naturally doth follow the *Reddite*.

That theirs it is, and ſo being theirs, to be payd them. Not of courteſie, but of duty, Not, as a free largeſſe, but as a due debt. Not *Date*, but *Reddite*, ἀπόδοτε. As if our *Saviour* ſhould ſay, you aske me whether it be lawfull to pay, I tell you, it is as lawfull to pay it, as it is unlawfull to with-hold it: you would know whether you may; I ſay unto you, you not only may, but muſt anſwer it. Nor *dare*, as a matter of *gift*, but *reddere*, as a matter of *repayment* or *reſtitution. Saint Paul* maketh this point yet more plaine: indeed paſt all controverſie, where he addeth to ἀπόδοτε the other ὀφειλάς, to the word of *rendring*, the plaine terme of *debts*: Expreſly calling them *debts*, both *Tribute* and *Cuſtome*.

Then what is payd to the Prince, or to GOD, is not to be termed a *donative*, *gratuitie*, or *benevolence*, but of the nature of things *reſtored*, which though they bee in our keeping, are in very deed other mens. And they that reckon of them as matters meerely voluntarie, muſt alter CHRIST's *Reddite* needs; and teach Him ſome other terme. But they that will learne of Him, muſt thinke and call them *debts*; muſt accompt themſelves *debters*; and that *God* and *Cæſar* are as two *creditors*, and they indebted to them both; and thereby as truely bound to diſcharge themſelves of theſe, as of any *debt*, or *bond* they owe. That, if they render not theſe duties, they detaine that which is none of theirs: and ſo doing, are not onely hard and illiberall, but unrighteous and unjuſt men. Rom. 13.7.

This from *Reddite*, but this is not all. There is yet a further matter in it, which giveth a great grace to this *rendring*.

For in that Hee willeth them, ἀπόδοτε. His meaning is withall it ſhould not be ἀπότισις a *forced yeelding*, but ἀπόδοσις a *Rendering*, and that willingly; for ſo the nature of the word doth import, and ſo the Grecians diſtinguiſh ἀποτίσαι, and ἀποδοῦναι. Our tranſlation readeth *Give to Cæſar*; no doubt, with reference to this; that it ſhould (though duely) yet ſo *willingly* be payd, as it were even a franke *gift*. In our ſpeech we ſay, *What is more due than debt?* And againe, *What is more free than gift?* Yet both theſe may meete, as in another caſe, the Apoſtle coupleth them ὀφειλομένην εὔνοιαν; *Duety*, yet *Benevolent*; *Benevolence* and yet *due*; the one reſpecting the nature, the other the minde: So, both tranſlations not amiſſe, both readings reconciled.

That is not therefore to pay them, becauſe it will no better be. *Cæſar* hath *vim coactivam. Hophni* hath a *fleſh-hooke*, and can ſay, *date vel auferetur à vobis*: and therefore to part with it, as one *delivereth a purſe*, or to beare it as a *Porter* doth his *load*, groning under it: that is not the manner of *Rendering* it, that is here required. But we muſt offer it as it were a *Gift*, voluntarily, willingly, cheerefully, ἐκ χάριτος, ἐκ ψυχῆς: Not, ἐξ ἀνάγκης, ἐκ λύπης. Διὰ τὸν κύριον (ſaith *Saint Peter*) διὰ τὴν συνείδησιν (ſaith *Saint Paul*:) Even for the LORD, even for *conſcience ſake*; though *Hophni* had no *fleſh-hooke*, though *Cæſar* had no *Publican* to take a ſtreſſe. 1 Sam. 2.13. Col. 3.23. 2 Cor. 9.7. 1 Pet. 2.13. Rom. 13.5.

To pay it with *grudging* and an evill eye, to ſay *Vade & redi cras*, to put off, to pay it after often comming and ſending; this is not ἀπόδοτε, theſe the heathen man termeth *viſcata beneficia*, when they hang to the fingers like bird-lime, and will not come away. Pro. 3.28.

Pſal.39.8. Nay, *Ecce venio* (ſaith CHRIST;) So to pay it, even with Love
2 Cor.9.5. and goodwill: An *offering of a free heart* (as the Prophet;) a *bleſsing and*
a grace (as the Apoſtle termeth it.) The manner is much, and much to
bee regarded. The willingneſſe of the minde, is ever the fat of the ſacrifice,
and without it, all is leane and drie. It holdeth here, which
the Apoſtle ſaith, 1 *Cor.9.* *If I preach* (ſaith he; if we *pay,* ſay we) *we*
1 Cor.9.26. *have no great cauſe to rejoyce*: Neceſsitie lieth on us ſo to doe. But if we
doe it with a *goodwill,* there is then a reward. A reward at His hands,
2 Cor.9.7. who as His Apoſtle telleth us, *Hilarem datorem diligit.* Not *datorem,* any
that giveth; but *hilarem,* him that giveth it cheerefully. That *gift* beſt
1 Chro.9.5. pleaſeth GOD; and that ſervice, *Læti ſerviamus Regi,* is ever beſt pleaſing
and moſt acceptable.

IV.
What are *Cæſars,* what *Gods.*

Render then, and *give, Quæ Cæſaris Cæſari* (that is) the right duty to the right owner: As, dutifully and willingly, ſo to doe it wiſely. In *Suum cuique,* there is no onely juſtice, but wiſedome, to know and to preſerve to every one that is his owne; the right *quæ,* to him that of right it belongeth to.

1 Cor.14.33. Not to ſhuffle them together; *Cæſar's* to GOD, GOD'S to *Ceſar*; it
skills not which to which. GOD *is not the Author of confuſion*: but, to
know and diſcerne, what to each, pertaineth; and what pertaineth, that
Mat.19.6. to be anſwered. As before we pleaded, *What* GOD *hath joyned, man ſhould*
not ſever; ſo now we pleade again, What GOD hath ſevered, man ſhould
Deut.19.14. not confound: The Prophet calleth it *removing the Land-marke,* which
GOD hath ſet to diſtinguiſh the duties, that neither invade the others right, but keepe the partition which He hath ſet up. Not to ſtand (as heere they doe,) ſtreining at a pennie, which was *Cæſars* without queſtion; and doe (as after they did) receive the Romane Eagle into their Temple, which was GODS right, and but ſlightly of them looked to. *Ægerrimè pendere tributum, promptiſsimè ſuſcipere Religionem*: with much adoe to pay any *tribute* at all, with little adoe to receive one *religion* after another. GOD forbid, *Cæſar* ſhould ſo readily receive GODS duties at their hands, as He might eaſily have them if He would.

To the end then, we may know, which to *render* to which, it remaineth we inquire what is eithers due, that we may tender it accordingly. And firſt, what is *Cæſars.*

If we aske then, what is *Ceſars?* Our anſwer muſt bee; what GOD hath ſet over to him. For, though *Quæ Dei* ſtand laſt in place; yet ſure it is, the former *Quæ* commeth out of the latter, and *Quæ Cæſaris,* is derived out of *Quæ Dei.*

1 Chro.29.19. Originally, in the perſon of all *Kings,* doth *King David* acknowledge;
that, *All things are of Him,* and *all things are His.* But the ſoveraigne
bounty of GOD was ſuch, as Hee would not keepe all, in His
owne

owne hands; but as He hath vouchſafed to take unto Himſelfe a ſecondary
meanes in the government of mankind; ſo hath He ſet over unto
them a part of His owne dutie, that ſo one man might be one anothers
debtor, and (after a ſort) *Homo Homini Deus.* To the conveiance then,
of diverſe benefits, He hath called to Himſelfe diverſe perſons, and joined
them with Himſelfe: As our *Parents,* to the worke of our bringing
forth; our *Teachers,* in the worke of our training up; and many other,
in their kinds, with Him, and under Him, His meanes and *Miniſters,* all Rom. 13.4.
for our good.

And in the high and heavenly worke of the preſervation of all our
lives, perſons, eſtates, and goods, in ſafety, peace and quietneſſe, in this
His ſo great and divine benefit, He hath aſſociated *Cæſar* to Himſelfe:
and in regard of His care and travell therein, hath entitled him to part
of His owne right; hath made over this *Quæ,* and made it due to *Cæſar,*
and ſo commeth he to claime it.

In which point we learne, if we pay *tribute,* what we have for it back
in exchange: if wee *give,* what *Cæſar* giveth us for it againe; our *penny*
and our *penny-worthes*: Even this, *Vt ſit pax & veritas in diebus noſtris.* Eſay 39.8.
This is it, to which we doe *debitum reddere,* as he calleth it (*Rom.* 13.) Rom. 13.7.
This, to which we doe *mutuam vicem rependere,* as he ſpeaketh, 1 *Tim.* 5.4. 1 Tim. 5.4.
ϗ διὰ τοῦτο, and even for this cauſe *pay we Tribute.* For this, that while we Rom. 13.6.
intend our private pleaſures and profits in particular, we have them that
ſtudy how we may ſafely and quietly doe it; that counſell and contrive
our peace, while we intend every man his owne affaires: that wake
while we ſleep ſecurely, and carke and care, while we are merry and never
thinke of it. Perſons, by whoſe providence, an happy Peace we
long have enjoyed, and many good bleſsings are come to our Nation. In
which reſpect, wee owe them a large *Quæ*; larger than I (now) can
ſtand to recount.

1 We owe them *honour* inward, by a reverent conceipt. 2. And
outward, by an honourable teſtimony of the vertues in them and the
good wee receive by them. And ſure I am, this wee owe, *Not to ſpeake* 1 Pet. 2. 10.
evill of them that are in authoritie: and if there were ſome infirmity, not Iude 8.
to blaze, but to conceale and cover it; for that the *Apoſtle* maketh a part
of *honour,* 1 *Cor.* 12. 23. 3. Wee owe them our *Prayers,* and dayly devout
remembrances; *For all* (ſaith Saint *Paul*) but by ſpeciall prerogative
for Princes. 4. We owe them the ſervice of our *bodies,* which if wee 1 Tim. 2.2.
refuſe to come in perſon to doe, the *Angell* of the *Lord* will *curſe* us, as he
did *Meroz, Iud.* 5. 24. And in a word to ſay with the *Apoſtle, Non recuſo mori.* Act. 25. 11.

All theſe wee owe, and all theſe are parts of *quæ Cæſaris,* but theſe are
without the compaſſe of this *quæ* here. Theſe bee not the things here
queſtioned. It is the coine with *Cæſars ſtampe,* it is a matter of payment.
Let us hold us to that.

I ſay then, that to be ſafe from the forrein enemie, from the *wolfe abroad,* is a very great benefit: The *ſword* holdeth him out; *propter hoc* we owe to the *ſword.* To bee quiet from the inward violent injurious oppreſſors, the *fat* and foregrowne *rammes* within our owne fold, is a ſpeciall bleſſing: The *Scepter* holds them in; *Propter hoc* we owe to the *Scepter.* That by meanes of *Cæſars Sword,* wee have a free Sea, and ſafe port and harbour; *Propter hoc* wee owe to *Cæſar* our *cuſtome.* That by meanes of his *Sword,* we have our ſeed-time to eare the ground, our harveſt, to inne the crop quiet and ſafe; *Propter hoc* we owe to *Cæſar* our *Tribute* or taxe. That by meanes of his *Scepter,* we have right in all wrongs, and are not overborne in our innocencie, by ſuch as never ceaſe to trouble ſuch as are quiet in *the land*: *Propter hoc* we owe to *Cæſar,* the *fees* due to His *Courts of Iuſtice.*

Theſe are *Quæ Cæſaris*; and not one of theſe but hath his ground in the *Word of* God. The *Cuſtome, Luc.* 3. 13. The *Taxe,* 1 *Sam.* 17. 25. The *Fines, Ezra* 7. 26. The *Confiſcation, Ezra* 10. 8.

Theſe then are *Quæ Cæſaris.* But theſe are current and ordinarie: But extraordinary occaſions cannot be anſwered with ordinary charges. Though, in peace, the ſet maintenance of Garriſons which is certaine, (the ordinance of *Ioſaphat*) is enough, 2 *Chro.*17. 3. yet when warre commeth, πολεμὸς οὐ τεταγμένα ζητεῖ, Warre admitts no ſtint, but as occaſions call for it, ſupply muſt be ready.

There is no ſafety or aſſurance of quietneſſe, except the Enemie *feare.* There is no feare without *power,* except we bee able to hold our owne, maugre the malice and force of the enemies. There is no power, but by preparation of *Souldiers* and *furniture for warre.* Nor that, without *Pay* (the Sinnewes of all affaires:) Nor *Pay,* without *Contribution.* And *Propter hoc,* διὰ τοῦτο, beſides thoſe other ordinary, the indictions for warre (which we call *ſubſidies*) are part of *Quæ Cæſaris* too. And war-
2 Chr.25.6. ranted by the Scripture: *Amaziah,* levying *a hundred Talents* at one time
2 King.15. 19.20. againſt *Edom*: *Menahem* levying *a thouſand Talents,* at another, againſt *Aſ-
ſur* (a great contribution of *fifty ſicles a man.*) Indeed ſo it was, but ſuch were the occaſions: and the occaſions being ſuch, done; and done lawfully.

Then, as generally we are bound to render all *Quæ Cæſaris*: So, in particular, by this *Text,* and at this inſtant, this *Quæ*; when the times make it requiſite, and it is orderly required.

Christ, that willeth us to render it, rendred it Himſelfe: and ve-
Luc.2.5. ry timely He did it. For, He *went to be taxed,* being yet in His mothers
Heb.7.9,10. wombe (as *Levi* is ſaid to *pay tithe in His Fathers loynes.*) And He was borne under the obedience of paying this duty. This may haply bee ſayd not to bee His owne act: Therefore after at full yeares, then alſo,
Mat. 17.27. though Hee might have pleaded exemption (as Hee telleth *Peter*) yet payed He His *Stater*; though not due, yet to avoid the offence of *refuſing*

to pay to Cæſar, Conditor Cæſaris cenſum ſolvit Cæſar. Seeing then, *Cæſar's* Creator payd *Cæſar* his due, will any denie to doe it? Eſpecially ſeeing He payd *Cæſar* his due, yea even then, when *Cæſar* did not render to GOD His due, but to *Idolls*; and what colour then, can any have to deny it?

So have we His *Example*, whereof we have here his *Precept*: doing that before us, which He willeth us to doe after Him, and calling to us for no more, than He did Himſelfe. And enſuing His ſteps, His *Apoſtle* preſſeth the ſame point; telling us, *Cuſtome* and *Tribute* are ὀφειλαὶ, *debts*; Rom.13.7. ſhewing us, why they be *debts*, διὰ τοῦτο, for the *good* we receive; and willing us therefore to depart with them, even *propter conſcientiam*, for very *conſcience ſake*.

Let me adde but this one. The fore-fathers of theſe here that move this doubt, they forſooke *Davids* Houſe, only becauſe they thought much of paying the *taxe* which *Salomon* had ſet, and they revolted to *Ieroboam*: what got they by it? By denying *Quæ Cæſaris*, they loſt *Quæ Dei*, the true Religion; and beſides enthralled themſelves to far greater exactions, which the erecting of a new Eſtate muſt needs require. Even theſe, not obeying this advice, this *Reddite* of our *Saviours*, but mutining for the *Roman tribute* after, under *Florus* and *Albinus* Deputies for *Cæſar*; beſides that they loſt their Temple, Sacrifice, and Service, their *Quæ Dei*; upon this very point, overthrew their eſtate cleane, which to this day they never recovered. Therefore *Reddite quæ Cæſaris*, is good counſell, leſt *Quæ Dei* and all goe after it.

To conclude then, 1 *Cæſar* and GOD will ſtand together; yea *Tiberius Cæſar* and GOD. 2 To theſe, ſo ſtanding, there are certaine things due, of duety belonging. 3 Theſe things ſo due are to be *rendred*: Not, given as *Gratuities*, but *rendred* as *Debts*: And againe, with good will to be rendred, not delivered by force: And as willingly, ſo wiſely; *Cæſar* to have his, GOD His; in diſtinction, not confuſion, but each his owne. 4 *Cæſar*, ſuch duties; all ſuch duties as pertaine to him at large; but as this text occaſioneth, the duty of *Tribute* and *ſubſidie*. This is the *Summe*.

And if *Tiberius Cæſar*, much more that Prince, that every way *Chriſt* Himſelfe would commend before *Tiberius*; whom it were an injurie, once to compare with *Tiberius*: Above any *Cæſar* of them all: who hath exalted Him whom *Tiberius* crucified; and profeſſed Him, with hazard of her eſtate and life, whom they perſecuted in all bloudy manner.

Who hath preſerved us, in the profeſsion of His holy Name and truth many yeares, quietly without feare, and peaceably without interruption; and, ſo may ſtill, many and many times many yeares more. To this, to ſuch a one, by ſpeciall due, *Reddite* more; and more willingly, and more bounteouſly, than to them. The concluſion is good, the Conſequent much more forcible. This, for *Quæ Cæſaris* now. For *Quæ Dei*, at ſome other time, when like Text ſhall offer like occaſion.

A SERMON
PREACHED BEFORE THE KINGS MAIESTIE AT HAMPTON COVRT, on SVNDAY the XXVIII of SEPTEMBER, *Anno Dom.* MDCVI.

NVMB. Chap. X. Ver. I, II.

Then GOD ſpake to Moſes, ſaying,

Make thee two Trumpets of ſilver, of one whole peece ſhalt thou make them. And thou ſhalt have them (or they ſhall be for thee *to aſſemble* (or call together) *the Congregation, and to remove the Campe.*

יחיו לד
למקרא
חעוח

AMong divers and ſundry Commiſſions granted in the Law, for the benefit and better order of GODS people; this (which I have read) is one. Given (as we ſee) *per Ipſum* DEVM, by GOD Himſelfe: and that *vivæ vocis Oraculo*, by expreſſe warrant from His owne mouth, *Then* GOD *ſpake to Moſes, ſaying.*

A *Grant*.

From God.

And it is a grant of the *Right* and *Power* of the *trumpets*, and with them, of aſſembling the people of GOD. A *Right* and *Power* not to be lightly accounted of, or to be heard of with ſleight attention: It is a matter of great weight and conſequence, *The calling of Aſſemblies.* There is yeerely a ſolemne feaſt holden in memorie of it, and that by GODS owne appointment, no leſſe than of the Paſſeover, or of the Law it ſelfe, Even the *Feaſt of the trumpets*, much about this time of the yeare, the latter *Æquinoctiall*. And GOD appointeth no *Feaſt*, but in remembrance of ſome ſpeciall benefit. It is therfore one of

Of the *power of calling Aſſemblies.*

The *Grant of this Power*, a matter of importance.

Cap. 29. 1.

His ſpeciall benefits, and high favours vouchſafed them, and to be regarded accordingly.

In whoſe hands this Power was *before.*

This power hitherto, ever ſince they came out of *Ægypt*, and that GOD adopted them for His people, unto this very day and place had GOD kept in His owne hands, as to Him alone (of right) properly belonging. For unto this very day and place the people of GOD, as they had aſſembled many times and oft; ſo it was ever (they be the very laſt words of the laſt *Chapter*, which ſerve for an introduction to theſe of ours) ever, all their meetings and remoovings were, by immediate warrant from GOD himſelfe. But here now, GOD no longer intending, thus to warne them ſtill by ſpeciall direction from His owne ſelfe, but to ſet over this power, once for all: Here He doth it. This is the primary paſſing it from GOD, and deriving it to *Moſes*, who was the firſt that ever held it by force of the *Law* written. For, to this place they came by the ſound of GOD'S; and from this place they diſlodged, by the ſound of *Moſes's* Trumpet.

Chap.9. V.18, 20,23.

Exod.19.13.

The time and place of the Granting.

And it is a point very conſiderable, what day and place this was: for it appeareth, they were yet at *Sinai*, *by the* 12. *verſe*: yet, at the very Mount of GOD, *by the* 33. *of this Chapter*, even then, when this Commiſſion came forth: So that this power is as ancient as the *Law*. At no other place, nor no other time delivered, then even the *Law* it ſelfe: when the *two Tables* were given, the *two Trumpets* were given: and *Moſes* that was made keeper of both the *Tables*, made likewiſe keeper of both the *Trumpets*; Both at *Sinai*; both at one time: As if there were ſome neere alliance betweene the *Law* and *Aſſemblies*. And ſo there is: *Aſſemblies* being ever a ſpeciall meanes to revive the *Law* (as occaſions ſerve) and to keep it in life. As if the Law it ſelfe therefore lacked yet ſomething, and were not perfect and full without them: So, till this Grant was paſſed, they ſtayed ſtill at *Sinai*, and ſo ſoone as ever this was paſſed they preſently removed.

To entreat then of this *power*. The ſtory of the Bible would ſerve our turne to ſhew us, who have had the exerciſe of it in their hands, from time to time, if that were enough. But that is not enough. For, the errors firſt and laſt about this point, from hence they ſeeme to grow, that men look not backe enough; have not an eye to this, how it was *in the beginning*, by the very Law of GOD. Being therefore to ſearch for the *Originall* warrant, by which the *Aſſemblies of* GODS people are called, and kept: this place of *Numbers* is generally agreed to be it: That here, it is firſt found, and here it is firſt ſounded; even in the *Law*, the beſt ground for a *Power* that may bee.

Mat.19 4.

This the *originall Grant* of it

In Lege quid ſcriptum eſt? quomodo legis? (ſaith our SAVIOUR) *What is written in the Law? how reade you there?* as if He ſhould ſay: If it be to be read there, it is well: then muſt it needs be yeelded to: there is no excepting to it then, unleſſe you will except to *Law*, and *Law-giver*, to GOD and all. Let us then come to this *Commiſſion*.

Luke 10,26.

The Parts of the Grant.

The points of it be three: Firſt, *two trumpets of ſilver*, to be made out of *one whole peece*, both. Secondly, with theſe *trumpets*, the *Congregation to be called*, and *the Camp removed*. Thirdly, *Moſes* to make theſe *Trumpets*, and being made, to uſe them to theſe ends. Theſe three: 1 The *Inſtrument*: 2 The *End*, for which: 3 The *Party*, to whom.

Now (to marſhall theſe in their right order,) 1. The end is to be firſt: *Sapiens ſemper incipit à fine* (ſaith the *Philoſopher.*) A wiſe man beginns ever at the end: for that (indeed) is *Cauſa cauſarum* (as *Logick* teacheth us) the cauſe of all the cauſes; the cauſe that ſets them all on working. 2. Then next, the *Inſtrument*, which applieth this power to this end. 3. And ſo laſt, the *Agent*, who is to guide the Inſtrument, and to whom both Inſtrument and Power is committed.

1 The *End*, for which this *Power* is conveyed, is double; as the ſubject is double, whereon it hath his operation, 1 The *Camp*, and the 2 *Congregation*. On either of theſe, a ſpeciall *act* exerciſed: to *remove the Campe*: To *call together the Congregation*: One for *Warre*, the other for *Peace*.

That of the *Campe*, hath no longer uſe, than while it is *warre*. God forbid, that ſhould be long: nay, God forbid, it ſhould be at all. The beſt *removing* of the *Camp*, is the removing of it quite and cleane away. But *if it be not poſſible, if it lie not in us, to have peace with all men*, if *warre* muſt be, here is order for it. But, *the calling* of the *Congregation*, that is it: that is to continue, and therefore, that, which we to deale with.

Rom.12.18.

The *calling of the Congregation* (as in the two next *verſes*) either *in whole*, or *in part*; either of all the Tribes, or but of the chiefe and principall men in them. A power for both theſe. And (in a word) a power generall, for *calling Aſſemblies*: Aſſemblies *in warre*: Aſſemblies *in peace*: Aſſemblies, *of the whole*: Aſſemblies *of each*, or any part.

2 This Power, to be executed by *Inſtruments*; the Inſtruments to be *trumpets*: *two* in number: thoſe to be *of ſilver*, and both *of one* entire *peece* of ſilver.

3 This power, and the executing of it by theſe *Inſtruments*, committed to *Moſes*. Firſt, he to have the making of theſe trumpets: *Fac tibi*: then, he to have the right to them being made: *Et erunt tibi*: then, he to uſe them to *call the Congregation*, and if need be, to *remove the Camp*. None to make any *trumpet* but he. None to have any *trumpet* but he. None to meddle with the *calling* of the *Congregation*, or *removing* the *Camp* with them but he, or by his leave and appointment.

Wherein as we find the *Grant* full; ſo are we further to ſearch and ſee, whether this *Grant* tooke place or no? Whether as theſe *trumpets* were made and given to *call the Congregation*, ſo the *Congregation* from time to time, have beene *called* by theſe *trumpets*. And ſo firſt of the *granting* this Power to be executed, and then of the *executing* this Power ſo granted.

So have we two *Subjects*: the *Camp*, and the *Congregation*. Two *Acts*: to *Aſſemble*, and to *Remove*. Two *Inſtruments*: the *two ſilver Trumpets*. Two *Powers*: to *make* them; to *owe* them being made, for the two acts or *ends* before ſpecified: Firſt for *calling the Aſſembly*, and then for *diſlodging the Camp*. And all theſe committed to *Moſes*. The ſumme of all is: the eſtabliſhing in *Moſes*, the *Prerogative* and Power, of *calling* and *diſſolving Aſſemblies* about publike affaires.

Then God *ſpake to* Moſes, *&c.*

If wee begin with the *End*: the *End* is *Aſſembling*. *Aſſembling*, is reduced to *Motion*. Not to every motion: but to the very chiefeſt of all; as that which draweth together all; and ſo at once moveth all. For as in the *Soule*, when the mind ſummoneth all the powers and faculties together: Or in the *body*, when all the ſinewes joyne their forces together, it is *ultimum potentiæ*: So in the *body politicke*, when all the *Eſtates* are drawen together into one, it is *nixus* rather than *motus*, a maine ſway, rather than a motion: Or, if a motion, it is *Motus magnus*, no common and ordinary, but an extraordinary *great Motion*. Such a motion is *Aſſembling*, and ſuch is the nature of it.

Aſſembling, a motion *extraordinary*.

Yet, even this (great and extraordinary as it is) ſuch and ſo urgent occaſions may, and do dayly ariſe, as very requiſite it is, ſuch Meetings there ſhould be: very requiſite (I ſay) both in *Warre* and in *Peace*, both for the *Campe* and for the *Congregation*. The ground wherof ſeemeth to be; that, power diſperſed may do many things: but to do ſome, it muſt be *united*. Vnited in *conſultation*: For, that which one eye cannot diſcerne, many may. Vnited in *action*: For, many hands may diſcharge that by parts, which in whole, were too troubleſome for any. But, *Action* is more proper to *War*; that is the *Aſſembly* of *Fortitude*: And *Conſultation* rather for *Peace*; that is the *Aſſembly* of *Prudence*. And in Peace, chiefely, for making of *Lawes*: For that, every

Yet neceſſary.

For the Campe.

For the Congregation.

man is more willing to ſubmit himſelfe to that, whereof all to doe agree. The whole *Camp*, then, when it is *aſſembled*, will be the more ſurely fortified: And, the whole *Congregation*, when it is *aſſembled*, will be the more ſoundly adviſed. And, hereby it commeth to paſſe, that there ever hath, and ever will be, great uſe of *calling Aſſemblies*.

[a] Eſpecially for this land of *Britaine*. *Nec aliud adverſus validiſſimas gentes, pro nobis utilius, quàm quòd in commune non conſulunt. Rarus ad propulſandum commune periculum Conventus. Ita dum ſinguli pugnant, univerſi vincuntur.* In vita Agric.

[b] Neceſſarie *for the Church.*

Let me adde yet one thing further, to bring it home to our ſelves. There is no people under heaven, may better ſpeake for the uſe of *Aſſemblies*, than we: There was nothing that did our Anceſtours the *Britaines* more hurt (ſaith *Tacitus* [a] of them) nothing that turned them to greater prejudice, than this one, That they *met not*, they *conſulted not* in common: but every man ran a courſe by himſelfe of his owne head: And, this was the greateſt advantage the Roman had of them; they were not ſo wiſe, as to know, what good there was in publike *conventions*. Therefore, great uſe of *Aſſemblies*; may we ſay of all others.

Now if they be needfull for the *Camp*, and for the *Congregation*, as it is a *Civill* body; I doubt not, but I may adde, alſo, every way as needfull for the *Congregation* properly ſo called (that is) the *Church* [b]. The *Church* hath her *Warres* to fight: The *Church* hath her *Lawes* to make.

Warres, with hereſies: wherein experience teacheth us, it is matter of leſſe difficultie to raze a good Fort, than to caſt down a *ſtrong imagination*; and more eaſie to drive out of the field a good army of men, than to chaſe out of mens minds a heape of fond *opinions*, having once taken head. Now, hereſies have ever been beſt put to flight by the *Churches Aſſemblies* (that is) *Councels*, as it were by the *Armies* of GODS *Angels* (as *Euſebius* calleth them:) yea it is well knowen, ſome hereſies could never bee throughly maſtered or conquered, but ſo.

De vita Conſtantini, lib. 3. Cap. 6.

Then for the *Churches Lawes* (which we call *Canons* and *Rules*) made to reſtraine or redreſſe abuſes, they have alwaies likewiſe beene made at her *Aſſemblies* in *Councels*, and not elſe-where. So that, as requiſite are *Aſſemblies* for the *Congregation*, in this ſenſe, as in any other. By this then that hath been ſaid, it appeareth, that GODS *Fac tibi* here is no more than needs; but that meet it is, the *Trumpets* bee put to making. And ſo I paſſe over to the *Inſtruments*, which is the ſecond part.

2 *Inſtruments.*

Aſſembling (we ſaid) is reduced to *motion*. Motion is a worke of *power*. Power is executed *Organicè* (that is) by *Inſtrument*: So, an *Inſtrument* we muſt have, wherewithall to ſtirre up, or to beginne this *Motion*.

Trumpets.

1 That *Inſtrument* to be the *Trumpet*. It is the ſound that GOD Himſelfe made choice of, to uſe at the publiſhing or proclaiming His *Law*. And the ſame ſound He will have continued, and uſed ſtill, for *Aſſemblies*, which are (as hath been ſaid) ſpeciall *ſupporters* of His Law. And the very ſame He will uſe too, at the laſt, when He will take accompt of the keeping or breaking of it; which ſhall be done, *In tubâ noviſſimâ*, by the ſound of the *laſt Trumpe*. And He holden on, or continueth one and the ſame *Inſtrument*, to ſhew, it is one and the ſame *Power*, that continueth ſtill: That, whether an *Angell* blow it, as at *Sinai*; or whether *Moſes*, as ever after; it is one ſound, even GODS ſound, GODS *voice*, we heare in both.

1 Cor. 15. 52.

Two,

2 They are to bee *twaine*, for the *two Aſſemblies*, that follow in the next Verſes: Either, of the whole tribes *Coagmentativè*: or of the chiefe and choice perſons of them onely, *Repræſentativè*. And for the *two Tables*, alſo. For, even this very moneth, the *firſt* day, they are uſed to a *Civill* end: the *tenth* day to a *Holy*, for the day of *Expiation*: Of which this latter belongeth to the firſt; that former, to the ſecond Table.

3 *Of ſilver.*

3 They are to be of *ſilver*: (not to ſeeke after ſpeculations) only, for the *Metals* ſake, which hath the ſhrilleſt and cleereſt ſound of all others.

4 *Of one entire peece.*

4 They are to be of *one whole peece* both of them, not of two diverſe: and that muſt needs have a meaning: it cannot be for nothing. For, unleſſe it were for ſome meaning, what skilled it elſe, though they had been made of two ſeverall plates: but only to ſhew, that both *Aſſemblies* are *juris*, both of one and the ſame *right*: as the *Trumpets* are wrought, and beaten out, both of *one entire peece* of Bullion.

3 But it will be to ſmall purpoſe, to ſtand much upon the *Inſtrument*: I make way therefore to the third point: how they ſhall be beſtowed, who ſhall have the dealing

with them: For on them depends, and with them goeth the *Power* of *calling Aſſemblies.*

To *whom* committed.

Firſt, to whom theſe *Trumpets*, to whom this *Power* was granted, to *call the Congregation:* And then, whether the *Congregation* were ever after ſo called, by this *Power*, and theſe *trumpets*.

Nor, *to all.*

1 Where firſt, it will be ſoone agreed (I truſt) that every body muſt not be allowed to be a maker of *trumpets:* nor when they be made, that they hang, where who that liſt may blow them: (that is) that every man, hand over head is not to be in caſe, to draw multitudes together: There will be (ſaith *Saint Luke*) *Turbatio non minima*, no ſmall adoe, if that may be ſuffered. If *Demetrius* getting togither *his fellow craftſ-men*, they may of their owne heads, *ruſh into the common Hall*, and there keepe a ſhouting and *crying two houres* together; *not knowing* moſt of them, *why they came thither*, and yet thither they came. There is not ſo much good, in *publike meetings*, but there is thrice as much hurt, in ſuch as this: No Common-wealth, no not Popular Eſtates could ever endure them. Nay, πάντα κατὰ τάξιν (ſay both Scripture and Nature) *Let all be done in order:* let us have ἔννομον ἐκκλησίαν, *Lawfull* orderly *Aſſemblies*, or els none at all. Away then with this confuſion (to begin with:) away with *Demetrius* Aſſemblies. Acts 19. 23. Acts 19. 36.

But *ſome.*

To avoid then this confuſion, *ſome* muſt have this *Power*, for, and in the name of the reſt. Shall it be one, or more? (for that is next.) Nay, but *one* (ſaith God) in ſaying, *Tibi.* Where I wiſh you marke this: That as at the firſt He tooke this *Power* into His owne hands, and called them ſtill together Himſelfe: So here, He deriveth this *Power* immediately from Himſelfe, unto *one:* without firſt ſettling it, in any *body collective* at all.

Some, not *many*, but *one.*

It is from our purpoſe to enter the queſtion, Whether the *Power* were in the *whole body* originally? ſeeing though it were, it is now by the poſitive ordinance of God otherwiſe diſpoſed. The reaſon may ſeeme to be; Partly *neceſſitie of expedition:* The *trumpets* may need to be blowen ſometimes, ſuddenly, ſooner, than diverſe can well meet, and agree upon it too. Partly, *avoiding of diſtraction:* The two *Trumpets* may be blowen, two diverſe waies, if they be in two hands; and ſo ſhall the *Trumpet* give *an uncertaine ſound* (1 *Cor.* 14. 8.) and how ſhall the *Congregation* know, whither to *aſſemble?* Nay (a worſe matter yet than all that) ſo may we have *Aſſembly* againſt *Aſſembly:* and rather than ſo, better no *Aſſembly* at all.

1
That one, *Moſes.*
Moſes to be *maker of them.*

Therefore, as God would have them, both made of *one peece:* ſo will He have them both made over to *one Perſon*; for, *Tibi* implieth one. Who is that *one?* It is to *Moſes* God ſpeaketh, to him is this *Tibi* directed: Him doth God nominate, and of his Perſon make choice, firſt, to make theſe trumpets. No man to *make*, no man to have the hammering of any *trumpet*, but he.

And there is no queſtion, but for *Aaron*, and his ſonnes the Prieſts: they are to call the *Levites*, to *call* the people *together* to their *Aſſemblies*; How ſhall they warne them together, unleſſe they may make a trumpet too? But if there be any queſtion about this, Gods proceeding here, will put all out of queſtion. For, to whom giveth He this charge? Not to *Aaron*, is this ſpoken; but to *Moſes: Aaron* receiveth no charge to *make* any *trumpet*: Never a *fac tibi*, to him; neither in this, nor in any other place. To *Moſes* is this charge given. And to *Moſes:* Not, Make thee *one* (one for ſecular affaires; that, they would allow him) but *Fac tibi duas:* Make thee *two*, Make *both.*

והיו לך
And *owner* of them.

2 Well, the making is not it. One may *make*, and another may have: *Sic vos non vobis:* You know the old Verſe. When they be *made* and done, then who ſhall owe them? It is expreſſed that, too; *Et erunt Tibi:* They ſhall be *for thee.* They ſhall be, not one for thee, and another for *Aaron:* but *Erunt Tibi*, They ſhall be *both* for *thee:* They ſhall be both thine. A *third* if they can finde, they may lay claime to that; But *both theſe* are for *Moſes.*

We have then the delivery of them to *Moſes*, to *make*, which is a kind of ſeizin, or a Ceremony inveſting him with the right of them. We have beſide, plaine words, to lead their poſſeſſion; and thoſe words operative, *Erunt Tibi:* That as none to *make* them; ſo none to *owne* them being made, but *Moſes*. And what would wee have more to ſhew us, *Cujus ſunt Tubæ*, whoſe the Trumpets be; or whoſe is the right of *calling Aſſemblies?* It is *Moſes*'s certainly, and he by vertue of theſe, ſtands ſeized of it.

That *power* to continue after *Moſes*.

To goe yet further: But was not all this to *Moſes*, for his time onely; and as it begun in him, ſo to take end with him? Was it not one of theſe ſame *Privilegia Perſonalia, quæ non trahuntur in exemplum*; A priviledge peculiar to him, and ſo no preſident to be made of it? No: for if you looke but a little forward (to the VIII. *Verſe* following) there you ſhall ſee, that this *Power* which GOD here conveyeth; this Law of the *ſilver trumpets*, is a *Law to laſt for ever*; even throughout all their generations, not that generation onely. And there is great reaſon it ſhould be ſo, that ſeeing the *Vſe* ſhould never ceaſe, the *Power* likewiſe ſhould never determine.

Moſes received it as chiefe *Magiſtrate*.

Being then not to determine, but to continue, it muſt deſcend to thoſe that hold *Moſes*'s place. I demand then, what place did *Moſes* hold? Sure it is, that *Aaron* was now the *High Prieſt*, annointed and fully inveſted in all the rights of it, ever ſince the *eighth Chapter* of the laſt Booke. *Moſes* had in him now, no other Right, but that of the *Chiefe Magiſtrate*. Therefore, as in that Right (and no other) he received and held them: So, he was made *Cuſtos utriuſq; Tabulæ*: So, he is made *Cuſtos utriuſq; Tubæ*. But who can tell us better than he himſelfe, in what right he held them? He doth it in the third Verſe of *Deut*. XXXIII. (reade it which way you will:) *Erat in* Iiſhrune *Rex*, or, *in rectiſſimo Rex*, or, *in Rectitudine Rex*, or, *in recto Regis, dum congregaret Principes populi, & Tribus Iſrael*: All come to this; that, though in ſtrict proprietie of ſpeech, *Moſes* were no King, yet in this, he was *in rectitudine Rex*, or *in recto Regis*, (that is) in this, had (as we ſay) *Ius Regale*, that he might and did aſſemble the Tribes and chiefe men of the Tribes, at his pleaſure. Herein he was, *Rex in rectitudine*. For this was *rectitudo Regis*, A power Regall. And ſo it was holden in *Ægypt* before *Moſes*, even in the law of Nature: that without *Pharao*, no man might *lift up hand or foot in all the land of Ægypt* (ſuppoſe, to no publike or principall motion:) And ſo hath it been holden in all Nations, as a ſpeciall *Power* belonging to *Dominion*. Which maketh it ſeeme ſtrange, that thoſe men, which in no cauſe are ſo fervent as when they plead, that *Church-men* ſhould not κυριεύειν, that is, *have Dominion*; do yet hold this *Power*, which hath ever bin reputed moſt proper to *Dominion*, ſhould belong to none, but to them only. Our Saviour CHRIST'*s Vos autem non ſic*, may (I am ſure) be ſayd to them here in a truer ſenſe, than as they commonly uſe to apply it.

Gen. 41. 44.

Mat. 20. 26.

The chiefe *Magiſtrate* to *ſucceed in it*.

To conclude then this point, If *Moſes* as in the right of *Chiefe Magiſtrate* held this power, it was from him to deſcend to the chiefe Magiſtrates after him over the people of GOD, and they to ſucceed him, as in his place, ſo in this right, it being by GOD Himſelfe ſetled in *Moſes* and annexed to his place, *lege perpetuâ*, by an eſtate indeſeizible, by a perpetuall Law, throughout all their generations. Therefore ever after by *God's* expreſſe order, from yeare to yeare, every yeare on the *firſt day of the ſeventh moneth*, were they *blowen* by *Moſes* firſt, and after by them that held his place, and the Feaſt of the *Trumpets* ſolemnly holden; and to put them in mind of the benefit therby comming to them, ſo withall to keep alive and freſh ſtill in the knowledge of all, that this power belonged to their place, that ſo none might ever be ignorant, to whom it did of right appertaine, to *call Aſſemblies*.

Aarons Aſſemblies, how *called*.

And how then ſhall *Aaron's* Aſſemblies be called? with what *Trumpet*, they? GOD Himſelf hath provided for that in the X *Ver*. following, that with no other than theſe. (There is in all the Law, no order for calling an Aſſembly, to what end, or for what cauſe ſoever, but this, and onely this: No order for making any *third trumpet*: Vnder theſe two therfore all are comprized.) This order there *God* taketh, that *Moſes* ſhall permit *Aaron's* ſonnes to have the uſe of theſe *trumpets*. But the *uſe*, not the *property*. They muſt take them from *Moſes*, as (in the XXXI. *Chapter* of this book) *Phinees* doth: But *Erunt tibi* (*God's* owne words, *Erunt tibi*) muſt ſtill be remembred: His they be, for all that: *Moſes* the owner ſtill, the right remaines in him: their

Verſe 10.

Num. 31. 6.

ſounding of them deprives not him of his intereſt, alters not the propertie: *Erunt tibi*, muſt ſtill be true; that right muſt ſtill be preſerved. It may be, if we communicate with fleſh and bloud, wee may thinke it more convenient (as ſome doe) that God had delivered *Moſes* and *Aaron* either of them one. But when wee ſee Gods will by Gods Word what it is, that *Moſes* is to have them both; we will let that paſſe as a Revelation of fleſh and bloud, and thinke that, which God thinketh, to be moſt convenient.

לקמדא חעדח

The two *duties.*

Now then, if the *Trumpets* belong to *Moſes*; and that to this end, that with them he may *call* the *Congregation*, theſe two things doe follow: Firſt, that if he *call*, the *Congregation* muſt not refuſe to come: Secondly, that unleſſe hee call, they muſt not *aſſemble* of their owne heads, but keepe their places. Briefly thus: the *Congregation* muſt *come* when it is *called*: and it muſt be *called* yer it *come*. Theſe are the *two duties* we owe to the *two Trumpets*, and both theſe have Gods people ever duly performed.

And yet not ſo, but that this Right had beene called in queſtion, yea, even, in *Moſes's* owne time; (that we marvell not, if it be ſo, now;) and both theſe duties denied him, even by thoſe who were alive and preſent then, when God gave him the *Trumpets*. But marke by whom, and what became of them.

1 *To come when they be called.*

The firſt dutie is, to *come* when they be called: and this was denied (in the XVI. *Chap.* following, *Ver.* 12.) by *Core, Dathan*, and their crew: *Moſes* ſounded his *Trumpet*, ſent to *call* them: they anſwer flatly (and that not once, but once and againe,) *Non veniemus*, they would not come, not once ſtirre for him or his *Trumpet*, they. A plaine *contradiction* indeed: neither is there in all that *Chapter* any contradiction *veri nominis*, true and properly ſo to be called, but onely that. You know what became of them; they went *quicke to hell* for it: and woe be to them, even under the Goſpell (ſaith Saint *Iude*) that periſh in the ſame *contradiction*, the *contradiction of Core*. Iude 11.

2 *To be called yer they come.*

The ſecond dutie is, *To be called* yer they come: this likewiſe denied, even *Moſes* himſelfe, (that they in his place may not thinke ſtrange of it) in the XX. *Chapter* of this very Booke. Water waxing ſcant, a company of them grew mutinous, and in tumultuous manner, without any ſound of the *Trumpet*, *aſſembled* of themſelves. But theſe are branded too: the water they got, is called the water of *Meriba*: and what followed you know; None of them that drunke of it, came into the Land of Promiſe. God *ſwore, they ſhould not enter into His reſt.* Chap. 20. 13.

Called, and came not.
Came uncalled.

Now, as both theſe are bad: ſo of the twaine, this latter is the worſe. The former (that *came not*, being *called*) doe but ſit ſtill, as if they were ſomewhat thicke of hearing: But theſe latter that *come*, being *not called*; either, they make themſelves a *trumpet*, without ever a *Fac tibi*: Or elſe they offer to wring *Moſes's Trumpet* out of his hands, and take it into their owne. Take heed of this latter: *it* is ſaid there, to be *adverſus Moſen*, even againſt *Moſes* himſelfe. It is the very next fore-runner to it: it prickes faſt upon it. For they that meet, againſt *Moſes's* will, when they have once throughly learned that leſſon, will quickly perhaps grow capable of another; even to meet againſt *Moſes* himſelfe, as theſe did. *Periclitamur argui ſeditionis* (ſaith the *Towne-Clarke*) We have done more than we can well anſwer: We may be *indicted* of treaſon, *for this dayes worke*, for comming together without a *trumpet*: and yet it was for *Diana*, that is, for a matter of *Religion*. Act. 19. 40.

You ſee then whoſe the Right is, and what the duties be to it, and in whoſe ſteps they tread, that deny them. Sure, they have beene baptized, or made to drinke of the ſame water (the water of *Meriba*,) that ever ſhall offer to doe the like, to draw together without *Moſes's* Call.

And now to our Saviour Christs queſtion: *In the Law how is it written? How reade you?* Our anſwer is: There it is thus written, and thus we reade: That *Moſes* hath the *Right* of the *Trumpets*: that they to go ever with him and his ſucceſſours: and that to them belongeth the *power* of *calling* the publike *Aſſemblies*.

This

Agreeable to the *Law of Nature.*

To the *Law of Nations.*

This is the Law of God; and that no *judiciall Law*, peculiar to that people alone, but agreeable to the *Law of Nature* and *Nations*; (two *Lawes* of force thorow the whole world.) For even in the little Empire of the body naturall, *Principium motus*, the *beginning of* all *motion*, is in, and from the *head*. There, all the knots, or (as they call them) all the *conjugations* of ſinewes have their head, by which all the body is moved. And as the *Law of Nature*, by ſecret inſtinct by the light of the *Creation* annexeth the organ to the chiefeſt *part*: even ſo doth the *Law of Nations*, by the light of *Reaſon*, to the chiefeſt *Perſon*: And both fall juſt with the *Law* here *written*; where (by *Erunt Tibi*) the ſame *organ* and *power* is committed to *Moſes*, the principall Perſon, in that Common-wealth. The *Law* of *Nations* in this point (both before the *Law written*, and ſince, where the *Law written* was not knowne) might eaſily appeare, if time would ſuffer, both in their generall order for conventions ſo to be *called*; and in their generall oppoſing to all conventicles called otherwiſe.

Verily, the Heathen lawes made all ſuch Aſſemblies unlawfull, which the higheſt authority did not cauſe to meet, yea, though they were ἱερῶν Ὀργίων ἕνεκα, ſay *Solons* Lawes: yea, though *ſub prætextu Religionis*, ſay the *Romane* Lawes. Neither did the *Chriſtian Emperours* thinke good, to abate any thing of that *Right*. Nay, they tooke more ſtreight order: For, beſides the exiling of the perſon, which was the law before, they proſcribed the place, where, under pretence of *Religion*, any ſuch meetings ſhould be. But I let them paſſe, and ſtand onely on the *written Law*, the *Law* of God.

The *practice* or uſe of this *Power*, among the *Iewes*. Deut. 4.32.

We have *Law* then for us, That *Moſes* is ever to *call the Congregation*. But though we have Law, *Mos vincit Legem*; *Cuſtome* over-ruleth *Law*. And the *Cuſtome* or practice may goe another way; and it is *practice* that ever beſt bewrayeth a *Power*. How then hath the *practice* gone? It is a neceſſary queſtion this, and pertinent to the *Text* it ſelfe. For, there is a *Power* granted: and *in vaine* is that *Power* that never commeth into *act*. Came then this *Power* into *act*? It is a *Power* to *call the Congregation together*; Were the *Congregations called together* by it? A grant there is, That *Erunt Tibi*; So it ſhould be: Did it take place? was it ſo; *Erantne illi*? Had he it? Did he enjoy it? Let us looke into that another while, what became of this *Grant*; what place it took. And we ſhall not offend *Moſes* in ſo doing. It is his advice, and deſire both; that we ſhould *enquire into the dayes paſt*, that were before us, and aske, *even from one end of heaven to the other*; to ſee how matters have beene carried. So that, as our Saviour Christ ſendeth us to the *Law*, by His *In Lege quid ſcriptum eſt?* ſo doth *Moſes* direct us to the *uſe* and *practice*, by his *Interroga de diebus antiquis*. I doe aske then, Theſe *Trumpets* here given, this power *to call together the Congregation*, how hath it beene uſed? Hath the *Congregation* beene *called* accordingly, in this, and no other manner? by this, and no other Power? It hath (as ſhall appeare:) and I will deale with no *Aſſemblies*, but onely for matters of *Religion*.

By *Moſes*.
Ioſua.
Ioſ. 1.17.

Of *Moſes*, firſt there is no queſtion: it is yeelded that he called them, and diſmiſſed them. And even ſo did *Ioſua* after him, no leſſe than he; and they obeyed him in that *Power*, no leſſe than *Moſes*. And as for that which is objected concerning *Moſes*, that he for a time dealt in matters of the *Prieſts* Office, it hath no colour in *Ioſua*, and thoſe that ſucceeded him.

Ioſ. 24.18.

The Covenant, and the renewing of the Covenant, are matters meerely ſpirituall: yet, in that caſe did *Ioſua* (*Ioſua*, not *Eleazar*) aſſemble all the Tribes, *Levi* and all, to *Sichem* (*Ioſ.* XXIIII.) called the *Aſſembly* at the *firſt* verſe: diſſolved it at the XXVIII. For, if *Ioſua* may call, he may diſſolve, too: Law, Reaſon, Senſe, teach, That *Cujus eſt nolle, ejus eſt & velle*. That *calling*, and *diſcharging*, belong both to one *power*. Nay, *Demetrius's* aſſembly, though they had come together diſorderly, yet when the *Towne-Clarke* (that ſhould have called them together) did diſcharge them; they added not one fault to another, but went their wayes, every man quietly, *Demetrius*, himſelfe and all: that, they are worſe than *Demetrius*, that deny this.

David.
1 Chron. 15.

But, I paſſe to the Kings (that Eſtate fitteth us better.) There, doth *David* call together the *Prieſts* and other perſons Eccleſiaſtical, and that, even with theſe *Trumpets*. And for what matters? *Secular*? Nay: but firſt, when the *Arke was to be removed*:

And againe, when the *Offices* of the *Temple* were to be ſet in order: things meerely pertaining to *Religion?* And as he *calleth* them, 1 *Chron*.15.4. ſo he *diſmiſſeth* them, 1 *Chron*.16.43.

1 Chron.23. 2,3,6.

The like did *Salomon*, when the *Temple* was to be *dedicated*; *Called the Aſſembly*, 2 *Chron*.5.2. *diſſolved the Aſſembly* in the X. *verſe* of the VII. *Chapter* following.

Salomon. 2 Chro.15.14.

The like did *Aſa*: When *Religion* was to be reſtored, and a ſolemne *oath* of *Aſſociation* to be taken for the maintaining of it; with the ſound of theſe *Trumpets* did he it.

Aſa.

Iehoſaphat uſed them, [a] when a *publike Faſt* to be proclaimed. *Iehu* uſed them, [b] when a *ſolemne Sacrifice* to be performed. *Ioas*, [c] in a caſe of *Dilapidations of the Temple*, a matter meerely Eccleſiaſticall. *Ioſias*, [d] when the *Temple to be purified*, and a maſſe of ſuperſtitions to be removed.

Iehoſaphat. [a] 2 Chro.20.3. *Iehu.* [b] Reg.10.20. *Ioas.* [c] 2 Chro.24.5 *Ioſias.* [d] 2 Chron.34. 29,30.

In all theſe caſes, did all theſe Kings *call* all theſe Conventions, of *Prieſts* and *Levites*, for matters of *Religion*. I inſiſt onely on the fact of *Ezekias*. He was a King; he gave forth his precept for the *Prieſts and all their brethren to aſſemble*: Wherefore? *Ad res Iehovæ*, for the affaires of the ſervice of GOD, yea, GOD *Himſelfe*. There are *fourteene* chiefe men of the *Prieſts* ſet downe there, by name, that by vertue of that precept of the King, came together themſelves, they and their brethren, all, *ex præcepto Regis, ad res Iehovæ*, by the Kings authoritie, for matters meerely of the *Church*. I know not what can be more plaine: the Matters, *ſpirituall*: the Perſons *aſſembled*, *ſpirituall*: and yet *called by* the *Kings Trumpet*.

Ezekias. 2 Chron.29.15.

Thus, till the Captivitie, In the Captivitie, there have we *Mardochei* (when he came in place of authoritie) appointing the dayes of *Purim*, and *calling* all the *Iewes* in the Province together, to the celebrating of them.

Mardochæus. Heſt.9.17.

After the Captivitie, *Nehemias* kept the *Trumpet* ſtill: and by it, firſt called the *Prieſts*, to ſhew their right to their places, by their *genealogies*, and after reduced them alſo to their places againe, when they were all ſhrunke away in time of his abſence.

Nehemias. Nehem.7.14. Nehem.13.11.

Theſe lead the practice till you come to the *Macchabees*: and there it is but too evident: they profeſſe there expreſly to *Simeon*, made them their ruler, That it ſhould not be lawfull for any ἐπισυστρέψαι συστροφὴν τινὰ, to call any aſſembly in the Land, ἀνεῦ αὐτοῦ without him. A plaine evidence, that ſo had ever gone the courſe of their government: Elſe, how ſhould it come to paſſe, that the altering of *Religion*, is ſtill termed the *deed* of the *King?* that his diſpoſition, godly, or otherwiſe, did alwayes accordingly change the publike face of *Religion?* which thing the *Prieſts* by themſelves never did, neither could at any time hinder from being done. Had the *Prieſts* without him, beene poſſeſſed of this *power of Aſſembling*, how had any Act concerning Religion paſſed without them? In them it had beene to ſtop it at any time, if they had (of themſelves) had this *power of Aſſembling* themſelves, to ſet order in matters of *Religion*.

The *Maccabes.* 1 Mac.14.44.

Thus, from *Moſes* to the *Macchabees*, we ſee in whoſe hands this *power* was. And what ſhould I ſay more? There was in all GODS people no one religious *King*, but this *Power* he practiſed: And there was of all GODS Prophets no one, that ever interpoſed any prohibition againſt it.

Would *Eſay* (ſhall we once imagine) have endured *Ezekias*, him to *call*, or the *Prieſts* to *come together*, onely by his precept, *ad res Iehovæ*; and not *lift up his voice like a trumpet* againſt it, if it had not beene (in his knowledge) the *Kings* right, to command, and their dutie to obey? Never, certainly.

Eſay 38.1.

What ſhall we ſay then? were all theſe wrong? ſhall we condemne them all? Take heed. In all that government, GOD hath no other children, but theſe: if we condemne theſe, we condemne the whole generation of His children. Yet, to this we are come now: that either we muſt condemne them all, one after another; the *Kings*, as uſurpers, for taking on them, to uſe more Power, than ever orderly they received; and the *Prophets*, for ſoothers of them, in that their unjuſt claime: Or elſe confeſſe, they did no more, than they might; and exceeded not therein, the bounds of their calling. And indeed, that we muſt confeſſe; for that is the truth.

Pſal.73.15.

This then may ſerve, for the cuſtome of GODS owne elect people. But they were *Iewes*, and we would be loth, to *Iudaize*: and it may be, this was one of the clauſes of the Law of *Commandements*, conſiſting of *Ordinances* which CHRIST came to abrogate.

Epheſ. 2. 15.

The *practice* or *uſe* of this Power *among Chriſtians*.

I demand therefore, when CHRIST came, how was it then? will the like appeare in the *aſſemblies* ſince CHRIST? The very like, every way, as conſonant to that of the Old Teſtament, as may be. For CHRIST (*Matth.* XVIII.) giveth a promiſe of His aſſiſtance to ſuch meetings: but ſets no new order for calling of them, other than had beene taken in the Old. Therefore the ſame order to be kept ſtill.

A time there was (you know) after CHRIST, when they were *Infidels*; Kings and Kingdomes both. A time there followed, when Kings received *Religion*: and no ſooner received they it, but they received this *Power* of the *Trumpets* with it. This, to be made maniſeſt. 1. By *Generall Councels*. 2. By *Nationall* and *Provinciall Councels*; that have beene *aſſembled*, 3. under *Emperours*, 4. and under *Kings*, by the ſpace of many hundred yeares.

In *Generall Councels*.

1. And for *Generall Councels*, this firſt (to begin with:) that if thoſe *Aſſemblies* be not rightly *called*, that by this *Power* are *called*; we have loſt all our *Generall Councels* at one blow. The *Church of* CHRIST hath to this day, never a *Generall Councell*: *Vnâ liturâ*, with one wipe, we daſh them out all: we leave never a one, no not one. For, all that ever have beene, have beene thus called and kept. Yea, thoſe foure firſt, which all Chriſtians have ever had in ſo great reverence, and high eſtimation; not one of them a lawfull *Councell*, if this new aſſertion take place. This is a perillous inconvenience: yet this we muſt yeeld to, and more than this; if we ſeeke to diſable *Aſſemblies*, ſo holden. For ſure it is, all the *Generall Councels* were thus *aſſembled*, all; all *ſeven* (for more are not to be reckoned: the eighth was onely for a private buſineſſe.) The reſt were onely of the *Weſt Church* alone, and ſo not *Generall*: The *Eaſt* and *Weſt* together, make a *Generall*: The *Eaſt* and *Weſt* together never met, but in one of thoſe ſeven, for publike affaires: unleſſe it were once after, in that of *Ferrara*.

And it is well knowne, that was in hope of helpe, on the *Eaſt Churches* part, which they never had; and ſo the *Councell* never kept, but broken, even as ſoone as it was broken up.

Briefly then to ſurvey thoſe ſeven. And I will not therein alleage the reports of *Stories* (they write things they ſaw not, many times, and ſo frame matters to their owne conceits; and many times are tainted with a partiall humour:) but only, out of authenticall Records in them, and out of the very acts of the *Councels* themſelves, beſt able to teſtifie and tell, by whoſe authoritie they came together. And it is happy for the *Church* of CHRIST, there are ſo many of them extant as there are, to guide us to the truth in this point, that ſo the right may appeare.

Συνεκροτήθη τοῦ θεοφιλεστάτου Βασιλέως Κωνσταντίνου συναγαγόντος ἡμᾶς ἐκ διαφόρων πολέων τε καὶ ἐπαρχιῶν.

Firſt then, for the great *Nicene Councell*, the firſt *Generall Congregation* of all that were called in the Chriſtian world: The whole *Councell* in their Synodicall Epiſtle written to the Church of *Alexandria*, witneſſe, they were aſſembled (the holy Emperour *Conſtantine* gathering them together out of divers Cities and Provinces.) The whole letter is extant upon record in *Socrates*, 1. 9. and *Theodoret*, 1. 9. Give mee leave to make here a little ſtand: For here, at this *Councell*, was the pale firſt broken, and the right (if any ſuch were) here, it went firſt away. At *Nice* there were then together, *three hundred and eighteene* Biſhops, *totius orbis Lumina* (as *Victorinus* well termeth them) the *Lights* of the whole world; the chiefeſt and choiceſt men for holineſſe, learning, vertue and valour, that the *Chriſtian Religion* ever had before or ſince: Men that had laid downe their lives for the teſtimony of the truth: Did any of them *refuſe to come*, being called by him, as not called aright? Or, comming, was there any one of them that did *proteſt* againſt it? or pleaded the *Churches* intereſt, to meet of *themſelves*? Not one.

What was it then? want of *skill*, in ſo many famous men, that knew not their owne rights? Or want of *valour*, that knowing it for ſuch, would not ſo much as ſpeake a word for it, but ſit ſtill, and ſay nothing all the while? There were then and there preſent, *Spyridion, Paphnutius, Potamon,* and divers beſides, (but theſe I name) that had not long before, for their conſtancie, had their right eyes bored out, their right ham-ſtrings, and the ſtrings of their right arme-pits cut in ſunder. Did theſe want *courage*, thinke we? Were they become ſo faint-hearted, that they durſt not open their mouth, for their owne due?

Verily, that Councell of *Nice*, (which is, and ever hath beene ſo much admired by all Chriſtians,) cannot be excuſed before GOD or men; if they thus conſpired (all) to betray the *Churches* right, and ſuffered it, contrary to all equity, to be carried away; leaving a dangerous preſident therein, for all Councels ever after, to the worlds end. But, no ſuch right there was: If there had beene, they neither wanted wit to diſcerne it, nor courage to claime it. But, they knew whoſe the *Trumpets* were: to whom *(Erunt tibi)* was ſpoken: And therefore never offred to lay hold on either of them, and ſay; this is ours.

And yet (to ſay the truth,) there is no man of reaſon, but will think it reaſonable, if this were the *Churches* owne peculiar, if appropriate unto it (and ſo knowne to them to be) there ought to have beene plaine dealing, now at the very firſt *Councell* of all; that if *Conſtantine* would embrace Religion, he muſt needs reſigne up one of his *Trumpets*, and forbeare from thence to meddle with their *Aſſemblies*. Was there ſo? No ſuch thing. Why was there not? Belike, becauſe none were there, that had ever beene preſent at any *Aſſembly*, holden under perſecution, to know the *Churches* order and manner of meeting then. Yes, there was *Hoſius* Biſhop of *Cordova*, who had held the Councell of *Elvira* in *Spaine*, even in the time of perſecution. *Hoſius* for the *Weſt*. And for the *Eaſt*, there was *Euſtathius* Biſhop of *Antioch*, had held the like at *Ancyra* then too: (both the *Councels* yet extant to be ſeene) and theſe two, Preſidents of them. Yet were theſe twaine, two that came firſt, and ſate formoſt at the *Councell* of *Nice*; and neither of them pleaded or knew of any ſuch right; but that their Power then ceaſed: and that *Conſtantines* Trumpet now tooke place. Sure, if but this firſt *Councell* be well conſidered, it is able to move much. And the example of this firſt, was of great conſequence; for all the reſt followed it; and as this went, ſo went they. And this for the firſt.

Conc. Eliberit. Tom. 1. 600. Concil. Ancyra. Tom. 1. 446.

2. The ſecond *Generall Councell* at *Conſtantinople*; Who called that Congregation? Their owne Letter to the Emperour is yet to be ſeene, profeſſing they were thither aſſembled by his *Writ*.

Συνέλθοντες κατὰ τὸ γράμμα τῆς σῆς εὐσεβείας.

3. For the third at *Epheſus*; let the *Acts* of the *Councell* (now ſet out in Greeke) be looked on: Foure ſeverall times they acknowledge, they were thither ſummoned by the Emperours [a] *Oracle*, [b] *Becke*, [c] *Charge*, and [d] *Commandement*.

4. For the fourth at *Chalcedon*, looke but upon the very front of the *Councell*, it proclaimeth it ſelfe, to be there aſſembled, *Facta eſt Synodus, ex decreto piiſſimorum, & fideliſſimorum Imperatorum, Valentiniani, & Martiani*. And it is well knowne, it was firſt called at *Nice*; and then recalled from thence, and removed to *Chalcedon*, all wholly by the diſpoſing of the Emperour.

5. So ſaith the fifth at *Conſtantinople, Iuxta pium juſſum à* CHRISTO *amati, & à* DEO *cuſtoditi Iuſtiniani Imperatoris*. They be their owne words.

6. And ſo the ſixth at *Conſtantinople, Secundum Imperialem ſanctionem congregata eſt*; And *pro obedientiâ quam debuimus*. They be the expreſſe words of *Agatho* Biſhop of *Rome* in the ſame *Councell*.

7. [e] And even ſo the ſeventh at *Nice, Quæ per pium Imperatorum decretum, congregata eſt* (meaning *Conſtantine* and *Irene*.)

And theſe be all the *Generall*. In all which the force of the truth preſenteth it ſelfe ſo clearely, that [f] *Bellarmine* is even dazled with it: For, as one dazled, he ſets downe diverſe reaſons, why the *Emperours* were to call them, in that very place,

[a] Συγκροτηθεῖσα ἐκ θεσπίσματος τῶν εὐσεβεστάτων βασιλέων.
[b] Νεύματι τοῦ ὑμετέρου κράτους συναχθεῖσα.
[c] Συναχθῆναι τὸ ὑμέτερον προσέταξε κράτος.
[d] Συναχθῆναι ἐκέλευσεν ἡ ὑμετέρα εὐσέβεια.
Tom 2. 129. Conveniente Concilio ſecund. ſacram præceptionem. Tom. 2. 579.

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2. 666. Imperator Iuſtin. quintam œcumenicam Synodum Epiſcopis Eccleſiarum evocatus coegit. Tom. 3. 237. 244. Secundum piiſſimam juſſionem manſuetudinis veſtræ. Iis quæ per manſuetiſſimæ fortitudinis veſtræ Sacram dudam præcepta ſunt efficaciter promptam obedientiam exhibere. [e] *Tom. 3. 435.* [f] *De Concil. lib. 1. cap. 13.*

where hee taketh upon him to prove, the *Emperours* were not to call them.

In *Nationall* and *Provinciall, from Conſtantine* to *Iuſtinian. Euſeb.*10.5.

2. But it may be, *Generall Councels* have a faſhion by themſelves: Thoſe *Congregations* may be *called*, thus: But *Nationall*, or *Provinciall* (ſuch as ours) how? Even ſo too, and no otherwiſe. *Conſtantine* began with them firſt, before he proceeded to the *Generall* at *Nice*. His *Tractoria*, or Writ, is extant to be ſeene, in *Euſebius*. Whereby he called the firſt *Provinciall Councell* in *France*. For ſure, by no Canon could the Biſhop of *Syracuſe* in *Sicily*, or *Reſtitutus* Biſhop of *London* in *Britaine*, be lawfully ſummoned, to a Synode in *France* (which they were) but (as it was indeed) by the *Emperours Writ* onely. But this hee did at the beginning of his reigne; perhaps, while he was yet an unperfect Chriſtian. Nay, even firſt and laſt, he did the ſame: as at the beginning he called this; ſo, in the end of his Reigne, the thirtieth yeare, the yeare before his death, called he the *Councell* at *Tyre*, and from thence, removed it to *Ieruſalem*, and from thence called them to appeare before himſelfe in *Conſtantinople*. The letters are to be ſeene, by which they were called, *Socr.*1.34. The like after him, did [g] *Conſtans* at *Sardis*, [h] *Valentinian* at *Lampſacus*, [i] *Theodoſius* at *Aquileia*, [k] *Gratian* at *Theſſalonica*.

*Socrat.*1.34.

[g] *Theodor.*2.8.

[h] *Sozom.*6.7.

[i] *Tom.*1.718.

[k] Συνοδ.453.

It is too tedious to goe thorow them all: Onely for that of *Aquileia*, thus much. Saint *Ambroſe*, a man of as much ſpirit, and as high a courage, as ever the *Church* had, and one that ſtood as much as ever did any, for the *Churches right*; he was there preſent, and *Preſident* both. Thus writeth he from the *Councell* to the *Emperour* in his owne name, and in the name of all the reſt: *Iuxta Manſuetudinis Veſtræ ſtatuta convenimus*: Hither we are aſſembled, by the appointment of *Your Clemencie*: And there is no one *Councell* more plaine, than that of Saint *Ambroſe* for this purpoſe. Yea, I adde this (which is a point to be conſidered) that even then, when the Emperours were profeſſed *Arrians*; even then did the Biſhops acknowledge their *Power*, to *call Councels*: came to them being called: ſued to them, that they might be called. *Came* to them, as *Hoſius*, to that of [l] *Arimine*; *Liberius*, to that of [m] *Sirmium*, and that of *Seleucia*. *Sued* for them, as [n] *Liberius* to *Conſtantius*: as [o] *Leo* to *Theodoſius*, for the ſecond *Epheſine* Councell; *Innocentius* to *Arcadius*. And ſometimes they ſped, as *Leo*: and ſometime not, as *Liberius*, and *Innocentius*: and yet, when they ſped not, they held themſelves quiet, and never preſumed to draw together of their owne heads.

*Qui ad removendas altercationes congregare ſtuduiſtis Sacerdotale Concilium. Tom.*1.718.

[l] *Tom.*1.680.

[m] *Socrat.*2.24.

[n] *Lucifer oper.*

[o] *Leo Epiſt.*9.

Vnder Kings from *Iuſtinian* to *Charles* the Great.

But it may be, this was ſome *Imperiall power*; and that *Emperours* had in this point more juriſdiction than Kings. Nor that neither: For about five hundred yeares after CHRIST, when the Empire fell in peeces, and theſe Weſterne parts came into the hands of Kings, thoſe Kings had, held, enjoyed, and practiſed the ſame *power*. In *Italy*, *Theodoric* at [p] *Rome*: *Alaric* at [q] *Agatha*: In *France*, *Clowys* (the firſt Chriſtian King there) *Childebert*, *Theodebert*, and *Cherebert*: At [r] *Orleans* the firſt, [ſ] *Auverne*, [t] *Orleans* the ſecond, [u] *Tours*. And after that againe by *Gunthramn*, *Clowys*, *Carloman*, and *Pepin*: At [x] *Maſcon* firſt and [y] ſecond, [z] *Chalons*: That which is called [a] *Francica*, and that which is in [b] *Vernis*. Twentie of them at the leaſt in *France*.

Synodus ex præcepto Glorioſiſſimi Regis Theodorici *congregata*.

[p] *Tom.*2.470.

[q] *Tom.*2.504.

[r] *Tom* 2.511.

[ſ] *Tom.*2.558.

[t] *Tom.*2.551.

[u] *Tom.*2.817.

[x] *Tom.*2.840.

[y] *Tom.*2.857.

[z] *Tom.*3.208.

[a] *Tom.*3.437.

[b] *Tom.*3.439.

In *Spaine* by ten ſeverall *Kings*: in two *Councels* at [c] *Braccara*, and in [d] ten at *Toledo*, by the ſpace of three hundred yeares together. And how? under what termes? Peruſe the Councels themſelves: their very Acts ſpake, *Ex* [f] *Præcepto*, [g] *Imperio*, [h] *Iuſſu*, [i] *Sanctione*, [k] *Nutu*, [l] *Decreto*, *ex* [m] *Evocatione*, [n] *Diſpoſitione*, [o] *Ordinatione Regis*: One ſaith, [p] *Poteſtas permiſſa eſt nobis*: Another, [q] *Facultas data eſt nobis*: A third, [r] *Injunctum eſt nobis à Rege*. See their ſeverall ſtiles: nothing can be more pregnant. And now we are gone, eight hundred yeares after CHRIST.

[c] *Tom.*2.825. 829.

[d] *Tom.*2.547. 859. [e] *Tom.*3.67.79.87. 181. 184.204.216. 374. [f] *Tom.*2.270. *Tom.*2. 551. [g] *Tom.*3.67. [h] *Tom.*3.84. [i] *Tom.*3.237. [k] *Tom.*3.391. [l] *Tom.*2.391. [m] *Tom.*2.840. [n] *Tom.*2.857. [o] *Tom.*3.208. [p] *Tom.*2.504. [q] *Tom.*3.216. [r] *Tom.*3.682.

From *Charles* the *Great*, to *Arnulphus*.

4. Then aroſe there a kind of Empire here in the Weſt, under *Charles* the Great: and did not he then take the *Trumpets* as his owne, and uſe them ſix ſeverall times, in calling ſix ſeverall Councels, at [ſ] *Franckford*, [t] *Arles*, [u] *Tours*, [x] *Chalons*, [y] *Mentz*,

[ſ] *Tom.* 3. 630.

[t] *Tom.*3. 679. [u] *Tom.*3.682. [x] *Tom.*3. 986. [y] *Tom.*3. 693.

and [z] *Rhemes?* And what ſaith he in them? *Rhemes* I named laſt, take that: *In conventu more priſcorum Imperatorum congregato à piiſsimo Domino noſtro Carolo.* That he called that Convention by no other right, than as the manner of the ancient *Emperours* had beene to doe. Expreſſing under one, both what his was: and what the uſage had ever beene before him.

[z] *Tom.* 3.700.

The like after him did *Ludovicus Pius*, *Lotharius*, *Ludovicus Balbus*, *Carolus Calvus*, *Carolus Craſſus*, and *Arnulphus*, at the ſeverall *Councels* holden at *Aken*, [b] *Mentz*, [c] *Melden*, [d] *Wormes*, [e] *Colein*, and [f] *Tribur*; and ſo held it till nine hundred yeares: For about that yeare (a yeare or two under or over) was holden the Councell at *Tribur* in Germanie, *Cum Concilium ſacrum continuari decreviſſet:* and [g] *Præſidente pio Principe Arnulpho*, By the Emperour *Arnulphus's* Decree, himſelfe then Preſident of it.

[a] *Tom.* 3 703.
[b] *Tom.* 3.832.
[c] *Tom.* 3.866.
[d] *Tom.* 3.977.
[e] *Tom.* 4 17.
[f] *Tom.* 4 28.
[g] *Tom.* 4.41.

And if it be excepted; there are of the *Councels* which carry in their acts no mention how they were called: For them, we are to underſtand, that after the decrees of the firſt *Nicene* Councell were by *Conſtantines* Edict confirmed, wherein (as likewiſe in the Councell of *Chalcedon*) it was ordered, each Province ſhould yearely hold their Synods twice: but ſpecially, after *Iuſtinian* had made the decrees of the foure firſt *Generall Councels* to have the nature and force of *Imperiall Lawes*: (a *Law* being thus paſſed from them,) we are to conceive, the *Emperours* authoritie was in all afterward, habitually at leaſt: that is, if not (as in the other) by expreſſe and formall conſent: yet by way of *implied allowance*, as paſſed by a former *Grant*.

Nicen. Can. 5.
Chalced. Can. 18.
Authent. 131.

Well, thus farre the *Trumpet* giveth a certaine ſound. Now after this, there is a great ſilence in the Volumes of the Councels, in a manner for the ſpace of two hundred yeares, untill the yeare MCLXXX. or thereabout, when the Councell of *Lateran* was: and then (indeed) the caſe was altered. By that time had the Biſhop of *Rome* by his skill and practice, got one of the *Trumpets* away, and carried it with him to *Rome*: ſo leaving *Princes* but one: But, ſo long they held it.

Tom. 4 101.
One of the *Trumpets* gotten away.

Truely, three times ſo much time as wee are allowed, would not ſerve for this one point of the *Councels*; but even barely to recite them, and to cite them, they are ſo many. You remember how *Abraham* dealt with God for the ſaving of the five Cities, how he went downe from *fiftie* to *ten*: I might well take a courſe the other way, and riſe from ten to fiftie, nay, ſixtie, nay, ſeventie, nay, eightie, not ſo few, of *Councels Generall*, *Nationall*, *Provinciall*, called by *Emperours*, by *Kings*: Emperours of the *Eaſt*, of the *Weſt*: Kings of *Italy*, *France*, *Spaine*, *Germany*, (as before, from *Moſes* to the *Maccabees*: So here, from *Conſtantine* to *Arnulphus*) for ſo many hundred yeares together, extant all, to be ſhewed and ſeene, all cleere and evident, all full and forcible for this *Power*: as indeed it is a cauſe that laboureth rather of plentie, than penury of proofe. And this was the courſe that of old was well thought of in the Chriſtian world. Thus was the *Congregation* ſo long *called*; neither is there yet brought any thing to force us to ſwarve from the way, wherein ſo many and ſo holy ages have gone before us.

Yes, ſomething: For what ſay you to the *three hundred* yeares before *Conſtantine?* How went *Aſſemblies* then? who called them, all that while? For diverſe were holden that while: In *Paleſtine*, about *Eaſter*. At *Carthage*, about *Heretikes* Baptiſme; at *Rome*, about *Novatus*; at *Antioch*, about *Paulus Samoſatenus*. How aſſembled theſe?

How in the time of *perſecution* for 300. yeares before *Conſtantine*.

1
As, in Ægypt.

Truely, even as theſe people here, of the *Iewes*, did before in *Ægypt*, under the tyrannie of *Pharaoh*: they were then a *Church* under *perſecution*, untill *Moſes* was raiſed up by God, a lawfull Magiſtrate over them. The caſes are like for all the world. No Magiſtrate did aſſemble them in *Ægypt*. And good reaſon: they had then none to doe it. *Pharaoh* (we may be ſure) would not offer to doe it: not for any conſcience (I truſt) or feare, to encroch upon the *Churches* right; but becauſe he hated both *Aſſembly*, and *Congregation*, and ſought by all meanes to extinguiſh both. But this was no barre; but that when *Moſes* aroſe, authorized by God, and had the *Trumpets* here, by God delivered him; hee might take them, keepe them, and uſe them, to that end, for which God gave them; to *call the Congregation*.

Exod.2.14.

tion. And none then but he, could doe it, becauſe to none, but him then, was this Power conveighed. They could not ſay to him now, as before one of them did in *Ægypt*, *Who made you a Commander over us*, to call us together? nor plead in barre of the *Trumpets*, and ſay: Nay, but we will meet ſtill of our ſelves, even as we did before in *Ægypt*; we will ſtill keepe our old manner of conventions. No: for God had now taken another order: God (I ſay) had now done it: And God ſhall (I truſt) be allowed, to tranſlate this *Power* to the principall member of the body, and to diſpoſe of it, as it beſt pleaſeth Him.

2 As, *under the Captivitie.*

3 As, *under Antiochus.*

The very ſame caſe fell out againe after, in the captivitie of *Babylon*; and againe after that, in the perſecution under *Antiochus*: And theſe three, are all the patternes we have in the Old Teſtament. As before in *Ægypt*; ſo, then, they had meetings: but they were all by ſtealth: yet *meetings*, then they had. For *Moſes* ceaſing, and his right with him, the *Power* devolved to the *bodie*, to gather it ſelfe (as is uſuall in ſuch caſes.) But then, when *Nehemias* after the Captivitie, and *Simeon Macchabeus* after the furie of *Antiochus*, were raiſed them by God; when God had ſet them in *Moſes's* place, they might lawfully doe, as *Moſes* before had done; and take the *ſilver Trumpets* into their hands againe. So ſoone as they had a lawfull Governour, the right returned to him ſtraight: And the Congregation, none of them might then plead: Nay, but as we did in *Babylon*, or as we did under *Antiochus*; So, and no otherwiſe, will we *aſſemble* ſtill. No, wee ſee the contrary rather: Even of themſelves, they profeſſe to *Simeon* plainly: now, they have a lawfull Governour, no *meeting* ſhould be from thenceforth in the land, *without him*, his privitie and permiſſion.

1 Mac. 14.44.

4 So before *Conſtantine.*

And even as theſe two *Nehemias* and *Simeon*: even by the ſame right *Conſtantine*: by *Moſes* right, all, all by the Commiſſion here penned. By it, did *Conſtantine* reſume the *Trumpet*, and enjoy and exerciſe the *Power of calling the Congregation*: (For even *Moſes's* patterne and practice five ſundrie times at leaſt doth *Euſebius* alledge, in the life of *Conſtantine* to juſtifie his proceedings ſtill by *Moſes's* example.) True it is therefore, that before *Conſtantines* time, they met together as they durſt, and tooke ſuch order as they could. They muſt venture then: there was no *Moſes*: they had no *Trumpet*: and if they had, they durſt not have blowen it. But when *Conſtantine came in place*, in *Moſes's* place, it was lawfull for him to doe as *Moſes* did: And ſo he did; and they never ſaid to him, Nay, ſpare your *Trumpet*: looke how we have done hitherto, we will doe ſo even ſtill: meet no otherwiſe now, than in former times we have; by our owne agreement. As before it was ſaid, this had beene plaine dealing: Thus (if rightly they might) they ſhould have done: Did they ſo? No: but to him they went, as to *Moſes*, for their meetings; at his hands they ſought them; without his leave or liking they would not attempt them: Yea (I dare ſay) they bleſſed God from their hearts, that they had lived to ſee the day, they might now *aſſemble* by the ſound of the *Trumpet*.

To conclude this point then. Theſe two times or eſtates of the *Church* are not to be confounded: There is a plaine difference betweene them, and a diverſe reſpect to be had of each. If the ſucceſſion of Magiſtrates be interrupted, in ſuch caſe of neceſſity, the *Church* of her ſelfe maketh ſupply, becauſe then, Gods Order ceaſeth. But, God granting a *Conſtantine* to them againe, Gods former poſitive order returneth, and the courſe is to proceed and goe on, as before. When the Magiſtrate and his authoritie was at any time wanting to the *Church*, forced ſhee was to deale with her owne affaires, within her ſelfe: for then was the *Church* wholly divided from Princes and they from it. But, when this wall of partition is pulled downe, ſhall *Moſes* have no more to doe than *Pharaoh*, or *Conſtantine* than *Nero*? Congregations were ſo called under them: muſt they be ſo ſtill under theſe too? No: no more than their manner of meeting in *Ægypt* (for all the world like this of the *Primitive Church* perſecuted) was to be a rule, and to over-rule theſe *Trumpets* here (in the Text) either God forgiving them, or *Moſes* for taking them at His hands. This rather: If ever the *Church* fall into ſuch bloudy times, they muſt meet as they may, and come together as they can: They have no *Moſes*, no *trumpet* to call them. The times of *Pharaoh* and *Nero* are then their patterne. But, if it be ſo happy as to find the dayes of peace, *Moſes* and *Conſtantine* are patternes for the dayes of peace: they have a *Moſes* then: from that time forward they muſt give eare to the *Trumpet*. In a word, none can ſeeke to have the *Congregation* ſo *called* (as before *Conſtantine*) but they muſt ſecretly, and by implication confeſſe, they are a perſecuted *Church*, as that then was, without a *Moſes*, without a *Conſtantine*.

The times then before *Conſtantine*, are no bar, no kind of impeachment to *Conſtantines*, no more than the times in Ægypt were to *Moſes's* Right. And indeed no more they were: for, *Conſtantine* and his Succeſſors had them, and held them till a thouſand yeares after CHRIST, and then one of them (by what meanes we all know) was let goe by them, or gotten away from them: It was then gotten away and carried to *Rome*. But that getting hath hitherto beene holden a plaine *uſurping*; and an uſurping (not upon the *Congregation*, but) upon *Princes* and their *Right*; and that they in their owne wrong, ſuffered it to be wrung from them. And why? Becauſe not to *Aaron*, but to *Moſes* it was ſaid, *Et erunt tibi*.

The *recovery* of the *Trumpets*.

1. To draw to an end, it was then gotten away, and with ſome adoe it was recovered not long ſince: and what? ſhall we now let it goe, and deſtroy ſo ſoone that which ſo lately we built againe? You may pleaſe to remember, there was not long ſince a Clergy in place, that was wholly *ad oppoſitum*, and would never have yeelded to reforme ought: Nothing they would doe, and (in eye of law) without them, nothing could then be done; they had encroached the power of *Aſſembling* into their owne hands. How then? how ſhall we do for an *Aſſembly*? Then *Erunt tibi*, was a good Text: it muſt needs be meant of the *Prince*: He had this *Power*, and to him of right it belonged. This was then good Divinity (and what Writer is there extant of thoſe times, but it may be turned to, in him?) And was it good Divinity then, and is it now no longer ſo? Was the *King* but licenſed for a while, to hold this power, till another Clergy were in; and muſt he then be deprived of it againe? Was it then uſurped from Princes; and are now Princes uſurpers of it themſelves? And is this all the difference in the matter of *Aſſemblies*, and *calling* of them: that there muſt be onely a change; and that in ſtead of a *forraine*, they ſhall have a *domeſticall*, and in ſtead of one, *many*: and no remedy now, but one of theſe two they muſt needs admit of? Is this now become good Divinity? Nay (I truſt) if *Erunt tibi* were once true, it is ſo ſtill: and if (*Tibi*) were then *Moſes*, it is ſo ſtill. That we will be better adviſed, and not thus goe againſt our ſelves, and let truth be no longer truth, than it will ſerve our turnes.

Now ſought to be gotten away.

1

By the *Presbyterie*.

2

By the *people* themſelves.

Penry, *Barrow*, &c.

2. And this calleth to my mind the like dealing of a ſort of men, not long ſince here among us. A while they plied Prince and Parliament, with *Admonitions*, *Supplications*, *Motions*, and *Petitions*. And in *them*, it was: *their* duty, *their* right, to frame all things to their new invented plot: And this, ſo long as any hope blew out of that coaſt. But when, that way (they ſaw) it would not be, then tooke they up a new *Tenet*, ſtraight: They needed neither *Magiſtrate*, nor *Trumpet*, they: The *godly* among the people might doe it of themſelves. For confuſion to the wiſe and mighty, the poore and ſimple muſt take this worke in hand, and ſo by this meanes the *Trumpet* proove their right in the end: and ſo come by devolution to *Demetrius* and the Craftſ-men. Now, if not for love of the truth, yet for very ſhame of theſe ſhifting abſurdities, let theſe phantaſies be abandoned: and (that which GOD's owne mouth hath here ſpoken) let it be for once, and for ever true: That which once we truly held and maintained for truth, let us do ſo ſtill: that we be not like evill ſervants, judged (*ex ore proprio*) out of their owne mouthes.

Luke 19.22.

The Concluſion.

Let me not over-weary you; let this rather ſuffice. 1. We have done as our *Saviour* CHRIST willed us, reſorted to the *Law*, and found *what there is written*: (The *Grant* of this *Power* to *Moſes*, to *call the Congregation*:) 2. We have followed *Moſes* advice; *enquired of the dayes before us*, even *from one end of Heaven to the other*, and found the practice of this *Grant* in *Moſes* Succeſſours; and the

Congregation ſo by them *called.* It remaineth, that as God by His *Law*, hath taken this order, and His people in former ages have kept this order; that we doe ſo too: that we ſay as God ſaith, *Erunt tibi,* this *Power* pertaineth to *Moſes*. And that neither with *Core* we ſay *Non veniemus* : Nor with *Demetrius* run together of our ſelves, and thinke to carry it away with crying, *Great is* Diana. But as we ſee, the *Power* is of God; ſo truly to acknowledge it, and dutifully to yeeld it: that ſo they, whoſe it is, may quietly hold it, and laudably uſe it, to His glory that gave it, and their good for whom it was given: Which God *Almightie grant, &c.*

(*,*)

The Edition of the *Councels* here alleaged, is that of *Venice*, by *Dominicus Nicolinus* in five Tomes.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT WHITEHALL, on the XXIV. of *March*, *An. Dom.* MDCVI.

IUDGES Chap. XVII. Ver. VI.

In diebus illis non erat Rex in Iſrael; ſed unuſquiſque, * quod ſibi rectum videbatur, hoc faciebat.

* *Vel, Quod rectum videbatur in oculis ſuis.*

In thoſe dayes, there was no King in Iſrael: But every man did that, which was good in his owne eyes.

THis Chapter (the XVII. *of Iudges*) is the Chapter, which by the courſe of the *Kalendar*, is proper to this very day. Not as now it is: For now, by reaſon this day, God ſent us a *King in Iſraël*, it hath a ſelect *Service*, both of *Pſalmes* and of *Chapters*. But by order of the *Church-ſervice*, this *Chapter* is for this day: and ſo it was this time foure yeares (I am ſure;) we all that then heard it, have good cauſe to remember it. And though we have got us a *new*, it will not be amiſſe, to call our ſelves back to our old *Chapter*; being this day come hither, to render our thanks even for this very thing, that *In theſe dayes*, it is not with us, as *In thoſe daies*, it was with them; but that, to the joy and comfort of us all there is a *King in Iſraël*.

This, how great a benefit it is, it is not (it may be) the beſt way ſimply to informe our ſelves, by *Non erat Rex*. Not ſimply; but ſure to us as our nature is, to us I ſay, there is no way better. It is an old obſervation (but experience daily reneweth it) that of *Carendo magis quam fruendo : What it is to have, no better way, to make us truly to value, than by feeling a while, how great a plague it is to be without.* Our nature ſurely is more ſenſible that way, and never taketh perfect impreſsion of that we enjoy, but by the privation or *want* ? nor underſtandeth throughly (*in hiis diebus eſt*) now there is one, but by thoſe (*in illis non erat.*) And that is our Verſe.

Of which, this is the occaſion. The Booke of the *Iudges*, and the eſtate of the *Iudges* now growing to an end, the *Holy Ghoſt* here beginneth to make a paſſage, to the eſtate and Bookes of the *Kings*. To which ſtate, this Chapter (and ſo, to the end of the Booke) is a preparative, or *introduction*: to ſhew, that now the time was at hand.

a Gen.17.6.
b Gen.49.10.
c Deut.17.

There ſhould be *Kings* of his race, GOD firſt told [a] *Abraham*, by way of *promiſe*. That thoſe *Kings* ſhould come of *Iuda*, and the [b] *Scepter* be his, *Iacob* foretold, by way of *prophecie*. The dutie of thoſe *Kings*, againſt the time came, was ſet downe by [c] *Moſes*, by way of *previſion* long before. This ſhewed, *Kings* there ſhould be.

d Eccle.3.1.
e Gal.4.4.
f Iudg.8.22.
g 9.2.

But *all things have a time*, ſaith [d] *Salomon* : and *time* hath a *fulneſſe*, ſaith [e] *Saint Paul*. And till that time, it is not onely a folly, but a fault, to preſſe things out of ſeaſon. We ſee, offer was twice made to [f] *Gedeon*, to take it : by [g] *Abimelech*, to get it : both came to nothing; the time was not yet come. But ſtill, as the time drew neere, every thing did *co-operate*, every thing made way, and gave occaſion, to the purpoſe of GOD.

The Summe.
Verſe 2.
Verſe 5.
Chap. 18.1. 21.25. 1. 19.

And now here, in this Chapter, is ſet downe the very firſt occaſion, on which GOD firſt miſſeth *Kings* : that, for all the *Iudges*, one *Micah*, a private man of Mount *Ephraim*, he and his old mother, it tooke them in the heads, they would have a *new Religion* by themſelves; and that was plaine *Idolatrie* ! and up with an *Idoll* they went. And becauſe they lacked a *Prieſt*, it came into *Micah's* head, to *give Orders*; and ſo hee did. Why, could he be ſuffered ? It was, and then commeth in this *Verſe, This was all for want of a King*. And when hee had done with this, he goeth to another; and when with that, to a third, *diſorder upon diſorder*. And ſtill at the end of every one this commeth in, *All theſe, becauſe there was no King*. Which all is nothing elſe, but a *Preparative* againſt the time came, that GOD ſhould give *Kings*; that they might with joy receive that His gift, and with thankes celebrate it, from yeare to yeare : do, as we do now. And this is the *Summe*.

Three points there are in it. *Two* are *ad oculum* apparent, the *third* by neceſſarie inference. 1. The *want* of a *King*. 2. For *want* of a *King* what *miſchiefe* enſued; *Every man did what he thought good*: this in generall. 3. And thirdly, *Every man*, but namely *Micah*; he went up with *Idols*. For, *Micahs* fact it was, begat this Verſe, and ſo of neceſsitie falleth into it. Thoſe two both generall and particular *diſorder*, are linked to the firſt, as to the *efficient cauſe*, or rather *deficient*. For, evill it is; & *Malum non habet efficientem, ſed deficientem cauſam*; *Evill* hath a *deficient*, but no *efficient cauſe*. For the want of ſome notable *good* (as heere, a *King*) is the cauſe of ſome notorious *evill*; as greater evill cannot poſſibly come to a people, than to bee in this caſe, *every one to doe what hee liſts*. *The Diviſion.*

For the handling of theſe, though in nature the cauſe be firſt (and ſo ſtandeth it ever) to us, the effect firſt offereth it ſelfe; and through it (as through the veile) we enter into the *cauſe*; and ſo, *erunt noviſsimi primi*; the laſt ſhall be firſt. 1. Firſt then, of *Fecit quiſque*. 2. And then, of *Non erat Rex*.

In the former of theſe wee have two parts: 1 The *Eye*; *Rectum in oculis*; 2 The *Hand*, *Fecit quiſque*: 3 And then together, that what ſeemed to the *eye*, the *hand* did; and that was miſchiefe enough. I.

In the latter likewiſe three. 1 *There was no King* (in oppoſition to other eſtates; they had *Iudges* and *Prieſts*, but there was *no King*.) 2 No *King in Iſraël*, with reference to other *Nations*. Not in *Canaan*, nor in *Edom*; but not *in Iſraël*: Even there, it is a *want*, to want a *King*. 3 And then out of theſe, *quid faciat nobis Rex*, what a *King* hath to performe. To repreſſe all inſolencies, not onely in generall; but particularly this of *Micah*. Where will fall in, that the good or evill eſtate of *Religion* doth much depend, on the *having*, or *Not having a King*. For it is as if he ſhould ſay; Had there beene a *King*, this of *Micah* had never beene endured. Now becauſe there was not; *Religion* firſt; and after it, all went to wrack. II.

And laſt, wee ſhall ſee, how farre all this doth touch us, in matter of our bounden duty of thankes to GOD, for this day. III.

I. Of the *effect: fecit quiſque, &c.*

IN *Thoſe daies, when, &c.* What *dayes* were thoſe? were they *good* or *evill dayes*? And this whole Verſe, is ſet downe by way of *liking*, or *complaint*? At the firſt, one would thinke, that it were a merry world, if every man might doe what he *liſted*: that there were no harme in the world: they be faire words all: *Right*, and *doing right*, and the *Eye*, the faireſt member, not an evill word amongſt them.

But yet ſure, thoſe dayes were evill. This a complaint. *Quaſi ingemiſcit ſuper hæc Scriptura,* the Scripture doth (as it were) *fetch a deepe ſigh*, ſo oft as it repeateth this verſe, and ſaith thus in effect: *Tanta mala conciliat non habere Regem*; ſo much miſchiefe commeth there in *Iſraël*, or any where, where there is no *King* (ſaith *Theodoret.*)

1 *Quod rectum in oculis:* The *eye.*

To let you ſee then, what a monſter lurketh under theſe ſmooth terms, *doing that which is right in our eyes.* Two parts there be, 1 the *Eye*, 2 and the *Hand*. To beginne with the *eye*, and that which is *right in the eye*. There beganne all evill, in the firſt tentation: even from this perſwaſion, they ſhould need no direction from God, or from any; their owne *eye* ſhould be their director to what was *right*, they ſhould doe but what was *right in their owne eyes*.

Three evils in it. 1 *Quod in oculis.*

Three evils are in it. It is not ſafe, to commit the *judgement* of what is *right*, to the *eye*: and yet (I know) it is our *ſureſt ſenſe*, as that which apprehendeth greateſt varietie of differences. But I know withall, the *Optikes* (the Maſters of that facultie) reckon up *twentie* ſeverall waies, all which it may be, and is deceived. The *Object* full of *deceipt*: things are not as they ſeeme. The *Medium* is not evenly diſpoſed. The *Organ* it ſelfe hath his *ſuffuſions*. Take but one: that of the *Oare* in the water. Though the *Oare* be *ſtraight*, yet if the *Eye* be judge, it ſeemeth *bowed*. And, if that which is *right*, may ſeeme *crooked*; that which is *crooked*, may ſeeme *right*: So, the *eye*, no *competent judge*. The *Rule* is the *judge of right*: If it touch the *Rule*, and runne even with it, it is right, if it varie from the *Rule*, let it ſeeme to the *eye* as it will, it is awry. God ſaw, this was not good: an expreſſe countermand we have from Him in *Deuteronomie*; *You ſhall not doe every man, that which is right in his eyes*: that is, you ſhall have a ſurer *Rule of right*, than your *eyes*. Deut. 12.18.

2 *Quod quiſque.*

But admit, wee will make the *eye judge*, yet (I hope) not *Quiſque*, not *Everie mans eye*, that were too much. Many *weake* and *dimme eyes* there be; many *goggle*, and *miſ-ſet*, many little better than *blinde*: ſhall all, and everie of theſe be allowed, to define what is *right*? Some, it may bee (perhaps, the *Eagles*:) but ſhall the *Owle* and all? I trow not. Many miſhapen kinds of *right* ſhall we have, if that may be ſuffered: yea, otherwhile, diverſe of them contrarie one to the other.

3 *Quod in ſuis.*

To goe yet further. Say we would allow every *eye* his priviledge; (it were great folly to doe it, but ſay we ſhould) if we would allow it every one, yet not every one *In ſuis*. Not his owne *eye*, to direct his owne doings, or (as we ſay) to ſit judge in his owne *right*. No not the *Eagle*, not the beſt *eye* to bee allowed to *right* it ſelfe. The *Iudge* himſelfe commeth downe from the *Bench*, when his owne *Right* is in hearing. Wee all know, *Selfe-love*, what a thing it is, how it *dazeleth the ſight*; how every thing appeareth *right* and *good*, that appeareth thorow thoſe *Spectacles*. Therefore, 1 Not *right*, by the *eye*. 2 At leaſt, not *every mans eye*. 3 Nay, not any mans *right*, by his owne *eye*.

We ſhall never ſee this ſo well in the generall, as if we looke in ſome few examples upon it, *In individuo*. And that can we no where better, than in this Chapter, and thoſe that follow it to the end of the Booke. They be nothing elſe, but a *Commentarie* at large upon theſe words, *Right in every mans eyes, &c.*

1 What ſay you to *making and worſhipping a graven image*? Lay it to the *Rule*: the Rule is, *Non facies, non adorabis*: then it is *crooked* and nought. Yet, to *Micha's eyes*, and his *mother*, a goodly *graven image* ſheweth faire and well.

Exod. 20. 4, 5.

2 Goe to the next Chapter. What ſay you to *Burghlarie*, *robbing*, and *rifling of houſes*; yea whole *Cities*, of harmeleſſe poore people, and cutting all their throates? Fie upon it, it is *crooked*. Put it to the men of *Dan*, they ſaw nothing but it was *right* enough.

3 Goe to the next to that. How thinke you by *raviſhing of women*, and that to *death*? How? away with that: Let it not be once named. No man will thinke that *right*. Yes, they of *Gibeah* (in the XIX. Chapter) did, and ſtood to it to maintaine it. You ſee a good *Gloſſe* of this *Text*. Vpon the matter, there are no worſe things in the world than theſe were; If theſe ſeemed *ſtraight*, there is nothing but wil ſeemed ſo to the *eye*. There is no truſting *In oculis*.

2 *Fecit quiſque*: The *hand*.

But this is not all. I now paſſe to the next point; Here is a *hand* too; *Fecit quiſque*. *Fecit* is but one word; but there is more in this one, than in all the former. For, here at this, breaketh in the whole *Sea of confuſion*, when the *hand* followeth the *eye*, and men proceed to doe *as lewdly*, as they *ſee perverſly*. And ſure, the *hand* will follow the *eye*, and men doe as it ſeemeth *right*, to them, be it never ſo abſurd that ſo ſeemeth. To dye for it; *Eve*, if her *eye* like it, her *hand* will have it: and *Eves* children, that have no other guide but their *eye*, if their *eye* rove at it, their *hand* will reach at it: there is no parting them. Therefore, if a bad *eye* light upon an *hand* that hath *ſtrength*, and there bee not *Rex*, or the ſtronger barre, it will be done. You may ſee it in all the former: 1. *Micah* liked an *idoll* well; *Micah* had a good *purſe*; he told out *two hundred ſicles*, and ſo up went the *idoll.* 2. The men of *Dan* liked well of *ſpoyling*: they were well appointed, their ſwords were ſharp; *Fecerunt*, they did it. 3. They of *Gibea*: to their luſt, *Rape* ſeemed a ſmall matter: they were a multitude, no reſiſting them; and ſo they committed that *abbominable villanie.*

By this time wee ſee, what a *maſſe* of *miſchiefe* there is in theſe few words. For ſure, if theſe all ſeemed *right*; and ſo ſeeming were done, Then are we come to *Quidlibet à quolibet*, any man doe any thing; which is the next doore to *confuſion*, nay confuſion it ſelfe. For ſo, no mans *ſoule* ſhall bee ſafe, if *idolatrie* goe up. Alas, what talke wee of the *ſoule*! they have leaſt ſenſe of it, talke to them of that they have feeling. No mans *goods*, or *wiſe*, or *life* in ſafety, if this may goe on thus. If *robberie*, *rape* and *murther* be *right*, what is wrong?

See then now, what a woefull face of a Common-wealth is here? *Idols* and *murther* ſeen and allowed for *good*; done and practiſed for *good.* Againe, *Micah* a *private man*; *Gibeah*, a *Citie*; *Dan*, a whole *Tribe*: *Tribes*, *Cities*, *Families* all out of courſe. Out of courſe, in *Religion*; and not in *religion* alone, but in *morall matters*: And ſo, that the like never heard of, no not among the *heathen.*

Laſt, this was now not in a corner, but all over the land. *Micah* was at *Mount Ephraim*, in the midſt; *Gibeah*, was at one end, and *Dan* at the other. So in the midſt and both ends, all were wrapped in the ſame confuſion.

But what, ſhall this be ſuffered and no remedy ſought? GOD forbid.

Firſt the *Eye*, error in the eye, is harme enough; and order muſt be taken even for that. For, men doe not erre in *judgement* but with hazard of their *ſoules*; very requiſite therefore, that men be travailed with, that they may ſee their owne blindneſſe. Then, that the counſell be followed (*Apoc.* 3.) that *eye-ſalve* bee bought of him and applied to the eyes, that that may ſeeme to them *right*, that is ſo indeed. This, if it may be, is beſt.

Revel. 3.18.

But, if they be ſtrongly conceited of their owne *ſight*, and marvell at CHRIST (as they, *Iohn* 9.40. *What, are we blind trow?*) and will not endure any to come neere their eyes: if we cannot cure their *eyes*, what ſhall wee not hold their *hands* neither? Yes, in any wiſe. So long, as they but *ſee*, though they *ſee* amiſſe, they hurt none but themſelves; it is but *ſuo damno*, to *their owne hurt*, (and that is enough, nay too much; it may bee as much as their ſoules bee worth.) But that is all, if it ſtay there, and goe no further than the *eye*. But, when they ſee amiſſe and that groſſely; What, ſhall their *hand* be ſuffered to follow their *eye*? their *hand* to be as deſperate, *in miſ-doing*, as their *eye* darke, *in miſtaking*, to the detriment of others, and the ſcandall of all? That may not be:

We cannot pull mens *eyes* out of their *heads*, nor their opinions neither; but ſhall wee not *pinion* their *hands*, or binde them to the *peace*? Yes, whatſoever become of *rectum in oculis*, order muſt be taken with *fecit*, or elſe farewell all. Foule rule we are like to have; even (for all the world) ſuch as was heere in *Iſraël*.

II. The cauſe: 1 *Non erat Rex*.

Wee ſee then the maladie; more than time wee ſought out a remedie for it. That ſhall we beſt doe, if we know the cauſe. The cauſe is here ſet downe; and this is it, *Non erat Rex*. Is this the cauſe? Wee would (perhaps) imagine many cauſes beſides, but GOD paſſeth by them all, and layeth it upon none but this, *Non erat Rex*. And ſeeing He hath aſsigned that onely for the cauſe, we will not be wiſer than He, but reſt our ſelves in it. The rather, for that, *Ex ore inimici* we have as much. For theſe *miſcreants*, whom He ſets on worke, to bring Realmes to confuſion, and to root out Religion, that *every one may doe that, is good in their owne eyes*: to this point they all drive, *Vt ne ſit* REX. Away with the *King*, that is their only way. *Heaven* and *hell* both are agreed, that is the *cauſe*.

To make ſhort worke then: If the cauſe bee [*There is no King*]; Let there be *one*, that is the *remedie*: *A good King will helpe all*. If it be of abſolute *neceſsity*, that neither *Micah*, for all his wealth; nor *Dan*, for all their forces; nor *Gibeah*, for all their multitude, doe what they liſt: And if the miſſe of the *Kings* were the cauſe, that all this were amiſſe; no better way to ceaſe it, no better way to keepe *Religion* from *Idolatrie*, mens *lives* and *goods* in *ſafety*, their *veſſels* in *honour*, than by *Kings*. No more *effectuall barre* to *fecit quiſque quod rectum in oculis*, than *Rex in Iſraël*.

This will better appeare, if wee take it in ſunder: *There was no King*. He doth not charge them with a flat *Anarchie*; that there was no *Eſtates*, no *kinde* of *government* among them: but this onely, *there was no King*. What then? there were *Prieſts*: would not they ſerve? It ſeemed, they would not. *Phinees* was to looke to their *eyes*: But, ſomewhere there be ſome ſuch, as *Hoſee* ſpeakes of, *Populus hic quaſi qui contradicit Sacerdoti*, Oſe. 4. 4. *This people will look to Phinees eyes*: Set their *Prieſts* and *Preachers* to *Schoole*; and not learne of them, but learne them *Divinitie*. The *Iudges* are to looke to their *Hands*: But, there are too ſomewhere ſuch, as he ſpeaketh Oſe. 7. 7. of (Chap. *VII.* Ver. *VII.*) *Devorabunt Iudices*; ſuch, as (if it take them in the head) will not ſticke to *ſuppe up*, and *ſwallow downe their Iudges*, ſpecially, *inter arma*. How then, ſhall wee have *Militarie Government*? Nay, that is too *violent*: and if it lye long, the remedy proves as ill, as the diſeaſe. To mee, a plaine evidence; that, though all theſe were, all theſe were not *perfect*. There was one yet *miſsing*, that was to doe this to better purpoſe, than yet it had beene done: and till he were had, they were not, where they ſhould be.

This is then GODS meanes. We cannot ſay, His *onely meanes*; in that (we ſee) there are *States* that ſubſiſt without them. But this we may ſay, *His beſt meanes*. The *beſt* (ſaith the *Philoſopher*) for *Order*, *Peace*, *Strength*, *Steadineſſe*, and proves them all, one by one. But, *beſt* (ſay the *Fathers*) for that had beene a better than this, GOD would not laſt have reſolved on this. This is the moſt perfect, Hee laſt brought them to, Hither till they came, Hee changed their *governement*: From *Ioſua a Captaine*, to the *Iudges*; From the *Iudges*, to *Eli* and *Samuel*, *Prieſts*: But here when He had ſettled them, Hee changed no more. And this act of GOD in this *change*, is enough to ſhew, where it is not, there is a *defect* certainely; and ſuch a *State* we may repute *defective*.

Beſides, you ſhall obſerve: Of thoſe three *eſtates*, which ſwayeth moſt, that in a manner doth over-toppe the reſt, and like a foregrowen member depriveth the other of their proportion of growth. The world hath ſeene it in *two* already, and ſhall dayly more and more ſee it in the *third*. Requiſite therefore, there be *One over all*, that is *none of all*, but a *common Father* to all, that may poize and keepe them all *in æquilibrio*; that ſo all the Eſtates may be evenly ballanced.

This *Act* then of GOD in this change, is enough to teach, that this *Non erat Rex* is a defect certainely: and where there is not one, we may report the *eſtate* for *deficient*. At leaſt, thus farre, that GOD yet may change it into a more perfect, as He did His owne. And againe this: that it is not conformed to the *governement*, ſimply the moſt perfect of all, the *governement* of the *whole*: when, as the *inferior bodies* are ruled by the *Superiour*, ſo a *multitude*, by *unitie*; that is, *all* by *one*. Thus farre on theſe words, *There was no King*, howſoever other *States* there were.

2 *Non Rex in* Iſrael.

The next point is. *No King in Iſraël.* That this is not noted as a *defect* in *groſſe*, or at large; but even *in Iſrael*, GODS owne choſen people. It is a want (not ni *Edom*, or *Canaan*, but) even *in Iſrael* too, the want of a *King*. Truely *Iſrael*, being GODS owne peculiar, might ſeeme to claime a *Prerogative* above other Nations, in this, that they had the knowledge of His *Lawes*, whereby their *eyes* were lightened, and their *hands* taught; and ſo the moſt likely to ſpare one: Others had not like *light*: yet this, *non obſtante* their *light* and their *law*, and that they were GODS owne people, is no *ſuper-ſedeas* for having a King. Of which there needeth no reaſon but this; that a *King* is a good meanes to keepe them GODS *Iſraël*. Here, for want of a King, *Iſraël* began and was faire onward, to be no longer *Iſraël*, but even *Babel*. When *Micah* (and by good reaſon any other as well as he) might ſet up *Religions*, and give *Orders* themſelves; as it were in open contempt of GOD and His *Law*. So that, *the people of* GOD can plead no *exemption* from this; Since it is His owne *Ordinance*, to make them and keepe them the *people of* GOD.

1 Pet.2.13.
Rom. 13.1.
1 Pet.1.9.

Was it thus heere, in the *Old Teſtament*, and is it not ſo likewiſe in the *New*? Yea, even in the *New* too. For there, *Saint Peter* willeth them, that they bee ſubject to the *King*, as to the *Soveraigne*, or *Moſt excellent*. And Saint *Paul* goeth further, and expreſſeth it more ſtrongly, in the *ſtyle* of *Parliament*, and (like a *Law-giver*) ſaith, ὑποτασσέσθω: *Bee it enacted*, that they *ſubmit themſelves*. And when Saint *Paul* there, had in his *Act* ſaid, *Omnis anima*; that this *Act* reacheth to *every ſoule*, which was enough: yet becauſe that they ſeemed too generall, Saint *Peter* came after, and goeth to the *very point*, and ſaith, *Gens ſancta* muſt doe thus too: that is, there muſt be a *King* even in GODS *Iſraël*. And what would we more?

Quid faciat nobis Rex.

I come to the third part. And to what end a King? *Quid faciat nobis*? What will a *king* doe unto us? It hath beene ſaid already: He will looke, that *every one doe not that which is good in his owne*, and *evill* in GODS *eyes*. He will in his generall care looke to both parts, the *Eye*, and the *Hand*. The *Eye*, that men ſinne not *blindly*, for want of *direction*. The *Hand*, that men ſinne not with an *high hand* (that is wilfully) for want of *correction*. Hee will, there bee good *Ophthalmiſts*, with right *Eye-ſalve*, that the *ſight* may be cured, and things *ſeeme* as they be, and not *be* as they *ſeeme*. At the hardeſt, *Si noluerunt intelligere*, but the *eye* will rove and runne aſtray, that the *hand* be bound to the good *abearing*. That they doe it not: or if they doe it (as doe it they will, yea, though there bee a *King*) yet that they may not doe it *impunè*; doe it and nothing done to them for it, and ſcape the *puniſhment* due unto it. For, that is the caſe, when there is no *King in Iſraël*. And if, when there is one, that bee the caſe too, where have we beene all this while? For if ſo, *Etiam non eſt Rex, cum eſt Rex*: Then, when there is a *King*, there is no *King*; or one in *name*, but none in deed. Which as it is not good for the *ſtate*, ſo neither is it *ſafe for themſelves*. To this ſpeciall regard will bee had. *Non enim fruſtra* (ſaith S. *Paul*) *for they beare not the ſword in vaine*.

Rom. 13.4.

2 That *every one* doe not thus. *Every one*, namely (but which is the occaſion of this Text) that not *Micah*. For, *Micah's* fact brought forth this firſt *ſight*: that they were now come to this paſſe, that he or any ſuch as hee was, might ſet up in his houſe any *Religion* he would, & no man controll him for it. To looke to every one therefore, but ſpecially to *Micah*: and to care for all, but above all, the matter of *Religion*. *Ne quiſque videat quod rectum eſt*, there; that every one be not allowed to ſee *viſions* there: At leaſt, *Ne quiſque faciat*, that ſee what they liſt, they bee not ſuffered to ſet them up: but if the *eye* will not be *rectified*, the *hand* be *reſtrained*.

And ſure, no where doth the *eye* more miſſe, nor the *hand* ſwerve, than in this: and therefore no where more cauſe to call for a *King*, than for this. One would think, this were impertinent, and we were free enough from *Micah*. We are not. Even to this day, do men ſtill caſt *images* or *imaginations* (all is one) in the mould of their conceipts, and up they ſet them; at leaſt for their owne houſhold to adore. And then, if they can get ſuch a fellow as is hereafter deſcribed, a *Levite*, for *ten ſicles and a ſuite*; (or becauſe now the world is harder, *ten pound*,) they are ſafe: and there they have and hold a *Religion* by themſelves.

3 For, evident it is by this Text: ſetting up of *falſe worſhip*, is the cauſe why *kings* were *miſſed*; and the *redreſſe* of it, the cauſe, why they were placed. The *cauſe* I ſay, and the *firſt cauſe* of their placing: and therefore this a part, and a principall part of their charge. I will touch them ſeverally. 1. A part, to looke to *Micah*, and his *falſe worſhip*. Why, this is matter *Eccleſiaſticall*? It is ſo, and thereby it appeareth (I thinke) that *kings* have, and are to have a *hand* in *matters* of that *nature*. If *Religion* were at a fault, becauſe *there was no king*; and that one there muſt be, to ſet it right againe. For, is it once to be imagined, that the cauſe of corrupt *Religion* is layd on the want of a *king*; and yet when there is one, he ſhould not *medle with it*? Rather the conſequence is ſtrong on the other ſide. *Micah* thus did, becauſe there was then *no king*: therefore when there is one, he will looke better to it, that never a *Micah* of them all ſhall doe the like. Thus it went, when *there was no king*: after, when *there was one*, I finde againe, *the not taking away the High places* (which were *places* meerly *religious*, where the people did *ſacrifice*) imputed ſtill to the *king*, as his *fault*; And yet ſhall he have nothing to doe *with high places*, or *ſacrificing*, either there or any where elſe?

Very ſtrange it were, that they who are by GOD Himſelfe, by an expreſſe *Ego dixi*, termed *Gods*, ſhould yet have nothing to doe with GODS *affaires*! And no leſſe, that being termed by *Eſay*, *Nutritii*, *Foſter-fathers*; to whoſe care the *Church* is committed, to cheriſh and bring up, ſhould yet be forbidden to intermedle with the *Church*, in that which is of all *foſtering* the principall part! Verily, when the *Apoſtle* ſpeaketh of the *ſervice* that *Kings* doe unto GOD, he doth not onely uſe the terme of λειτουργὸς (that is) *Publike Officer*, but διάκονος too (as it were GODS *Deacon*, or Servitor) by a name peculiar to the *Church Offices*: and this hee uſeth *twice*, for one other. It can therefore neither be denied, nor doubted of, in that *Idolatrie* came up by defect of *kings*, but that *kings* were placed, to pull downe *Idolatrie*, and to plant and preſerve the true *Service of* GOD. In a word: There is a *King in Iſraël*, that there may not bee a *Micah in Iſraël*.

Pſal. 82. 6.
Eſay 49. 23.
Rom. 13. 6. 4

But this is not all; the Text carrieth us yet further: That it is not onely the *charge* of the King; but the very *firſt* and *chiefe* article in his *charge*. For, this marke I pray you: that this is the *firſt place* in all the *Scripture*, where; and the firſt cauſe, why Kings were miſſed; this the very firſt occaſion, that drew this complaint from GOD. Being to ſet downe the diſorders, that then multiplied; other there were, beſides this; yet, this He beginneth with (not with the *outrage of Gibea*, or the *riot of Dan*, but) with *Micah's idolatry*: as that, which He chiefly miſ-liked, and therefore would have firſt and chiefeſt care to ſee it reformed. This with GOD is firſt; and GOD was not well pleaſed, it was not ſo with them. It is that, wherwith GOD upbraideth them (*Hoſee* X.) with their Hoſ. 10. 8. 9. not taking the matter of *Gibea.* Why, were they to blame for it, being ſo villanous an act? No indeed, it was a good peece of *Iuſtice.* This only it is, GOD findeth fault with, that they could be ſo forward and fervent, in the caſe of wrong offered to a *woman;* and ſo cold and careleſſe, when his *worſhip* received ſo great a wound: ſo *ſenſible* of their owne *wrong,* ſo *paſt all feeling* in *His.* For when injurie was offered one of their *concubines,* they crie; *The like was never ſeene in Iſraël.* They were Iud. 19. 30. all up in armes, and upon the point to roote out the whole *tribe* of *Benjamin.* But when *Idolatrie* was ſet up, firſt heere in an *houſe*, after in a whole *Tribe*, even as it were in open defiance of GOD and *His Law*, no man drew a ſword: Nay, no man ſo much as ſpake a word in reproofe of it; not crie then, *the like was never ſeene in Iſraël.* Their *Fathers* were more tender in this point. *They*, upon the erecting of a thing but like an *Altar* (but no *Altar* indeed) were all readie to have *bidden battaile,* Ioſu 22. 11. till they were ſufficiently ſatisfied, that no ſuch thing was meant. Heer there is not a ſhew of an *Altar*, but (paſt a ſhew) very *Idolls*, an whole *houſe full of them*, and no man ſaith to *Mica* ſo much as, what doeſt thou? This is that, he blameth them for, there. This, it, which he taketh in evill part; and ſaith, he will truſt them no longer with his *worſhip*: He will have one, who ſhall looke better to his *worſhip*, then they had done.

One, that ſeeing, that was the *firſt cauſe*, that made GOD thinke of ſetting up *Kings*, will therefore thinke it his firſt duety, *primùm & ante omnia* to have regard of that point.

To conclude, if the *want of Kings, Kings in Iſrael*, be evill (as evill it is, being the cauſe of ſo much evill) it is GOD's will, there ſhould be a remedie for it: That *remedie* is a *King*; It is GOD's will therefore, there be *Kings. Saint Peter* ſpeaketh it *totidem verbis*: This is the *will of* GOD 1. Pet 2. 15. that yee be *ſubject to your Kings.*

Then ſecondly, being evill, it is GOD's will, that *Iſraël* be not onely kept from it at ſometime, but at all. *Evill* is not to be allowed any, though never ſo ſhort a time; but it agreeth well with his pleaſure, that once and ever, it be kept from *Iſrael.* Conſequently, that there never be a time wherein it may be ſayd, *Non erat Rex.* That there be not only *Kings*, but a *Succeſsion of Kings*: Not onely *Rex*, but *ſanguis, ſemen, ſtirps Regis;* they be all in *Scripture.* [a] The *Bloud*, 1. *King.* 11. 14. [b] The *Seed, Ieremi.* 41. 1. [c] The *Race*, 2. *Chro.* 22. 10. It is among other, one of the differences of the State of Kings, and *Iudges;* and a maine inconvenience of the ſtate of *Iudges* (and ſo is it of all *Elective* Kingdomes) the *Inter-regna*, as we terme them; times betweene the old *Iudge's* death and the raiſing up of a new: in which times, all rann to riott, and much *diſorder* got head. To the end then, there be no ſuch inconvenience, no

Interregna at all, not ſo much as a *minute* of *time*, wherein it may be ſaid *Non eſt Rex in Iſrael*, it agreeth with his will, there be not onely *Kings*, but a *Race of Kings*; that ſo ſoone as the breath is gone from one, inſtantly it may be reſted in another; that ſo, the *good* may ever be, and the *evill* never found in *Iſrael*.

III. Our duety.

Thus have we gone through the matter of *inſtruction*; and now come to the matter of our owne *Thankſgiving* riſing out of it.

As there cannot be a greater Plague to a Land, then to be in that caſe; ſo is there not a higher benefit, that GOD beſtoweth on any people, to be fairely bleſſed from it, then for the removing from us ſo many miſchiefs and for the preſerving to us the oppoſite *bleſsings*. For freeing us from that *miſerie*, and not onely *conveighing*, but *intailing* to us and ours, this happineſſe. For this, are we all now mett heere, in His preſence every man to put in his *thankes*, into one *common ſtock*, and ſo all joyntly to offer it up unto GOD, that (as this day) ſent us a *King in Iſrael*.

VVe come not for this alone to thank him; (yet well might we do it for this, if there were none but this:) But there is more beſides: And even *ſeven times* are we bound, this *day* to praiſe GOD, for ſo many *benefitts*, and yet go not out of the *Text*.

Num. 23.21. Hoſc. 10.3. Ier. 29.7. Oſe. 13.11.

1. Our *firſt thanks* then ſhalbe for this *firſt*, the ground of all the reſt: For a *King*. This very thing, that there is *one*: and that this defect *Non erat Rex* hath not taken hold on us. The *ſhout* of a King is a *joyfull ſhout*, was a true ſaying out of the mouth of a *falſe Prophet* (*Balaam*) but forced thereto by GOD. That a *joyfull ſhout*; and this a *woefull crie*, *Hoſ*. 10. 3. *Nonne ideo nobis nullus Rex, quia non timemus Dominum?* Are we not therefore without any King at all, becauſe we *feared not God*? And, our *feare to God*, was not ſuch, but he might juſtly have brought us to that miſerable plight. The more cauſe have we to thanke *him*, that we have *one*. And when I ſay *one*; I meane firſt, have *any one*. For, be he *Nabuchodonozor*, yet muſt we pray for him: Or be it *Ieroboam*, him though *God gave in His wrath*, yet He tooke away in His *furie*, the worſe wrath of the twaine. Or, be He who He wil, to haue *one*, though but *ſuch a one*, is a matter of *thanksgiuing*. For, better any, then an *Anarchie*: Better, any *one* a *King*, then *every one a king*: and *every one* is more then a *King*, if *he doe what he liſts*. It calleth to minde the crye of the *Beaſts* in the *fable*, when they were in conſultation, to ſubmit themſelves to the *Lion*, as to their *King*. For when it was alleged; it was like enough he would doe they knew not wel what, what he liſted which they had cauſe to feare: they all cried, *Præſtat unum timere quàm multos*; Better one *Lion* doe ſo, then all the *Beares and VVolfes and wild beaſts* of the *foreſt*, as before they did. Firſt then, for this; that there is a *King*.

Secondly, for this: That, *a King*, not *many*. (For, to have *many*, is a plague for the *people's ſinnes*). Not *many*; Nay, not *two*, as of late: But now, *Rex* indeed, one *King over all Iſrael*. We know, when there were two *Kings*, one in *Iuda*, and the other in the *Ten Tribes*; *two* in one *territorie*; it was a *maime* and a *blemiſh*, both: That there was not *Rex*, *one entire King*, but *two* diverſe Kings (as it were) over two *halves* of a *Country*. The like imperfection was it, even the dividing of this one *Iſland*, under two *Sovereignes*. The reducing of both thoſe under one, was promiſed *Iſraël*, as an *high favour*. Ezek. 37. 22. The ſame, to us performed, can be no leſſe: even, that (now) there is a *King* indeed: *REX*, one KING: *One* (and no more) *abſolute*, *entire King* over all the *Tribes*, over all *Iſrael*. Let this be the *Second*.

And this our third. That not only *over Iſrael*: but (as the words are) *In Iſrael*. Theſe are two different things. To ſpeake (as the *Prophet* doth) that, this *King* is not *Aſſur*. *For this cauſe Aſſur ſhall be your King*, is a fearfull threat, GOD uſeth to his people, for their *unkindneſſe*. Hoſ. 11. 5. To have a meere *Alien*, one from beyond the water, as *Nebuchodonozor* was; out of a people, *whoſe ſpeech* they did not underſtand. *One*, not *in*, but *extra Iſraëlem*; that is, *over Iſrael*, but neither *in* it, nor *of* it: That this is not our caſe, as (it is well knowen) ſome would have had it. Therein then, muſt we alſo acknowledge, GOD hath *dealt* gratiouſly with us, ſending us ſuch an one, as, by more then *one* or *two*, before this very laſt of all, is come of the *Race Royall*, and is by due and *undoubted right* a *King*, not only *over*, but *in*, and *of Iſrael*. Is not this a *third*?

And ſure, this *fourth*. That, as He ſent us not *Aſſur* a *ſtranger*: ſo, neither ſent He a *Ieroboam*. No ſtranger, in birth, he; but one addicted to a *ſtrange worſhip*: a *ſtranger* in *Religion*. (And, it was even *Mica*'s religion juſt: As, *Mica*'s Countriman he was; for, both were of *Ephraim*.) Who *did that which was evill in* GOD'*s eyes*, by doing that, *which was good in his owne*, and ſo, *made Iſrael to ſinne*. 1. King 15. 26 Such an one He hath not ſent us; but one that *knoweth* GOD: doth neither favour *Mica*, nor *Mica*'s *worſhip*; ſince, that was a principall cauſe, why there is a *King in Iſrael*, that *Mica*'s Idolls might not be ſet up.

And then fiftly. As not a *Ieroboam* favouring *Mica*, not a *Rehoboam* neither; who was (indeed) well for his *Religion*, but otherwiſe not hable to *adviſe himſelf*, and ſo ready to be adviſed to the *worſe*. 2. Chro. 10. 14. One, that was ful of *great words*, but ſo faint hearted, as not able to *reſiſt ought*: that under him, every one *did what he would*, for all the *King*. It was (as in another caſe the *Prophet* ſpeaketh) *Rex Rex, & non eſt Rex*. 2. Chro. 13. 17 It is otherwiſe, where *Princes* are *intelligent*, *learned*, and (as *David* was) both *religious* and *wiſe*; *wiſe as an Angel of God*, to diſcerne *good & evill*. 2. Sam. 19. 27. Such a *King as David*, a ſpecial bleſſing: not *omnibus data*, not given to *every people*; Nay, many times not to *Iſrael* it ſelfe. May we not report this for a *fifth*.

And for a *ſixth*, this. That not as *David* neither, though he were both *gentle* and *wiſe*, which *Rehoboam* was not. For, though he were both, yet was he ſo entangled with *warres* all his time, and forced ſtill by continuall effuſion *of bloud*, firſt to recover, and then to maintaine his *right*, as that he vvas rather *Dux*, then *Rex in Iſraël*, a *Generall* of an armie rather then a *King*. No, but (that which addeth ſtil to the heap of our *bleſſings*) like *Salomon*, more happy then his *father*; as one that procured to his people, peace with all the Nations round about. Of him, of ſuch an one as he, ſaith the *Queene of Saba*, *Becauſe the Lord thy* G o d *loved Iſrael, to eſtabliſh it for ever, therefore hath he ſet thee King over them, to bring them to, and to preſerve them, in the happy dayes of peace.* That is Heb. 7.2. indeed, the right *King*, to be as *Melchiſedech King of* Salem, that is, *King* Eſai. 9.6. *of peace*.. To be, as the great *King of Iſrael*, whoſe Style is *Princeps pacis*.

And laſt of all, which is the complete perfection of all; that in and by Him G o d hath not onely ſent us a *King*, but a *Race* and *Succeſſion of Kings*. A bleſſing yet further, a *greater hope* by bleſſing him, and in him us all, with an iſſue of ſuch *hope*, and with hope ſtill of more. Who ſhall, (we truſt; and pray, they may) ſtretch their *line* to the *world's end*; and ever keepe this Land, from this *plague* heer mentioned; from dayes, whereof it may be ſaid, *Non erat Rex in Iſrael. Even ſo Lord Ieſus, ſo be it.*

And thus *ſeven times* this day, praiſe we G o d, for this his *ſevenfold goodneſſe.* [1] For a King, [2] an *abſolute entire King*, [3] a *King* both *in*, and *of Iſrael*, [4] a King neither *favouring*, nor *favoured* by *Mica*, [5] a King too wiſe to endure *Fecit quiſque quod rectum*, [6] a *King of peace*, [7] a King, who hath already by *himſelfe*, and ſhall for ever by his *ſeed*, preſerve this *Land* from the *evill daies*, wherein *Iſraël* was, without a *King*. There is not any one of theſe *Seven*, but we owe our ſpeciall thankes for it: But for them all, all that ever we have or can make.

And theſe now we offer and preſent, to the *Divine Majeſtie*, all: and
togither with our *thankes*, a commixtion of *prayers*, that this *bleſſing*
of a *king in Iſrael*, and of this King *in Iſrael*, may, to us, and
our *poſteritie*, long and many yeers, yea many times
many be continued, and we or they often ſee
the renewing of this bleſſed day. Which
Almightie G o d graunt &c.

(*⁎*)

A SERMON

Preached before the KINGS MAIESTIE, AT GREENWICH, *Anno D.* MDCVII.

(⁂)

IAMES. CHAP. I. VER. XXII.

Eſtote autem factores Verbi, & non auditores tantum, fallentes vosmetipſos.

And be yee doers of the Word, and not hearers onely, deceiving your owne ſelves.

AN adviſe or Caution of S. *Iames*, to thoſe that *receive the word ingrafted*. And that ſo neceſſary an adviſe, as without which, all our *receiving the word*, or *hearing Sermons*, is nothing els (ſaith he) but a very cooſening or *deceiving* our ſelves.

Which I therefore thought very meet to attend upon the former verſe, ſo lately handled. That, being a *commaundement* to doe it: This, a *caution to do it well*.

There is not any time, but this caution of Saint *Iames* is needfull: But, the *ſpeciall time* for it is, when *hearing* of the *word* is growen into ſuch requeſt, as it hath got the ſtart of all the reſt of the parts of GOD's ſervice. So as, but that ſure we are, the world will not like any one thing long, it might juſtly be feared, leſt this part *eating out the reſt* ſhould grow indeed the *ſole* and onely worſhip of GOD: which Saint *Iames* by no meanes would have it.

Now, if this be a proper Text for ſuch times, our times are ſuch: This way our Age is affected; now, is the *world* of *Sermons*. For proofe whereof (as if all *godlineſſe* were in *hearing of Sermons*) take this verie place, *the Houſe of* GOD, which now you ſee meetly well repleniſhed: Come at any other parts of the *Service of* GOD (parts, I ſay, of *the Service of* GOD, no leſſe then this) you ſhall find it (in a manner) *deſolate*. And, not *heere* onely; but, goe any whither els, ye ſhall finde even the like.

Eccleſ. 5. 12. And this (to ſpeake with *Salomon*) *is an evill diſeaſe under the Sunne*, which hath poſſeſſed the world; or (with S. *Iames*) *a ſtrong illuſion* of our ghoſtly enemy. Who, when he cannot draw us *wholly* from the *Service of* GOD, maketh us ſingle out ſome *one part* of it from all the reſt, and to be ſuperſtitiouſly conceited of that part; to make much of it, and to magnifie it *highly*, nay *onely*; with neglect, and (even as it were) with ſome diſgrace to all beſides it.

Of which I may well ſay with S. *Iames* (the III. *Chap.* following at the X. *Verſe*) *My Beloved, theſe things ought not ſo to be*: nor they cannot ſo be, without manifeſt impeachment of the wiſdome of GOD, vvho hath appointed all the reſt, as well as this; and would have us make a *conſcience* of all the reſt, no leſſe then of this. And, vve cannot ſo ſever out one (as we doe) but this will follow; that, GOD did well and vviſely in appointing that one, but not ſo in the *reſt*. For, as for them, they might well have been ſpared: we can ſerve GOD without them, well enough.

Truely, though we cannot turne the ſtreame or Torrent of the Time (for that men will not heare of ought againſt *hearing*;) yet, ſure it is, 1. Cor. 6. 7. *this is utterly a fault*: *Hearing* is not the only thing: And, ſo much we muſt, Ioh. 3. 32. and do teſtifie unto you, *though our witneſſe be not received*.

But, this is not properly Saint *Iames* his *only*: This rather; That, in *hearing*, when we have made it the *onely* thing, we ſo carie our ſelves, as, when we have *heard*, and *heard only*, though we do nothing els, but *heare*, and *onely heare*, we thinke we have done enough; we ſtand diſcharged before GOD; no further thing can be required at our hands. This (ſaith S. *Iames*) is (certainly) *an illuſion*, or *deceiving our ſelves*. For, if all other parts be neglected for this; and then, in this, ſo great an error be committed; if all we doe, be *hearing*, and even in that, we be *deceived* too, what ſhall become of us?

The Summe. For remedy (then) of this, doth S. *Iames* give us this *Item*: *See that ye be, &c.* Ver. 19. 21. In effect, as if he ſhould ſay: You are *ſwift to heare*, you *receive the word with all gladneſſe*; you will not miſſe a *Sermon*: all this I allow of, and like well. But then, *See*, (that is) do it not blindly: To *heare the word*, is not a *blind-man's* worke: He had need, not only have his eares, but his eyes too, that ſhall do it to purpoſe: Yea, both his eyes; for there is *worke* for both: *Videte, quid audiatis*, to *ſee*, *what* he *heares*: *videte quomodo audiatis*, to ſee *how* he *heares*. Mat. 4. 24. Luc. 8. 18. In any wiſe, to *ſee*, he be not a *hearer onely*, and nothing but a *hearer*, and when he hath done that, thinke he hath nothing els to doe.

Yet, ſuch there were in *Ezechiel*'s time (which place in the Old Teſtament, matcheth this in the New) that called one to another, *Come, let us go to the Sermon: Et audiunt* (ſaith he) *ſed nihil faciunt*, and *heard*, but *did nothing*. Eze. 33. 31.

Such in Saint *Iames*'s time: els was his *Caution* without cauſe. And ſuch, in our time: not, *In dogmate*, for they maintaine it not; but their *practiſe* plainly diſcovers as much; that, ſo they *heare*, they care, neither *what*, nor *how*: *Ipſum audire*, very *hearing* ſerves their turne.

Well whoſoever ſo doth, how ſure ſoever he makes himſelfe, how wel and wiſely ſoever he thinks he carries the matter, it is ſure (ſaith Saint *Iames*) if he *ſee* not to it, he is fallen into *deceptio viſus*. And if he *heare* no otherwiſe, into *deceptio auditus*. His *receiving of the word*, is nothing but a *deceiving himſelfe*.

The Diviſion

So have we two principall Parts of this text. 1: Firſt his *adviſe*, or *caution*: *See that ye be doers of the word, and not hearers onely*. 2. And ſecondly, that which giveth an *edge* to this *adviſe*, which is a maine inconvenience, we fall into, if we follow it not: *Leſt we deceive our ſelves*.

I. The former of the adviſe, thus we put in order: *Be not hearers onely of the word, but doers*; So is the true placing of the words, though it ſtands otherwiſe in the text. Now, he that ſaith, *Be not hearers onely*, ſaith two things. 1. *Be ye hearers*: 2. But, *not hearers onely*. So that the points grow to be three. 1. An allowing us, to be *hearers* (firſt.) 2. But *not hearers onely*, but ſomewhat els (the ſecond.) 3. Thirdly, what that is: Namely, to be *doers of the word*: which is nothing els, but the fruict of that *graft*, which ſo lately ye heard of. Ver. 21. And this is the *Caution*.

II. Then ſecondly, he giveth it an *edge*, by ſaying, If we follow not his *Caution*, we fall into a flat *Paralogiſme*, we make a falſe concluſion, or fallacie. Yea, a double edge: [1] Firſt, that we are *deceived*: [2] The ſecond, that *we deceive our ſelves*.

I.

The *Adviſe.* 1. Be *hearers.* WE beginne with this, that *Saint Iames*, in ſaying, *Be not hearers onely*, this he ſaith: *Be hearers*, but not *onely hearers*; be ye *doers* too: but, *be hearers* ſtill.

For, in dealing with Scriptures that conſiſt of *Negatives* by compariſon (not *hearers*, but *doers*; and ſuch like) we had need walke warily: and (as the Schoolemen ſay) reſolve them *cum grano ſalis*, leſt we
Mat. 12. 24. *caſt out one Devill with another*, as the manner of ſome is: the devill of *hearing* only, with the devill of *not hearing at all*: And ſo, *the laſt error prove worſe*
Mat. 27. 64. *then the firſt*. We muſt take heed we preſerve both, both *hearing and doing*; each, in their ſeverall right: and ſo *doe* the former, that the latter
Mat. 23. 23. *we leave not undone*.

For, *Saint Iames*, by opening our *hands to doe*, hath no meaning to ſhut our *eares to heare*: by wiſhing us to fall to *doing*, he willeth us not to give over *hearing*: by *bringing in the latter, taketh not away the former*. But (as I ſayd) to hold on our *hearing* ſtill: onely with this *caution*, that we reckon not that for all, or to be the thing *ſoly* or *wholly* to be intended by us. This being ſeene unto, to *heare* on, as we did.

Ver. 19. For, he that had (two Verſes before) willed us to be *ſwift to heare*;
21. he that (the very next Verſe before) *meekely to receive the word*: he could not poſſibly ſo ſoone forget himſelfe, as to have any ſuch meaning. No certainly, he had given it the honour of the firſt place, and his purpoſe is not to take it away againe.

Deut. 4. 1. GOD from heaven ſo begann His Law with *hearing*: *Heare Iſraël.*
Mat 17. 5. GOD from heaven too, ſo begann his *Goſpell*; *This is My beloved Sonne, Heare him.* So GOD begann, and ſo muſt we beginn, or els we beginn wrong.

Pſal. 95. 7. And, not *beginne* onely, but continue ſtill *hearing*: For, ſo doth the
Heb. 13. 3. *Apoſtle* comment on the place of the *Pſalme* (*To day if you will heare his voyce*) that, by *to day*, is meant *Donec cognominatur hodiè*, while it is called *to day*. And, to morrow, and every day (when it comes) is *called to day*: ſo that, *to day* is all the dayes of our life.

The reaſon of which our continuall being *hearers*, is the continuall neceſſitie of *hearing of the Word of* GOD. Which neceſſitie our *Saviour* CHRIST Himſelfe ſetteth downe, in expreſſe termes, ſpeaking
Luc. 10. 34. of *Marie's* choiſe, to ſit and *heare His words*, *Vnum eſt neceſſarium*; One of the *neceſſarie things* it is, and for ſuch we may boldly affirme it.

What that neceſſitie is He tells us, when he calls it the *key of know-*
Luc. 11. 52. *ledge*: That, there is a doore ſhutt; this is the *key*: no opening, no en-
Rom. 10. 14. trance without it; none at all. For *Quomodo poſſunt* (ſaith *Saint Paul*)

How can they poſſibly be ſaved, except they call upon GOD; or *call upon Him except they heare?* It ſeemes, he knew not how: and if not he, not any man els. For, if we muſt be *doers of the word* (as, by and by he tells us we muſt) we muſt needs *heare* firſt, what to doe, before we can doe it. Act. 9.6.

At the firſt, we are in his caſe, that ſayd, *Domine quid me vis facere?* we know not what to do: then it is neceſſarie to teach us. Ioh. 14.6.

After we know, we forget againe. Then, it is neceſſarie *to call us to remembrance.*

When we remember, we grow dull in our duety: Then, it is neceſſarie to ſtir up and *quicken us.* So, every way it is neceſſarie; and we cannot be quitt of it *donec cognominatur hodiè,* while it is called *to day.* 2. Pet. 3. 1.

As the Philoſopher ſayd, of the Cæleſtiall bodies and lights, that they were *dignum & idoneum ſpectaculum, ſi tantùm præterirent* (it is *Seneca;*) if they onely paſſed by over our heads, and we received not the benefit of their motion and influence (which we doe;) yet were they a ſpectacle worth the beholding. So may we juſtly ſay of the *Word:* though it onely diſcloſed the high and admirable *treaſure of Wiſedome and Knowledge* (it doth;) yet were it worth the while to heare it. For the *Queene of the South,* came a great long jorney, onely to be partaker of *Salomon's wiſedome,* and for nothing els: *& Ecce major Salomone hîc,* and *He* that was the *Author* of this *VVord,* is *greater then Salomon.* Mat. 12.42.

How much more then, when beſides this excellencie, we have further ſo neceſſarie uſe of it? It ſerves us firſt, as a *Key,* or ſpeciall meanes, wherby we may eſcape the *place* of *torments.* So ſaith *Abraham* to him that was in them: if your *five brethren* would not come where you are, *they have Moſes and the Prophets, Audiant ipſos, Let them heare them:* that ſhall quitt them, for ever comming there. Luc. 16.29.

And it ſerves us, not onely as a Key to *lock* that place, but to *open* us another, even the *Kingdome of heaven.* For, not ſo few as twenty times in the Goſpell, is the *Preaching of the word,* called the *kingdome ſo Heaven.* as a ſpeciall meanes to bring us thither. It is that, which *Saint Iames,* in the Verſe before ſaith: *It is hable to ſave our ſoules.* The very words which the *Angel* uſed to *Cornelius,* that when *Saint Peter* came, he ſhould *ſpeake words, by which he and his houſhold ſhould be ſaved.* Such and ſo neceſſarie is the uſe of *hearing the word* both waies. Luke 11. 52. Verſe 21. Acts 11. 14.

I conclude then with Saint *Peter; Cui bene facitis attendentes,* that *ye doe well in giving heed to it;* as Saint *Iames* heere ſaith, not as ἀκουσαὶ, bare *hearers;* but, as ἀκροαταὶ, *attentive hearers:* that in ſo doing, you doe well. 2. Peter 1.19.

But Saint *Paul* is ſo far carried, with this deſire to have us *heare,* that he ſaith *Let the word be preached,* and let it be heard, *be it ſincerely, or be it pretenſedly, ſo it be done, it is to him,* and ſhould be to us, *matter* (not only of contentment, but alſo) of *rejoycing.* As much to ſay, as let them come and be *hearers,* though it be but to *mock:* let them come and be *hearers,* though Philip 1.18.

though it be but to *carpe*, ſo they come and be *hearers*. And it is not amiſſe. They, that came to *mock* the *Apoſtles*, as *men gone with drinke*, were caught by their *hearing*. They that came to take our SAVIOVR CHRIST, were *taken themſelves* by their *hearing*. Therefore, *Quocunq; modo* (ſaith S. *Paul*, and, though it be more then S. *Iames* ſeemes to warrant, ſay we) *howſoever*, and *with what condition ſoever* it be, *Be ye Hearers of the word*, ſtill.

Acts 2. 6.

Iohn 7. 32.

Hearers: but, *of the word*.

Hearers: but *hearers of the Word*. For, it ſhould be *the Word*, we *heare*. Words we heare every foot: but I dare not ſay, *the Word*, alwaies. Much *chaffe* is ſowen, inſtead of *right graine*: Many a *dry ſticke ingrafted*, inſtead of a *Sient* with life and ſapp in it. That was it, our SAVIOVR CHRIST willed us to looke to; *Quid*, what we heard, as well as *Quomodo*, how. And indeed, for all our *hearing*, few have exerciſed ſenſes, to diſcerne this point. *Whatſoever* it be, that we heare out of the Pulpit, it ſerves our turne, it is all one: There is much deceit in this point. But, a point it is, that would not be ſaluted a farre off, or touched lightly, but the very coare of it ſearched, if it were dealt with, as it ſhould. But indeed, it is not ſo pertinent to S. *Iames*-his purpoſe in this place; therefore, I will not enter into it, but goe on to the ſecond.

Marke 4. 24. Luke 8. 18.

2. Not *hearers onely*.

Hearers of the word: But, *not hearers only*. For, all the matter is in the word [*Onely*.] The more *hearers*, the better: the more *hearers only*, the worſe. We cannot ſay ſo much good of *hearing*, as we muſt ſpeake evill of ſuch as content themſelves with *hearing onely*.

And, why not *onely*? Becauſe, to *heare*, is ſomewhat; but, it is not all. A *part* it is; but, in no wiſe the *whole*. It is one thing; but, not the only one thing. And therefore we muſt not ſtay in it; there is a *plus ultra*: when we have done *hearing*, ſomewhat els is to be done.

This appeareth plainly, from our SAVIOVR CHRIST's owne mouth, even in that very place, where He ſo much commendeth *hearing*, and ſo ſetteth out the neceſſity of it. He commendeth it, by ſaying, *Mary hath choſen the better part*: *The better part* is but a *part*, yet: therefore, not the whole then. He ſetteth out the neceſſity of it by ſaying; *Vnum eſt neceſſarium*: *Vnum*, he ſaith, not *unicum*: That, *one thing* it is; but not the *onely one* thing, that is *neceſſary*, nor ſo to be reputed.

Luke 10. 42.

But, of all other, S. *Paul* doth beſt ſhew the abſurdity of them, that ſo eſteeme it. What (ſaith he) *is all the Body an Eare*? Is all *hearing*? As if he ſhould ſay: That is too groſſe. Yet thither they muſt come, even to make all the *ſenſes hearing*, and all the *Body* an *Eare*, that place all religion in *Lectures* and *Sermons*.

1. Cor. 12 17.

This then being but a part only, being but one thing, we muſt not ſtay heere: VVe muſt not ſtay; for, the Scripture it ſelfe (marke it where you will) never maketh a ſtay at this of *hearing*. Ever, the ſentence is ſuſpended; ever, there followeth a *Copulative*, an [*And*] in the neck of it. It never commeth to a pawſe, or full point, till ſomewhat els be ſupplied.

This people hath well ſayd (ſaith God in *Deuteronomie*:) What was that, that we may ſay ſo too? This it was, they ſaid to *Moſes*: *Bring thou* God's *word to us, and we will heare it, and doe it.* Not *heare* it onely (for then it ſhould not have beene commended) but heare it, *and doe it.* And ſo, it is well said; and not otherwiſe I will tell you (ſaith our *Saviour* Christ) who is a *wiſe builder*: *He that heareth my words* (and no period there, but) *and doth them.* And, to the woman, that heard his words with a great paſſion; *Bleſſed are they that heare the word of* God, *and keepe it.* And not to trouble you with many allegations, ſo concludeth he in the Revelation: *Bleſſed is he that readeth, and they that heare the words of this propheſie, and keepe the things written therein.* Marke it well: Never a pawſe, a breath, a full point, or ſtay at *hearing*; but ſtill an *And*: *and doe, and keepe, and fulfill; and* ſomewhat els. To ſhew, it is neither the *ſole*, nor the *whole* thing: There remaineth ſtill for us ſome further duety behinde.

Deut. 5. 28.

Mat. 7. 24.

Luc. 11. 28.

Revel. 1. 3.

Inasmuch then, as it is never put alone, but ſtill coupled with ſome other: And, it is a Rule (not onely for *marriage*, but for all things els) *What* God *hath coupled, let no man put aſunder*: Let us ſee, what that other thing is, which God hath coupled, and *Saint James* ſupplieth to be joyned with it.

Mat. 19. 6.

What is that? Is it to be moved a little with that we *heare*? Vpon our hearing, to ſay with [a] *Agrippa*, ἐν ὀλίγῳ ſomewhat I was; I was a little moved with it? No: this is to *ſuffer*, not to *doe*. *Saint James* ſpeaketh of *doing*.

3. But *doers of the Word.*

[a] Act. 26. 28.

What is it then? Is it to crye, [b] *Magiſter bene dixiſti, Sir you well ſaid, you have made us a good ſermon*? Nay then, what ſay you to [c] *Nunquam quiſquam*, we never heard a better: Is not that it? No: for, this is to *ſay*, and not to *doe*. *Saint James* ſpeaketh of *doing*.

[b] Luc. 20. 29.

[c] Ioh. 7. 46.

What ſay you to *conferring of it*, by the walles of our houſe, and making that we have heard matter of diſcourſe or queſtion? I can tell what I would ſay, if our queſtions and diſcourſes tended to that of *Saint James* (heere) to *doing*: that then, we were in a *good way*. But, ye ſhall obſerve, for the moſt part, they be about ſome prety ſpeculative point, ſome ſubtill objection; Somewhat (ever) tending to *curioſitie* of *knowledge*, rather then *conſcience of practiſe*. But if we did ſo, yet it were but to *talke of doing*, not to *doe*. Still we are ſhort of *Saint James*: who, whatſoever we doe, to ſatisfie him beſides, will not leave us, till we be *doers* of it. And (ſure) eny that obſerveth it, ſhall find, that thoſe I have named (To *heare*, [2] to be *moved* with it a *little*, [3] to *commend it*, [4] to ſpend a little *talke* about it) this is all. And that all theſe be but by-waies, which the enemie of our ſoules ſeeketh to lead us into, ſo to divert us from the

true

the true end; that we may reſt in theſe, as in our finall concluſion, and never come to this of *Saint Iames* (which is the point indeed) to be *doers*:

We ſee then, what the other part is: to *heare*, that we may *doe*; to *receive*, that we may *bring forth*, to be *grafted*, that we may *fructifie*.

And, that our care of it may be according, I add; that this is not onely a *part*, but farr *the better part* of the twaine. For, though *Marie's part*, was better then *Martha's*: (*Marie's*, in *hearing*; then *Martha's*, in *entertaining*:) yet, *Marie's part* in *doing* (that is) in *annointing* CHRIST, was better, then her part in *hearing* CHRIST, and hath a greater praiſe and promiſe from CHRIST's own mouth, *This that ſhe hath* done *ſhall be ſpoken of through the world*. It is our Rule; *Vnumquodque propter quid, & illud magis*: In that *doing* is the *Propter quid*, the End of *hearing*; and we therefore *heare*, what *to doe*, that we may *do*, what we *heare*: In that (as the *Schoolemen* ſay) *Scire eſt propter ire*; *We know the way, to goe the way*: *Doing* muſt needs be the worthier of the twaine: Worthier in it ſelfe, and conſequently worthier our care and intendment.

Luke 10. *ult.*

Mat 26. 13.

To make it plaine, doe but take them in ſunder, and ſever them: *Saint Paul* ſaith plainly, Then, *Non auditores*, *Hearing* is nothing; *ſed factores*, but *doing* is all. And, when they be joined, ſtill there is a marke ſet upon this part, to ſhew it for the chiefe. As heere (at the XXV. *Verſe following*) he ſaith plainely, *Beatus erit in opere ſuo*; he that ſhalbe *bleſſed*, ſhall be *bleſſed in his worke*; not in any thing els. Our *Saviour* Himſelfe ſaith the ſame in expreſſe termes: *If ye know theſe things*: how then? *bleſſed ſhall ye be if ye* doe *them*: Marke; *Bleſſed*, *if ye* doe *them*. Otherwiſe, if ye know them never ſo much, never the more *bleſſed*. Never the more *bleſſed*? Nay *ſcienti & non facienti* (ſaith *S. Iames*) *Knowing and not doing* is an *encreaſe of our ſinne*, and conſequently a greater heape of our condemnation. This therefore is the principall part, to be *doers*.

Rom. 2. 13.

Ioh. 13. 17.

Iam. 4. *ult.*

If then we would faigne be *doers*, and aske what that is? It is a materiall point to know. There are two kinds of *doers*: [1]ποιηταὶ and [2]πρακταί, Which the *Latine* likewiſe expreſſeth, in [1]*Agere*, &[2] *Facere*. *Agere*, as in *Muſique*; where, when we have done ſinging or playing, *nothing remaineth*: *Facere*, as in *building*; where, after we have done, there is a thing permanent. And ποιηταὶ, *Factores*, they are Saint *Iames*-his *doers*. But we have both the words, in the *Engliſh* tongue: *Actors*, as in a *Play*: *Factors*, as in *Merchandiſe*. When the *Play* is done, all the *Actors* doe, *vaniſheth*: But of the *Factor's* doing, there is a gaine, a reall thing remaining.

To be a *doer* of the *VVord*, is (as Saint *Gregorie* ſaith well) *Convertere Scripturas in operas*, To *change* the *VVord* which is *audible*, into a *VVorke* which is *viſible*: the *VVord* which is *tranſient*, into a *VVorke* which is *permanent*.

Or rather, not to change it, but (as Saint *Auguſtine* ſaith) *Accedat ad verbum*, unto the *word*, that we *heare*, let there be joyned the *Element* of the *Worke* (that is) ſome reall *elementall deed*; *Et ſic fit magnum Sacramentum Pietatis*, and ſo ſhall you have the great Myſterie or *Sacrament of Godlineſſe*. 1 Tim.3.16. For indeed, *Godlineſſe* is as a *Sacrament*: hath not onely the *myſterie*, to be knowen, but the *exerciſe* to be *done*; not the *Word* to be heard; but the *worke* alſo to be performed: Or elſe, if it be not a *Sacrament*, it is 1 Tim.4.7. not true *godlineſſe*.

Which very *Sacrament of Godlineſſe* is there ſaid to be the *manifeſting of the word in the fleſh*: which it ſelfe is lively expreſſed by us, when we are *doers* of the *word*; as it is well gathered out of our *Saviour* CHRISTS ſpeech, to them which interrupted Him in His *Sermon*, and told him, his *mother was without*: *Who is my mother* (ſaith He?) *Theſe* heere, *that heare* Matt.12.50. *and doe my words, are my mother*: They *travell of me till I am faſhioned in* Gal.4.9. *them*. *Hearing*, they receive the *immortall ſeed of the word*; by a firme 1 Pet.1.23. *purpoſe* of doing, they *conceive*, by a *longing deſire*, they *quicken*; by an *earneſt endeavour*, they *travell* with it; and when the *Worke* is wrought, *Verbum caro factum eſt*, they have *incarnate the word*. Therefore to the Ioh.1.14. womans acclamation, *Bleſſed be the wombe that bare thee*; true (ſaith Luc.11.27. CHRIST) but that bleſsing can extend but onely to one, and no more; I will tell you, how you may be bleſſed too; *Bleſſed are they, that ſo incarnate the written word by doing it*, as the *Bleſſed Virgin* gave *fleſh*, to the *eternall word*, by *bearing it*.

It is that which Saint *Iames* meaneth in the next *Chapter*, where hee Cha. 2. Ver. 18. ſaith, *Oſtende mihi fidem*: *Faith commeth by hearing*; ſhew me thy *faith*, and Rom.10.17. thy *hearing* (ſaith he, in the perſon of an heathen man.) The *Chriſtian faith* is, *Quando creditur quod dicitur*: the *heathen* faith, *Quando fit quod dicitur* (for, ſo they define it in their Bookes of *Offices*.) Ye ſhall never ſhew them your *faith*, *cum creditur quod dicitur*; but by that they underſtand (that is) their owne faith, *cum fit quod dicitur*, by *doing the word*. Enough to ſhew, what is meant, by *doers of the word*.

And leaſt we excuſe our ſelves by this, that all Sermons are not *de Theologiâ practicâ*, entreat not of matters of action, and ſo not to be done. By this that hath beene ſaid of the *Sacrament of godlineſſe*, wee may eaſily underſtand, that there is no *Article of Faith*, or *Myſterie* of *Religion* at all, but is as a *key* to open, and as a *hand* to lead us to ſome operative vertue. Even thoſe myſticall points, being by the *Holy Ghoſts* wiſedome, ſo tempered, that they miniſter every one of them, ſomewhat to bee doing with ſomewhat pertaining to the *exerciſe of Godlineſſe*, no leſſe than the 1 Tim.4.7. morall points themſelves. So that, if we would diſpoſe our ſelves, to keepe Saint *Iames*-his *Caution*, I make no queſtion, we might well doe it through all. At leaſt, when the points are plainely *practike*, meere *Agends*, then to make a conſcience of *doing* them, and to call our ſelves to accompt of what wee have *heard*, what we have *done*, till as Saint

Iames-his terme is, wee finde our ſelves to bee *doers of the word*: till as Saint *Iames*-his terme was, the *verbum inſitum*, the ingrafted *word* have his *fruit* in a *worke* ſuitable to the *ſeed* or *ſien*, it came of. And this is the Summe of his *Caution*.

II. The *edge* of the *caution*, or the *Inconvenience*. 1 *Deceiving*. What if we doe thus, what then ? So doing, ſaith Saint *Iames*, we ſhall doe wiſely, and make ſure worke; in ſaying that, Not *doing* ſo, we ſhall but *beguile our ſelves*. For indeed, thoſe are the *onely hearers*, that are *doers* too: The other, that are *hearers onely*, as good not heare; for when all is done, *doing* muſt doe it. That is plaineſt, that Scripture telleth us, how it ſhall goe at laſt: *They that have done good, ſhall goe into life everlaſting; and they that have done evill, goe* (I need not tell you) you know whither well enough. Ioh.8.29.

This very thing had *David* ſayd long before of the *word*; *A good underſtanding have all they that* doe *thereafter*. Pſal.111.10. And ſo had our *Saviour* CHRIST, who ſaith of him that *heareth and doeth*, that he approveth himſelfe for a *wiſe builder*. Matt.7.24. Which is that and nothing elſe, which Saint *Iames* heere implieth, that they make a ſound concluſion, or true Syllogiſme.

Matt.7.26. Matt.5.23. As, on the other ſide, ſuppoſing they doe it not, they bee *fooliſh builders*, fooliſh virgins (ſaith CHRIST:) ſaith Saint *Iames*, they fall into a flat *fallacie*, or *Paralogiſme*: are *deceived* by a peece of the Devils ſophiſtrie.

And the Apoſtle could not poſibly deviſe to ſpeake more fitly, or to give his *caution* a better *edge*. For, theſe great *hearers*, nothing ſo much nettles them, as to be compted men *deceived*, *unwiſe* or *overſeene*. Men are *deceived* for want of *knowledge*: They reckon themſelves the *onely people*, *as if knowledge ſhould die with them*. And, being men of *knowledge*, conſequently freeſt from error, of any men alive. They pitie much the *blindneſſe* of the former *times*: but as for them, they ſee *light* cleerely, and are not *deceived* you may be ſure. Therfore this ſeemeth very ſtrange to them, and in evill part they muſt needs take it, to bee holden for men *deceived*. The more it moveth them, the liker it is to worke with them; and therefore Saint *Iames* the rather chooſeth it.

It is the courſe, the *Holy Ghoſt* ſtill keepes with them. For ſuch were, in our *Savior's time*, the *Phariſes*. None, ſuch men of *knowledge*, as they: They were *knowledge* all over: in their *for-head*, at their *wriſts*, down to the very *fringe* and *skirts* of their garment. Notwithſtanding, upon this very point of *Non faciunt*, our *Saviour Chriſt* lets not to call them *fooles and blind*, though they took themſelves to be the only *Eagles* of the world. Even ſo were thoſe in the *Pſalme*, when they had heard the *Law*, Sabboth after Sabboth, fourty yeares together, yet (ſaith he) *It is a people that doth erre in their hearts*, for all that: and though they have *heard* ſo long, yet *they know not my waies*. And even ſo Saint *Paul*, with ſome in his time, whom though he termes *alwaies learning, continually hearing*, ſtill at Sermons; yet for all that he ſaith, *they never came to the knowledge of the truth* : Not the *true knowledge*, which conſiſteth in the *practice*; but a kinde of *jangling* knowledge, and holding of oppoſition, which hee calleth *knowledge falſly ſo called.* Therefore, for all their *Sermons*, and all their *Lectures*, a *deceipt* there is certainly.

2 Tim.3.
1 Tim.6.2

For, let us examine it. If that which is *heard*, be therefore *heard* that it may bee *done*, and it be not *done*, a *deceipt* there is: ſomebody there is *deceived*, light where it will. Now, there be but three in all, that bee parties to it: 1 God, 2 the *Preacher*, 3 and the *Hearer*. One of theſe it muſt be.

Be not deceived (ſaith the *Apoſtle*) God *is not mocked* : No *deceiving* of Him. It is not He, ſure.

Gal.6.8.

Then it is *we*: So one would thinke; ſo thought *Eſay*: *Alas* (ſaith he) *I have laboured in vaine, I have ſpent my ſtrength in vaine*, I finde I am *deceived.* But he receives anſwere of God, it was not ſo. That neither hee had *preached* the *word*, nor the *word* he had *preached*, had beene, or ſhould be in *vaine*. For himſelfe; that *his reward was with* God, whether the hearer profited or no. For the *word*; that, *as the raine or ſnow, going forth, it ſhould not returne empty without his effects.*

Eſay 49.4.
Verſe 5.
Eſay 55.11.

Which anſwere to *Eſay*, was it which put comfort in Saint *Paul*: that *were his preaching the ſavour of life, or of death*; both waies, *it was in him a ſweet ſmelling ſavour, accepted of* God. And if neither God, nor the *Preacher*, then muſt the *deceipt* fall on the *Hearer* : and he it is that is *deceived.*

2 Cor.2.15.

Deceived ? Wherein, or how ? many waies. 1 And firſt, in groſly miſtaking the very nature of *Sermons*. Vpon *Audiunt & non faciunt*, *Ezechiel* ſaith plainly of thoſe in his daies, they ſeemed to reckon of *Sermons*, no otherwiſe than of *Songs* : to give them the *hearing*, to commend the *aire* of them, and ſo let them goe. The *Muſike* of a *ſong*, and the *Rhetorique* of a *ſermon*, all is one. A foule error, even in the very nature of the *word*: for, that is a *Law*, a *Teſtament*, and neither *ſong* nor *ſonnet.* A *Law*, enacted to be *done*. For, it ſhall not ſerve the *three children*, to ſay of *Nabuchadnezars Law*, They had heard it proclaimed from point to point: but *doe* it they muſt, or into the *furnace*; for ſuch is the nature of a *Law*. A *Teſtament*: which, *though it bee but a mans* (as Saint *Paul* ſaith) muſt be *executed*; and we are compellable to the execution of it: and to Gods much more.

Dan.3.8.
Gal.3.15.

To ſpeake but according to the *Metaphore* in the *Verſe* before : It is a plaine miſtaking of the *word* (which is, as *Seed* in a *ſoile*, or as a *Sien* in a *ſtocke*) to take it for a *ſtake* in a *hedge*, there to ſticke and ſtand ſtill, and bring forth nothing. Or, according to the *Metaphore* in the Verſe next after; where it is termed a *Glaſſe*, which wee ſhould looke in, to doe ſomewhat by; to take away ſome ſpot, to mend ſomewhat amiſſe,

Verſe 21.
Verſe 23.

to ſet ſomewhat right: And it is plainly to miſtake it, to *looke in it*, and *look off it*, and *forget* our chiefe errand to it.

As this is a manifeſt miſtaking in the Nature; So is there a like in the End. For whereas they *heare*, to *doe*; and to *doe*, is the End, why they *heare*; theſe *Auditores tantum* doe (even as Saint *Paul* ſaith) *requieſcunt in lege*, make the *Law* their *Pillow*, *lay them downe upon it*, and there take their reſt: Never ſeeke farther, and ſo miſſe their marke quite. Rom. 2. 19.

But a worſe error yet than this is, that they which when they have *heard*, have done, ſeeme to thinke that *hearing* and *doing* is all one: inaſmuch as all they *doe*, is onely that they *heare*: and ſo, groſly confound the two parts, that are plainly diſtinguiſhed. For, *hearing* is a *ſenſe*, and ſenſe is in *ſuffering*: but, the *hearing* of the *Word* is ſo eaſie a *ſuffering*, as if we looke not to our ſelves, we often fall *aſleepe* at it. Now, *ſuffering* and *doing* are plainly diſtinguiſhed: and not onely plainly diſtinguiſhed, but (as wee ſee) flatly oppoſed (by *Saint Iames* in the Text) either to other.

Not to hold you over-long: ſeeing the *Apoſtle* borrowed his terme of *Paralogiſme* from the *Schooles*, to ſpeake in ſchoole-termes. In *hearing only*, and not doing, there is (firſt) the *Elench*, *A ſenſu compoſito ad diviſum*: which they fall into, that where two things are required, reſt in one. And again, *Elench*, *A dicto ſecundum quid, ad dictum ſimpliciter*: wherwith they are *deceived*, that having a *part*, think that *part* ſhall ſerve them, in ſtead of the *whole*. Which two, are a peece of the Devils *ſophiſtry*; and ſo you ſee, both [1] that they are *deceived*; [2] and how they are *deceived* that reſt upon *hearing* onely.

Deceiving your ſelves. But to be *deceived* ſimply, is no ſo great matter; wiſe men (many of them) are ſo, and any of them may be. This is that which edgeth it yet more, which giveth it a double edge: that *they deceive themſelves*.

1 In which point, firſt certaine it is, there is no man, that willingly would be *deceived*, can endure to be *deceived* himſelfe. Saith the firſt and greteſt Deceiver, to *Eve*, even then, when he came purpoſely to *deceive her*, Gen. 3. 1. אף־כי, *Is it for a troth, that God hath forbidden you to eate of all the trees?* As if he ſhould ſay: I would not have you *deceive me*, *tell me true*, whether it be ſo or no. Lo, he would not be *deceived* himſelfe, though he came meerly about *deceipt*.

2 But then ſecondly: If *deceived* we muſt be, of all men we would not be *deceived* of ſuch, as we truſt: that grieves us exceedingly. Saith Pſal. 55. 14. *David*, *He hath beguiled me whom I truſted*; *my Guide, my Counſellor, my familiar friend*. He can never ſay enough of it, for it is a griefe above all griefes to be ſo *deceived*.

3 Thirdly then, if not by one wee *truſt*, leaſt of all, by that party, whom moſt of all we truſt (that is) by our ſelves; for, we truſt

none better, I ſuppoſe. If we muſt be *deceived*; of another, of any other, rather than of our ſelves. For, he that *deceiveth himſelfe*, is both the *deceived* and the *deceiver* too. The *deceived* may be *pitied*: the *deceiver* is ever to be *blamed*: Therefore, he is utterly without excuſe, that is the author of his owne *deceiving*. And there is no man pitieth him, but every one mocketh him, and takes up Proverbes over him, of *ſelfe doe ſelfe have*, and I w[illegible] not what. So that, this of all other, is the worſt. 1 To be *deceived*: 2 To be *deceivers*: 3 To be *their owne deceivers*.

Will ye ſee an example of this, that they doe but *deceive themſelves*, that build upon *Auditores tantùm*? You may, *Luc.* 13. where you ſhall ſee ſome, that upon their bare *hearing*, bare themſelves very confidently, as if they could by no meanes be *deceived* in it, and yet they were. *Chriſt* ſaith to them, *Neſcio Vos*. They thinke very ſtrange of that ſpeech, and reply, *Lord, why haſt not thou preached in our ſtreets, and have not we heard thee duly*, and never miſſed? Luc.13.26. Well for all that, for all their *hearing*, He telleth them againe, *Neſcio vos*. Though He had ſeen them at never ſo many *Sermons*, He taketh no notice of them, by their being, or *hearing* there; but by their *doing* afterward. By which it appeareth, that upon this very point, they promiſed themſelves very much; but found at laſt, they had but *deceived themſelves*.

And (which is worſt of all) found it then, when it was too late; when no *Writ of error* could be brought; when it was paſt time, and they no way to be releeved.

And yet to goe further. If this *deceipt of themſelves* were in ſome light matter, of no great importance, it were ſo much the more tolerable; but ſo it is not, here. The laſt words of the laſt Verſe, are (as you remember) *ſalvare animas veſtras*: ſo that, it is a matter of *ſaving our ſoules*; a matter as much as our ſoules or ſalvation are worth. *Life*, or *Death*; *Heaven*, or *Hell*; no leſſe matters depend upon our being *deceived* here. Things, which moſt of all, it concerneth us, not to be *deceived* in.

One point more, and ſo an end. They will be *hearers of the word*, and *not doe it*: what ſay you to this, that when they have been *hearers only* all their life long, they ſhall in the end, be forced to be *doers*; and *doers* of that *word*, which leaſt of all others they would doe: Is not this evidently to *deceive themſelves*? In the Prophet *Ieremie*, they ſay, *They will give* GOD *the hearing, but not do any of His words*: Ier.18.18. But, they ſhall not go away with it ſo. For, when they have done what they can, they ſhall find themſelves *deceived* in that too. A *word* there is, they ſhall not *heare* only, but heare and doe, whether they will or no. And, what is that word? Even *Diſcedite maledicti in ignem æternum*. Matt.25.41. For, they that will doe none elſe; that they ſhall doe: and *fulfill that commandement* that *breake* all the reſt. And, who is able to *fulfill*, nay, to *abide that word*? Who can endure to goe whither that will ſend him? Of all *words*, that is *durus ſermo*, nay *duriſſimus*, the hardeſt to Ioh.6.60. *doe* of all: better *doe any*, yea better *doe all*, than doe that.

You ſee then, what an *edge* the *Apoſtle* hath ſet upon his *advice* : how great an inconvenience they runne themſelves into, that be *hearers only*. Which if it be intolerable (as ſure, it is) it will import us, to take heed to the *Caution*, that ſo we may avoid this *double edge*.

Firſt then, that we doe as we doe, *heare* ſtill. For, *Bene-facitis Atten[illegible]tes*.

Yet, not to bee carried away with the common error, that *Sermon-hearing* is the *Conſummatum eſt* of all *Chriſtianitie*; and, ſo we heare our *Sermons* duly, all is ſafe, more needs not. But, to reſolve with our ſelves, that onely will not doe it : Somewhat there muſt be beſides. And when all is done, it muſt be *Factores verbi*.

Laſtly, that we may (if we pleaſe) entertaine other opinions touching this point; but they will *deceive us*, and we in holding them, be *deceived*. And that, in a matter of great weight and conſequence : which then we ſhall find and feele, when it will be too late to helpe it.

Then, that *hearing*, and not *doing*, we ſhall in the end be forced both to *heare* and to *doe* a word, the heavieſt to be *heard*, and the worſt to be *done*, of all others. Therfore, that we ſee to it in time, and keep the *Caution*, that wee may avoyd the penaltie.

Which Almightie GOD open our eyes, that wee may ſee, &c.

(⁂)

A SERMON PREACHED AT THE OPENING OF THE PARLIAMENT,

An. Dom. MDCXXI.

PSAL. LXXXII. Ver. I.

DEVS ſtat in Synagoga Deorum : In medio Deos judicavit.

The *Greeke*, word for word, the ſame.

[a] GOD *ſtandeth in the Congregation of* PRINCES.
[b] *or*, in the Aſſembly of the Gods,
[c] *or*, of the Mightie.
In the midſt will He judge the Gods.

[a] The *Pſalter*
[b] The *Geneva.*
[c] The *New Tranſlation.*

Which was the Pſalme for the day, viz. *the* XVI. *day of the month, on which day the* Parliament *was firſt begun.*

GOD *ſtandeth in the congregation of Princes*, &c. Of a *Congregation* of *Princes* is this *Pſalme* (as you have heard.) And behold, here, ſuch a *Congregation* (And GOD, I truſt, *ſtanding* in it.) And who then can doubt but this *Pſalme* is for this *day*?

The *words* (ſure) ſeeme to favour it: The *uſe* much more, which hath ever gone with it.

For, *ſtanding* the *Policie* of the *Common-wealth* of *Iſrael* (their Writers tell us,) when ought was to be done, for chooſing their *Rulers*, for *placing* them and *giving them* their *charge*: but ſpecially, when there was any *meeting* of them, in their *Synagogâ magnâ*, their *great Congregation*, this was ever the *Pſalme* before they ſate downe. Purpoſely ſet (as it ſeemeth) for the *Aſſembly*, to ſet them in *tune*. For that *end ſet*: and to that *end* ever *uſed*.

It was *Moſes* the man of GOD, that by ſpeciall direction from GOD Himſelfe, *Deut.* 19. *beganne* and *brought up* this order firſt, of making mens *duty* into *muſike*; *putting it into their mouthes*, that ſo, with the *ſweetneſſe* of *melodie* it might be conveyed into their minds. And *David* ſince continued it, and brought it to perfection, as having a ſpeciall grace and felicitie; He for a ſong, and his Sonne *Salomon* for a *Proverbe*: By which two (the *unhappy Adage*, and a *wanton ſong*) *Satan* hath ever *breathed* moſt of his *infection* and *poiſon*, into the minde of man.

Now in this holy and heavenly uſe of his harp, He doth by his tunes (as it were) teach all ſorts of men, how to tune themſelves. And there is no eſtate whatſoever, but in this *Booke* he *ſweetly ſingeth* their duty into them. Into his *Court*, *Pſal.* 101. and ſo ſeverally, into the reſt. And here now, in this *Pſalme*, how to preſerve *harmonie* in a *Congregation*.

The Diviſion Of which *Pſalme* this is the *firſt verſe*, the *key*, and the *Compendium* of the whole. And thus we divide it. 1. Into two Parties, firſt. 2. Into *two Acts*, ſecond. Two *Parties*, ¹ the firſt word of it is GOD, GOD in the *ſingular*: ² the laſt is *Gods*, *Gods* in the *plurall*: theſe two *Parties* are diſtinct, ¹ one *from* another, ² one *above* another.

1 GOD *that ſtandeth*, from the *Congregation* He *ſtandeth in*. 2. GOD that *judgeth*, from and above the *Gods* whom *He will judge*.

The *Gods* wee conſider two wayes, as the word is *twice* repeated; ¹ *Deorum* and ² *Deos*. ¹ *In Synagogâ Deorum*, and ² *In medio Deos*. ¹ *Deorum*, in the *Congregation*; ² *Deos* out *of it*. If you will, thus: Into the ¹ *Gods of the Congregation*, and the ² *Congregation of the Gods*.

Now of the *firſt* GOD in and upon the *laſt Gods*, and in and upon the *Congregation* of them, *two acts* there are ſet downe, ¹ His *ſtanding*, ² His *Iudgement*.

1 In the *Congregation*, He *ſtands*: *Stat in Synagogâ Deorum*.

2 *Out* of it, the *Gods He will judge*: *Deos judicabit* (that is) call them to *accompt* (every *God* of them:) and even upon this very point, how *they* carried themſelves before *Him ſtanding in the Congregation*. ¹ This *He will doe*: and doe it *in medio*, not in *a corner*, but bring them forth into the *midſt*, and doe it in the view of all. *In medio Deos judicabit*.

The *Order* lieth plaine. ¹ Of the *Gods*, firſt. ² Then, of the *Congregation* of them. After, of GOD; ¹ *His ſtanding*, and ² *His judging*. *Standing, now*; *Deus ſtat*: *Iudging, hereafter*; *Deus judicabit*. *Iudging*, ¹ even the *Gods* themſelves. And that ² *in medio*, that all the world may ſee it.

1. In the whole courſe of our lives, we may have good uſe of theſe two.

² But

But the *Pſalmiſt* ſeemeth to thinke, Not at any time ſo good, as at *this*.

Therefore what ever elſe ſlip you, my deſire is, theſe two may ſticke with you, and be ever in your minds all the *Seſsion* long. *Two* they be; and *ſhort ones*, and *plaine ones* they be (but two words a-peece) [1] *Deus ſtat*, [2] *Deus judicabit*: [1] God *doth ſtand*, and [2] God *will judge*. [1] *Doth ſtand* for the preſent. [2] And *will judge*, *will* take a time to call each party to a reckoning, for every thing ſhall here paſſe.

[1] The taking to heart; a true impreſsion there of theſe *two*, cannot but doe much good, keepe all in true *meaſure*, *time*, and *tune*. [2] The *ignorantibus* or *non recordantibus* of it (as it is at the fourth Verſe) like enough to *put all out of courſe*: while men run on and carry things away before them, as if there were no *judicare* in the *Creed*; as if they ſhould never come to *accompt* againe.

It hath beene thought, there needeth no more to make a *good Parliament*, but the *due recording* of this *Verſe*. It will ſerve as a *wreſt* to *tune*, and to ſet all *right*. To ſet God, [1] Firſt *ſtanding*, and then [2] *judging*, before our eyes.

But ſpecially *ſtanding*: For, if we ſhall regard Him well, when He *ſtands*, we ſhall never need to feare Him, when Hee *judges*; and then I ſhall never need to trouble you, with that part. The regard then of Gods *ſtanding*, to bee our onely care for the preſent, and wee to commend it to your care, and ſo to conclude.

* * *

The two *parties*. The *Gods of the Congregation*.

a The duty of inferiors to the *Gods*.

Of the *Gods* firſt. And firſt on our parts that be men: After, on theirs that be the *Gods*.

On our parts: When we read, and weigh well with our ſelves, this high terme and title of *Gods*, given to them that are in *authoritie*; wee learne, To hold them for *Gods*, to owe and to beare all reverend regard to their *Places* and *Perſons*. And above all, highly to magnifie ſuch *Aſſemblies* as this. So taught by the *Prophet* heere; Who once and twice, over and over againe, ſo ſtileth them, their *perſons* themſelves, *Deos*; their *Aſſembly*, *Synagogam Deorum*. In the *Congregation* they are ſo: Out of it, they are ſo. Adde to theſe two a *third* yet, more *authenticall* (and it is in this *Pſalme*, too:) The *Prophet* ſpeaketh here; God Himſelfe, there, *Ego dixi Dii eſtis*, This ſaith our Saviour (*Io.*10.35.) is *ſermo Dei*. The other two may ſeeme to drop out of the *Prophets* penne, but this came from Gods owne mouth: the more (ſay I) to be regarded. And this is not *Old teſtament* (as ſay our *Anabaptiſts*.) Our *bleſſed Saviour*, in the New, *comments* upon theſe word (the *beſt Commenter*, that ever was) and two things

Verſe 6.

Ioh.10.34.
Ioh.10.25.

things he tells us. 1 *One,* we thought it to be but a *Pſalme,* He tells us it is a *Law, Nonne ſcriptum eſt in Lege?* And ſo gives it the force of a *Law.* 2 The other, that it is a *binding Law* ſtill: ſo binding that *Non poteſt ſolvi* (they be His owne words) it cannot be looſed. Was not by Him; nor can, by any other: And ſo, is in full force ſtill.

I Pet. 2. 18.

Theſe then, *Dii, Deorum,* and *Deos* are not S. *Peters* ὑπέρογκα ματαιότητος, *ſwelling words of vanitie.* This is not to give *titles,* but of GODS owne *giving*: Nor to ſay one ſyllable more than GOD hath ſayd before us. *Said* it muſt be, that GOD hath *ſaid,* who never gives *titulum ſine Re.* So they are by Him intituled: and ſo they are.

Yet not to hold all the *Gods equall.*

Rom.13.2.
I Pet. 2. 13.

But I take it my duty not to keepe from you, that all that are compriſed here under *Dii, Deorum,* and *Deos,* are not all *Gods* alike. No: in this *God-head, Some are before or after other, Some are greater and leſſer than another. There are ſome higher than other* (ſaith Salomon, *Ecclеſ.5.12.*) *And there are others yet higher than they. For the Powers that are, are by* GOD, both *ordained,* and *ſet in order* (ſaith Saint *Paul.*) So *in order,* (ſaith Saint *Peter*) as there is one ὑπερέχων, and that (he ſaith) is *the King* by *name, ſupereminent above the reſt,* and the reſt *ab eo miſſi,* have their *miſſion,* and *commiſſion* from *him.* Many *Superiors,* but one *Soveraigne.*

Ego dixi, was ſaid to *all*; but not to *all* at once. To ſome one, before the reſt: even to *David,* to whom before the writing of this *Pſalme.* 1 *Sam.* 23. 3. GOD (ſaith he) *even the ſtrength of Iſrael ſpake to me and ſaid, Thou ſhalt beare rule over men.* Nor did all the *ſonnes of the moſt High* (as they are after called at the *ſixt Verſe*) come into the world, at one time. There was *Primogenitus inter fratres*: Of whoſe *Primogeniture* or *birthright,* this was a *part, Gen. 27. 29. Be Thou Lord over thy brethren, and let thy mothers ſonnes bow unto thee.* And take even the word *Synagoga*: Never was there *Synagogue* heard of, but there was an *Archiſynagogus,* a *Ruler* of it.

Nazianzen ſpeaking of *Magiſtrates* as of the *images of* GOD, and ſorting them; compareth the *higheſt* to a *picture drawen cleane through downe to the feete*; The *middle ſort,* to *halfe pictures drawen but to the girdle*; The *loweſt,* to thoſe ſame *Idyllia,* no further but to the *neck* and *ſhoulders.* But all in ſome degree, carry the *image of* GOD, as all have the honour to be called by *His Name.* This for *our* parts. Now for *theirs,* the *Gods.*

1 The duety of the *Gods*: To be as they bee called, *Gods,* indeed.
Heb.1.4.
2 Pet.3.11.
Gen.1.26.
Act.14.11.

What inferre we of this? Nothing, but that, what they are, they would be: *having obtained ſo excellent a Name,* they would bee even what their name bodeth. They that weare GODS name, hold GODS *place,* repreſent *His perſon, what manner perſons ought they to bee*: Choice perſons they would bee; taken, as the *fat from the ſacrifice*; having more ſparks of the *Deitie,* a larger portion of the *ſpirit of* GOD, more lively expreſſing the *image* and *ſimilitude* whereto man was made, than the reſt. If it were poſſible, ſuch, as of them might be ſaid in the *Lycaonian tongue, Gods are come downe to us, in the likeneſſe of men.* Sure, they that are *ſtyled*

Gods

ſomewhat more than *men* they would be; as like, come as neere *rem nominis*, the *truth* of that they are *named*, as humane frailty will permit.

Yet have they not *alwaies* beene ſuch.

But have they beene ever ſo ? I cannot ſay it. *Aſſemblies* there have beene, [a] *Abimelech* had one; and [b] *Roboam* his; and *Ieroboam* his. But *Abimelech*, with his *needy indigent Sichemites* : *Roboam*, with his *youth*, that *never ſtood before Salomon* : [c] *Ieroboam*, with his crue of *malcontents*, *Sonnes of Belial*, ſhall I call any of theſe *Synagoga Deorum* ? I cannot, I ſee no lineaments, no reſemblance at all, nothing, for which this name ſhould once be vouchafed them (of *Gods*.) Nay, nor ſcarce of *Synagoga* neither; as deſerving, not only to be left out of the *liſt* of *Gods*, but even to be put *extra Synagogam*. Scarce a *Synagogue*, much leſſe of *Gods*.

[a] Iud. 9. 4.
[b] 1 Reg. 12. 8.
[c] 2 Chro. 13. 7.

After, in this *Pſalme*, at the V. Verſe, they are told as much, when by their *ignorantibus*, or *non intelligentibus*, things were *growen out of courſe*. And told it by GOD Himſelfe, and that with a kinde of *indignation*, that He had ſaid *they were Gods*, and they carried themſelves ſcarce like *men* : gone from their *names* quite.

But ours we wiſh to be ſuch.

But I leave them, and come to this of ours. There is not in the world a more reaſonable requeſt than this, *what you would bee, that to bee* : *what you would bee in name, that to be in deed*; to make good your *name*. Every one to be *Homo homini Deus*, by doing *good* : Specially, that *good* which is the *good* of all, that is, the *good* of this *Aſſembly*. This the *time* and *place* for it. And, ſo my *wiſh* is, you *may*, and my *truſt* is you *will*. And ſo I leave *Deorum*, the *Gods* of the *Congregation* : and come to *Synagoga*, the *Congregation* it ſelfe.

II.
The *Congregation* of the *Gods*.
Eze. 1. 20.

For when we conſider theſe *Gods* each apart, they are as in *Ezechiel*, *Every ſpirit on his wheele, and every wheele in his owne courſe*, when they are at home in their ſeverall countries. But when as *in a Congregation*, then are they to come and to be together.

God allowethſuch Congregatiõs, when there is *cauſe*.

And this (if cauſe be) GOD alloweth well of. 1. For he hath to that end left with His *Lieutenant*, *a power* [d] *to blow the trumpets, one or both*, *to call together a part*, or *the whole Congregation*. By the *Trumpets*, while they were all within the *Trumpets* ſound : But after, when they were ſettled all *Canaan* over, to call them by the *penne of the writer* (that is, by *Writ* :) Of which we have a faire example, *Iudg*. 5. 14. 2. For ſecondly, *He hath willed the Angels of His Church, by the Angels example* (*Iudg*. 5. 23.) to *lay Meroz's curſe to them that come not to it*. 3. For thirdly, *Hee heere calleth their meeting by the name of Synagogue*, which is a *Holy place*, a *Sanctuarie*, a *High place*, or *Court of refuge*, (ערה ſignifies all theſe.) 4. For fourthly, He hath to that end ſpared them a peece of His owne *Temple*, to have their *meetings* in, [e] *On the ſouth ſide* of it, called twice by the name of *Aſuppim* (which was to them, as the *Parliament*-houſe is to us) that ſo, their *feete* might ſtand *on holy ground*. And they knew *them-*

[d] Num. 10. 34.
[e] 1 Chro. 26. 15.

ſelves to be, no קהל common or prophane, but עדה a *ſacred Aſſembly* to *Him*. 5. For fifthly, He hath ſet them here a *Monitorie Pſalme* of this, to put them in minde, how to beare themſelves in it, like *Gods* (that is) *Divinely*. 6. For laſt when they are together, He comes Himſelfe in *perſon* and *ſtands* among them. All which ſhew, He favours and likes well ſuch *Aſſemblies* as this.

The *cauſe of the meeting* of ſuch Congregations.

But then, there muſt be a *Cauſe*: And indeed, elſe it is *Concurſus atomorum*, rather than *Congregatio deorum*. Thus *many*, ſo *goodly* a Company to meete to *no end*, GOD forbid. If the *Apoſtle* had not, *Nature* doth teach us, [f] *When we come together, to come together for the better not for the worſe.* And nothing *is* worſe, than to come together for *nothing*. Better (as *Debora* ſaith well) [g] *ſtay at home, and heare the bleating of their flocks.* This be farre from any *Aſſembly*; ſpecially the *Aſſembly of the Gods*, who are herein to imitate GOD, who doth nothing *in vaine*, or without a cauſe.

This *cauſe* double.
1 One from *Synagoga.*
2 The other from *Deorum.*

If you aske me the cauſe, the *two words* themſelves, *Synagoga* and *Deorum*, containe either of them a *cauſe* of it. As a *Congregation*, for the *good* of the *Congregation*: As *Gods*, *Cœtus Deorum Cœtus Dei* (ſaith Saint *Hieron.*) the *Congregation* of *Gods* is GODS *Congregation*: As *His*, for *Him*, for *his* honour, who gave them *theirs*; to the high pleaſure of that GOD, whoſe *Ego dixi Goded* them all. And ſo (as I remembere) it is written *In capite libri*, the firſt *page*, or *front* of your *acts*, *To the high pleaſure of Almighty* GOD (there, lo, is GOD) *and for the weale publike* (there is the *Congregation*.) Not this onely here, the *Congregation of Gods*, but the *Congregation of men* (I know not how many) all the *Land* over, even the *great Congregation.*

1 From *Synagoga* when it is in danger.

Learne a parable of the *Naturall Body*. If there be no other cauſe, each *Member* is left to looke to it ſelfe; but if there be any danger toward the *whole body*, preſently all the *parts* are ſummoned (as it were) to come together, and every *Veine* ſends his *bloud*, and every *ſinew* his *ſtrength*, and every *arterie* his *ſpirits*, and all draw together about the *heart* for a while, till the ſafety of the whole be provided for; and then returne backe, every one to his place againe. So is it with the *Body Civill*, in caſe of *danger*; and never but in it.

The *danger* of two ſorts.
1 *Ordinarie.*
2 Or upon *ſpeciall occaſion.*
1 Ordinary, By *Synagoga vitiorum.*
2 *Ex malis moribus.*

But is there any *danger* then towards? There is, and that to both. To the *Synagogue* firſt, and that from a *twofold Synagogue*, and of *two ſorts*: 1 One *continuall* or *ordinarie*: 2 The other not ſo, but *ſpeciall* and upon *occaſion*. The *danger*, this *Pſalme* expreſſeth thus (*Ver.* V.) That *things are brought out of courſe*, yea *foundations and all.* Thus: there be (I may call them a *ſynagogue*, for they be many) of theſe ſame *mali mores*, that like *tubera terræ*, ſhoot out dayly, no man knowes whence, or how; never heard of before: Theſe, if they be ſuffered to grow, will bring *all out of courſe*. And grow they doe; for even of them, ſome that have *penalties* already ſet (I know not how) ſuch a *head* they get, as they outgrow their

pnniſhments

[f] 1 Cor. 11. 17.

[g] Iudg. 5. 16.

puniſhments: that if this *Congregation* grinde not on a new and a ſharper *edge*, they will bring things yet further *out of Courſe*.

Beſides, thoſe that ſhould keep all in courſe, the *Lawes* themſelves are in danger too. There be a ſort of men (I may well ſay of the *Synagogue of Satan*) that give their waies, and bend their wits to nothing, but even to deviſe, how to fret through the *Lawes*, as ſoone as they be made; as it were in ſcorne of this *Congregation*, and of all the *Gods* in it. Theſe go to the *foundations* (for ſo, are the *Lawes*;) *undermine* them and in a ſort, though after another manner, ſeeke to *blow up all*. Great *pitie*, but this *Congregation* here ſhould look well to the *foundations* of all. Great pitie, that it ſhould be *overcome of their evill*, but that *their evill ſhould be overcome of our good*, and this of yours goe beyond them.

b *Ex legibus depravatis.*

Rom.12.21.

It is not to goe through all. Generally, *Quid populo, quod flet?* what the *congregations of men* have juſt cauſe to complaine of, the *Congregation of Gods* ſit to redreſſe. Whatſoever *Synagoga Satanæ per malos mores*, doth put out, *Synagoga Deorum, per bonas Leges*, is to ſet in joint againe. And that is the proper worke of this *Aſſembly*, to make *Lawes*. And that is properly the *worke of* God: *His worke*, at *Sinai*, and at *Sion* both. And in truth, *That there is but one Lawgiver, and that is* God (ſaith S. *Iames*, *Chap.* 4. *Ver.* 12.) As, till *Ego dixi*; till then, there was but one God: but together with *His Name*, He imparted alſo *His power*; and made you a *Congregation of Lawgivers*, and of *Gods*, both at once. A high *Power*; the higheſt in earth, ſave one: Next to the *Scepter in Iuda's hand*, is the *Lawgiver betweene his feete*, even with *Iacob*. And ſo with *Salomon*: After *Per me Reges regnant*, preſently followes *Et Legum conditores juſta decernunt*. To this ſo high a worke, a whole *Synagogue* of wiſedome is little enough; to bring into courſe that is out, to ſet the *foundations* faſt, againſt this *Synagogue of Satan*. And this lo, is the ordinarie and continuall danger, I ſpake of.

1 Sam.11.15.

Theſe to be helped with *good lawes*.

Gen.49.10.

Pro.8.15.

But for all this danger, we might well enough ſtay a longer time and not come together; there is no ſuch preſent haſte to meet with that. There is another (I take it) *more preſsing*, as I ſaid before, upon a more ſpeciall and preſent *occaſion*. Will you but looke over into the next *Pſalme* following, into the beginning of it? there, you ſhall find another *Congregation*, a ſecond, *caſting their heads*, and *confederate together*, able to *put foundations* and all *out of courſe*. And then he reckons up a rabble of them. *Edomites*: the *Edomites* firſt, and you know what they *cried*, *Exinanite uſque ad fundamenta*, *Vp withall, foundations* and all: the *Edomites*, and *Iſmaelites*, and *Moabites*, and *Agarenes*, *Gebal*, and *Ammon*, and *Amalek*. And at laſt, *Aſſur alſo was joyned with them*: (*Aſſur*, that even then, purpoſed; and after did eat them all up one after another; yet he was then *joyned with them*.) Such a *Congregation* (it is ſaid) there is now abroad, and what will they doe? No harme; bring nothing *out of courſe* (they ſay.) But it will be the wiſedome of this *Congregation*, to be provided for them

2 Vpon ſpeciall *occaſion*. By *Synagoga inimicorum*.

Pſal.83.3. Verſe 6.

Pſal.137.7.

if they ſhould not doe as they *ſay*: This *Pſalme* ſtands before that, that this *Congregation* may be before-hand, with that.

Rom. 12.18.

Peace and *perfect amitie* to be wiſhed before all: (no man doubts of that:) *If it be poſſible as much as in us lieth, peace with all men.* But, *Peace* will be had, with never the leſſe aſſurance, and with never the worſe conditions, if the *Congregation* be well appointed, that ſeeke it.

Luc. 14.13.

And this is the *ſecond* worke of *this Congregation* (if not the *firſt.*) Therefore (it may bee thought) at this time called together, that there may be *Multitudo Conſilii*, ſoundly to adviſe of it; and *Multitudo Auxilii*, roundly to goe through with it. The Text intends this of *helpe* ſpecially; for, in ſome tranſlations, *it is the Congregation of the Mightie*; but howſoever, the very name *is* taken from אל, that *Name* of GOD, that is *given Him* for *His ſtrength* and *Power*. Of thoſe that are *Mighty* and ſo can ſhew themſelves, of thoſe is *this Congregation*. Ever remembring this, that they who aſſemble for an *End*, aſſemble alſo to deviſe how to furniſh meanes to compaſſe that *End*: (and indeed, of the *End*, properly, we conſult not, but of the *meanes* rather.) Our SAVIOUR CHRIST, ſpake with His owne mouth, *Who will ever reſolve upon Warre, but they will ſit downe firſt, and ſet downe what forces will be needfull?* and how much they will ſtand in? and how that is to be had or levied, that (as the *wiſeman* ſaith) *Reſpondit omnibus*; *Anſwers, takes order for all.*

Eccl. 10.19.
2 From *Deorum.*
Deut. 33.7.
Iudg. 5.23.
Iudg. 5.20.

Thus for the *Synagogue*: What for GOD? There is no doubt (bleſſed be GOD for it) but what *Moſes* ſaid of *Iuda* [*His owne hands ſhall bee ſufficient for Him, if thou* LORD *helpe him againſt his enemies*] may be ſaid of this our Land: If GOD *helpe us, ſufficient enough.* And He will helpe Vs, if we helpe *Him.* *Helpe* GOD? what a word is that? Even the very word, the *Angell* uſed, when he had laid a *curſe* upon *Meroz*, for not *comming to helpe the* LORD: againe, leſt wee might thinke it ſcaped him, upon deliberation hee ſaith, *to helpe the* LORD *againſt the mighty*, that is *Siſera* and *Iabins* mighty preparations. Ever, where the right is, there GOD is; when that in *Danger*, GOD in *danger*: they that helpe that, helpe *Him*; and *Hee* will helpe them. If the *Congregation*, GOD, GOD, *the congregation. They will fight from heaven* (then) *the ſtars in heaven will fight in their courſes for us*, And then it will be an *Auxiliarie warre* right. And in ſigne, that He will ſo, when they are met together about theſe matters, GOD comes Himſelfe here *in perſon*, and *ſtands* among them. GOD, *in the Congregation of Gods*, what more proper and kindly? And ſo much for the *Gods*, and for their *Congregation*.

III.
The *two acts*.
1
Iointly.
1 To correct the word (*Gods.*)

Now for the two *acts* of GOD: in and upon this *Congregation*: 1 His *Standing*, and 2 *Iudging*: Firſt, *jointly*; After, *apart*: 1. *Iointly*: They are thought to be ſet firſt (theſe two) as *two Correctors* of the two former, *Deorum* and *Deos*, leſt the *Gods of the Congregation* ſhould bee exalted *above meaſure* with this *deifying revelation.* Secondly, as two *Markes of difference* betweene the *firſt* GOD, and the *laſt Gods*; ſo to let them ſee what manner of *Gods* they be indeed, how differing from *Him.*

2 To put a *difference* between *them* and *God.*

GOD *ſtands* : This may well referre to that in the ſixth Verſe : *But you ſhall fall.* A *ſtanding* GOD; He who onely *ſtands,* and will *ſtand,* when they all *ſhall fall,* and *fall* even to *duſt,* every *God* of them. And this could not bee told us in a fitter *place* : the *place* where we ſtand, is compaſſed about with a *Congregation* of theſe *fallen Gods,* theſe ſame *Dii caduci*; with *Monuments* of the *mortalitie* of many a great *Elohim* in their times. And let me tell you this, that in the Hebrew tongue the *Grave* is called a *Synagogue* as well as the *Church. All* ſhall be *gathered,* even the *Gods,* even the whole *Synagogue* of them, into this *Synagogue* at laſt. So this firſt ſhewes them, *Their Godſhips* give them no *immortalitie. Gods* : but *mortall, temporall Gods* they be.

God ſtands : they *fall.*

The other is of *judging.* That as they have no *exemption* from the *firſt ſtatute,* Statutum eſt omnibus ſemel mori* : So neither from the *ſecond, Et poſt mortem judicium.* They be *Dii ſub Iudice* : They be not *Gods, abſque aliquo computo reddendo.* When they have done *judging* others, they ſhall come to be *judged themſelves. Dii caduci, Dii judicandi* : *Gods* that ſhall *fall, Gods* that muſt come to *judgement.* From neither of theſe ſhall their *Godhead* excuſe them.

God judges : they are *called to accompt.*
* Heb. 9. 27.

Theſe two then, ſever them from the firſt GOD; the *Æternall* GOD, and the *Soveraigne Iudge of all.* And ſhew (the one, their *judging*) that their *Glory* is not *equall*; (the other, their *falling*) that their *Majeſty* is not *co-eternall,* that ſo they may underſtand themſelves aright.

I
Severally.
The firſt *Act.*
The Metaphor of *ſtanding.*

And now to *ſtanding* and *judging,* either of them a part *by it ſelfe. Standing,* firſt. The *members* of man, the *eye, hand,* and *foot*; and the *acts* of them, *ſeeing, doing, ſtanding,* are not in GOD (to ſpeake properly :) only by them, is noted in GOD, the *efficacie* of thoſe *acts and members.* By the *eye,* His *knowledge* : by the *hand,* His *Power* : by the *foot,* His *Preſence.* The meaning then is firſt, that GOD is *preſent.* It is not enough for Him to looke downe from heaven, and behold us afarre off, but hee comes and *ſtands* heere. And not (as in the *Canticles*) *Behind the wall, and lookes in by the grates* : but it is even *in the Aſſembly* it ſelfe, even in the *place* where the *Gods are.*

I *Gods preſence.*

Cant. 2. 9.

Preſent ? Why what great matter is that ? Where is *He* not preſent ? [a] *Heaven and earth He fils,* [b] *the earth is His footſtoole,* where then *ſtands He* not ? Indeed GOD is preſent in all places; yet not in all alike. In ſome by a more ſpeciall *preſence,* than in otherſome : And among all, and above all, there where the *Gods are together.*

Not as *every where.*
[a] Ierem. 23. 24.
[b] Eſay 63. 1.

For though GOD be both in *heaven* and *earth,* yet we ſay [*which art in heaven* :] intending that there He is with a far more *high* and *glorious preſence.* And ſo, here is *He* in a more *eminent* ſort. For, no where on earth doth

But in a *more ſpeciall manner.*

His glory ſhine, and ſhew forth it ſelfe, as in a *well ordered Aſſembly*.

Mat. 18. 20.

And, if where *Two or three* common *Chriſtians be together* in *His name*, there is *He in the middſt of them*; when *three or foure hundred*, and thoſe *no common ordinary perſons*, but of His owne name [*Gods*] even a whole *Congregation of them*; (Of His *Name*, and in His *Name* too;) are together, in moſt ſolemne manner *aſſembled*; and to doe His *Worke*: ſhall He not much more be there, and in a much more *excellent manner* of *preſence* to aſsiſt them? Yes ſure: it toucheth *His providence* in the higheſt degree.

2 Gods *Attention.*

Pſal. 44. 23.

Preſent then: And ſecondly, the manner of *His preſence*: *ſtanding*. And that is a word of *Site*. *Standing* is a *ſite*, and it is *ſite* of *Attention*. When we ſit and heare ought, that we would liſten better to, up we ſtand and leave ſitting: So doe we (without the occaſion) uſually; Even to ſtirre up our ſelves: For, *ſitting* we may *fall on ſleepe*. This, to ſhew we ſhall not neede to ſay to Him here, as in an other *Pſalme*, they doe, *Vp Lord why ſleepeſt thou?* For He *ſtands*, and they never *ſleepe*. The truth is: to be *preſent*, as good be *abſent*, if we doe not *intend*. This then ſheweth GOD is ſo *preſent*, as He is alſo *attentive*: nothing paſſes but *Deo aſtante & atteſtante*; but He is an *eare*, nay an *eye-witneſſe*, nay more than that, a *heart-witneſſe* of all.

3 *Gods perſeverance.*

Stands then: and thirdly, the manner of *His ſtanding*. Which is (as is obſerved) נצב; and that is not the ordinary word *for ſtanding*, when one *flitts*; ſo ſtands, as he will remove: no, but as one *fixed*, not to *ſtart*. It is *Statio militaris* this, that *pitch* about their *ſtandard*, not to remove thence; but ſtill to maintaine and keep their *ſtanding*. So *He*, where you *leave Him*, you ſhall be ſure *to find Him*. He make it His *reſt*, meanes to *ſtand* it out to the very laſt.

Theſe *three*, 1 *Preſence*, 2 *Attendance*, 3 *Perſeverance*, be in this *ſtanding* of *His*. Preſent, for He *ſtands*; and *ſtanding marks*: *marks*, and *will marke from the beginning to the end*. So we, not to conceive of *Him*, 1 as if He were *away*, 2 or here *ſtood* and *noted not*, 3 or did *for a time*, but would *leave off* and *give over*, and not *ſtand* it out. This, for *ſtanding*.

IV.
2 The latter Act.
Gods *judging*.
He not only *ſtands*.

And, ſo long as it is but *Standing* and no more, it is no great matter; So *he* ſuffer them to go on quietly and trouble them not. And indeed ſo long as GOD doth no more, He may be ſaid to *ſtand*, and but even to *ſtand*. But (ſaith the *Text*) when *He hath done ſtanding, He hath not done*. Stay a while, you ſhall ſee, *He* ſo *ſtands* as *He will judge* alſo before He have done.

The *Act*.
But *will judge* alſo.

2 Cor. 5. 10.

The *Congregation* will not alwaies ſit; nor GOD alwaies *ſtand*. When that is over and paſt, the *Prophet* here begins to ſet Him up a *State*, to erect *Him* a *Throne* to ſit down and *judge* in. And then (lo) the courſes will change. We *ſit* now, and He *ſtands*: *He* will *ſit* then, and we *all ſhall ſtand*. *All*; *Omnes ſtabimus ante Tribunal*, *Before His Iudgement ſeat*. His firſt act (*ſtanding*) then to take *an end*; and his latter act (*judicabit*) to have his *turne* too.

But

So while he *ſtood*, he *ſtood attentive.* Dan.5. 5.

But by this we ſee (as before I told you) while He *ſtood*, He *ſtood attentive* : He *ſtood* not like an *idol* : was all the while no *idle ſtander by*, or *looker on*, but as the *Writing* was *on the wall*, *Mene*, *Mene*, He *told* and *numbred*; and *Tekel*, *Stetit cum ſtaterâ*, *Hee weighed and pondered well*, *every Motion* that was made, every *Bill* that was read, every *Conſent* or otherwiſe paſſed upon it. And weighed withall, whence every of them proceeded, whether from a *dutifull regard* of *him* and *his* Preſence; or otherwiſe, for ſome *by-reſpect* of our owne. *Stetit ut teſtis*; as a *Witneſſe*, *He ſtood* : *Sedet ut Iudex*; Now *ſits* as a *Iudge*, and will give His *doome* accordingly. And upon whom will He give it? Not upon the meaner ſort, upon *inferior perſons*, but even upon the *greateſt* : Vpon *Deos*, the *Gods* themſelves. For even to them, doth this His *judgement* extend. They that *ſit* and *judge others*, ſhall then *ſtand* and be *judged themſelves*. They be *Gods*; but He is *Deus Deorum*, *Pſal.* 50. 1. They are *Iudges*; but He *Iudex Iudicum* : *Iudex judicum* and *judiciorum*, both; *Iudge* of *judges* and of *Courts*; and even of *this High Court* and all. Men may not; God may and will convent even the *Conventions* themſelves, if they forget themſelves. Yea even the rather, for that they are *Gods*, ſhall He judge them. And namely, how they uſed themſelves in their *Deitie*, when they ſate in His place, and went under His *Name*.

The *Perſons.* He will judge the *Gods*, *Deos.*

And not for any fault they ever have made, as for thoſe they have made here, *in Synagogâ*. Above all, for them : for not regarding *His Preſence* and *ſtanding* here.

The *difference* of the Perſons; *Deorum in Synagoga*, and *Deos judicabit.*

And becauſe there is heere a double mention of *Deorum*, and *Deos*; *Deorum in Synagogâ*, and *Deos in judicio* : It will not be amiſſe to ſet them before us both at once. Now when they ſit *in Synagogâ*, how glorious! But when *in judicio*, they ſhall *ſtand* to be *judged*, how poore then! When God but *ſtands* and lookes on, how ſecure! when He ſhall *ſit downe* to His *Sentence*, how full of *feare* then! Specially, when He ſhall take, and they ſhall *give accompt* of *a buſing* His *Preſence* here. For a ſpeciall *judicabit* belongs to that, and remaines for them that ſo doe. They that deſpiſe Gods long ſuffering, when He *ſtands* here, ſhall find and ſuffer His ſeverity, and ſuffer it long, when He *ſits* to *judge* there.

But I cannot ſay, this will be preſently, or out of hand. It may be, it will be deferred yet, for a while : it is not *Iudicat* in the *preſent*; but *judicabit* in the *Future*, *He will judge*; *Cum accepero tempus* (as he ſaith *Pſal.* 75. 3.) *He will take a time* for it.

The *time.* This *judgement* will not be *preſent.* It is *judicabit* the *future.*

But *take a time He will*, and *judge He will.* Even the *heathen*, that have written *de ſerâ Numinis vindictâ*, are cleere for this point; That you may well accompt of it, He that *ſtands*, will *ſit*, and *ſitting*, *judge* : *Iudge*, and never a *God* of them all ſhall eſcape Him.

The *place.* He will judge *in medio.*

1 Of *themſelves.*

And *in medio* He will doe it; *in the midſt*, it ſhall bee. The *midſt*, either *Inwardly* of the *Gods* owne ſelves, even of their owne *hearts* (בקרב will beare it, and ſo it is taken, *Ierem.* 31. 33.) There in *the midſt*, in their *heart* : their *conſcience* accuſing them, and a *worme* there *gnawing*, when they ſhall ſee the evill, that doth follow of their carrying matters unduely; ſee any *foundation* ſhaken by it.

2 Of the *world*.

Or, *in the middſt* (that is) *openly* : as, *openly* He hath ever made it appeare, that *evill counſell*, firſt or laſt, ſhall prove worſt for them that *gave it*.

3 Of them that *regard*, and them that *regard not*.

Or, *in medio*, referring it to the *Parties* : that is, *in the middſt* between them both. Thoſe that regard : and thoſe other, that never looked after, nor cared for *Him* nor *His ſtanding*.

The future *judicabit*, and *in medio*, are two favours to us.

And it is well for us, it is *Iudicabit* : for ſo wee have a time to bethinke us of it, and to prevent it. And againe it is well for us, that it is *In medio* : For ſo, we may yet chooſe *our ſide*, which *ſide* we will fall on: for indeed, *Iudicare* is *Actus in medio* ; it may be *for*, and it may be *againſt*. It is not neceſſarie it ſhould be *againſt* : God forbid : we may not *prejudice* it then.

All is, as wee carry our ſelves heere. For, as *wee heere*, ſo *Hee there*. They that ſaw Him *ſtanding* and demeaned themſelves accordingly, a *judicabit* for *them*. Thoſe other, that ranne on their owne courſes (His *ſtanding* there, notwithſtanding) a *hard judgement* will they have, they that be loth to endure it. And this for God, His *ſtanding*, and His *judging*.

V.
Our owne *duty* to the Text.

And now to our ſelves, and to our *duty* to God, thus *ſtanding* and *judging*.

To regard Gods ſtanding.
*1 Cor. 11. 31.

To avoid Gods *judgement* (the *Apoſtle* tels us) *there is but one way* : **To judge our ſelves*. And heere now in this, not upon many, but upon this one Point only of Gods *ſtanding* (for, I will bee bold to cut off the other, His *judging* :) Regard His *ſtanding*, and you ſhall never need to feare His *judging*.

Foure things to be done.

To regard that, doe but theſe foure : 1 *Set downe this and beleeve it*, that Hee is *preſent*. 2 So *behave* your ſelves, as if you did ſo *beleeve*. 3 To doe that, ſhew your ſelves well *affected* to *His ſtanding*. 4 To ſhew that, *Procure* but thoſe *meanes*, that *He* may take pleaſure in His *ſtanding*. Theſe foure.

1 To beleeve *God is preſent*
Iob 9.11.
Ioh. 1.26.
Heb. 11.26.

Firſt, never imagine this, that God is farre enough off, or hath otherwiſe to buſy *Himſelfe*, than to have a *hand* or *foot* in theſe *aſſemblies*. But (with *Iob*) *beleeve, He is hard by us, though wee perceive Him not*: Or (as the *Baptiſt* ſaid of Christ) *Medius veſtrûm ſtetit, quem vos neſcitis*; *He ſtandeth in the middſt of us, though we know not ſo much*. To ſee *Him* ſo *ſtanding*, with the *eyes of faith*, with which (the *Apoſtle* ſaith) *Moſes ſaw Him that was inviſible*.

2 To *behave our ſelves* as if *preſent*.

Then will it follow of it ſelfe, To doe all we doe, *Tanquam* Deo *ſtante & inſpectante*, As if God *ſtood and beheld us*. This we behove to think : When He comes thus to *ſtand among us*, He will ſay as much for *Himſelfe*,

Matt.21.37.

as he did for his *Sonne* in the Goſpell, *Certè reverebuntur Me,* Surely they will yet *reverence Me*; *my ſtanding*, my *being there*, will make them the more carefull: If I come and *ſtand* among them, all will goe the better, if it be but becauſe *I am there*. Not any thing at all ſhall (I truſt;) but if ought ſhould be moved againſt *His good liking*, ſhall not our owne hearts ſmite us, and tell us ſtraight, What? G O D *ſtanding*, and *looking on*, ſhall we offer this? What give *Him* an affront in His owne preſence, to His owne face? *Nonne judicabit ſuper hoc?* what, *will He never judge for this geare?* And when *He* doth, ſhall it goe for nought? Thus, to behave our ſelves as in His preſence.

5 To ſtand well *affected* to *Gods ſtanding*.

But yet (I know not how) this is not it; To doe it for feare of *Him*, or of *His judicabit*: but to doe it *willingly*, that is it. For, as if ſome were not *willing* to allow *Him* a place, not ſo much as to *ſtand* in, with a kind of *Ironie* (ſome thinke) he ſaith: Well yet howſoever, G O D *ſtands in the Congregation*, though againſt ſomebodies will, that would be content (if they durſt) to ſay with them in *Eſay* 30. 11. *Cauſe the* HOLY-ONE *of Iſrael to ceaſe from us, Get Him away*; Or with them in the *Goſpell* (the *Gergeſites*) not onely give CHRIST good leave, but even to *pray Him* faire *to be gone*, and take His eaſe ſomewhere elſe, their matters would ſpeed better, if He were out of the way. Matt.8.34.

Never ſpeake of that: there *He ſtands*, and there He will *ſtand*; He ought not, will not, cannot be excluded. To endure *Him*, that is not it: The point is, how we *ſtand affected* to *His ſtanding*: Whether we be willing with it: whether it be the deſire of our hearts, that He ſhould, and the joy, that He doth *ſtand*, and will *ſtand* there.

Put caſe He *ſtood* not: would we earneſtly intreat Him to vouchſafe us *His preſence*, to take up His *ſtanding* among us? If *He* made *as if Hee would be gone* (as *Luc* 24.29.) would we be inſtant with *Mane nobiſcum Domine, Stay with us ſtill good Lord?* M O S E S ſaid, *If Thou goe not with us, carry us not hence*; would we ſay, *If thou Lord ſtay not with us*, what doe we here? If GOD bee gone, *migremus hinc*, let us be gone too; And never hope for good of that *Aſſembly* where He is not. Exo. 33.15.

4 To procure the *means* that *God* may bee *willing to ſtand*.

Now fourthly, if we be willing and glad, if we take comfort in *His ſtanding*, hereby ſhall wee be tried; if we uſe all meanes, as will procure *Him to ſtay in our Aſſembly* the more willingly; as will make His *ſtanding* pleaſant and not *grow tedious to Him*. And ſuch things there are: And theſe they are.

Thoſe be *foure*.

1 To be of *one minde*.

a Pſal. 76. 2.

b Pſal. 122.3.

c Act. 2. 1.

d Pſal. 68.6.

One ſpeciall thing that gives Him content, is a *Place* where there is *Concord* and *Vnitie*. [a] At *Salem* (that is) *where peace is, In pace factus eſt locus Ejus* (So read the *Fathers*) there is *His Tabernacle*: And that *Tabernacle* is the *Tabernacle* of the *Congregation*: His *feet*, and our *feet*, and both *ſtand willingly in the gates* there. (The reaſon:) [b] *For, it is at unitie within it ſelfe*. There loves He to *ſtand*: and there, *His Spirit*, where [c] *they were all, with one accord, in one place*. [d] *Qui facit unanimes habitare in domo*, if He

make *all of one minde that are in one houſe, if brethren to dwell together in unitie*,
Pſal. 133.2. O how *good*, ô how *pleaſing* is that *ſtanding to Him!* It *paſſes Aarons
perſume, His ointment* is nothing to the delight of it.

And in very deed, if wee conſider it well, it is the *vertue* (this of
Concord) that is moſt *proper*, nay *eſſentiall* (then) to a *Congregation* : without *it*, a *gregation* it may be, but no *Congregation*. The *Con* is gone : a *diſgregation* rather. Enough to make *Him* to be gone (that.) For, if there
[a] Heb.12. 15. a *ſpring up a root of bitterneſſe*: If the [b] *evill ſpirit* get in, that was *ſent upon*
[b] Iud.9.23. *Abimelech and the men of Sichem*: [c] *If the diviſions of Reuben doe make great*
[c] Iud.5.15, 16. *thoughts of heart* : there, God *ſtands* upon *thornes*. But where[d] the *hearts of
all the Congregation are bowed as the heart of one man*, there *ſtands* God, and
[d] 2 Sam.19. 14. there He *delights to ſtand*.

To uſe no *cunning* but *plain dealing*. Pſal.51.6. Another : He takes pleaſure to *ſtand* among them, that are *good and
true of heart*: Where He finds *truth in the inward parts* : Where, without
art or *artificiall gloſing* or *cunning carrying* of things under-hand, men goe
plainly to worke, every one in the *ſinceritie* and *ſingleneſſe* of an *honeſt upright meaning*. And the more *plainneſſe*, ever the more *pleaſure God* takes,
there to *ſtand*. *Truth*, as it is the *mightieſt*, ſo is it the *wiſeſt thing*, when
all is done. They that love it not, but to cover, and color, and carry all
Pſal.15.1. by *cunning*, they ſhall never *ſtand in Gods Tabernacle*. Neither *they* in *His*,
nor *He* in *theirs*.

To looke to *Idipſum*. One more. There is a *word*, and it is a great *word* in this *Booke* ἐπὶ τὸ αὐτὸ,
In idipſum; that is, to looke to the thing it ſelfe, the very point, the principall matter of all; to have our eye on that, and not of it, upon *alia
omnia*, any thing but it. So ſay I (againe) upon the thing it ſelfe, not
Neither to *by matters*. Nor to *perſonall reſpects*. upon ſome *perſons* or *perſonall reſpects* : *God accepts no perſon* nor *loves* them
that doe. The very firſt thing, that in the very next Verſe, He finds fault
with, and charges them with, is this : when men are *for*, or *againſt* a thing
(be it what it will be) and neither, for it *ſelfe*; but onely, becauſe it *proceeds from ſuch or ſuch perſons* : Neither of theſe is *in medio*. *Idipſum*, that is
the *center*, that the *middle* : That *place* is Gods *place*. To goe to the *point*,
drive all to that; as alſo to goe to the matter reall, without declining from
it, this way or that, to the *right hand* or to the *left* for any *perſonall regard*.

To doe that we do, *cheerfully*. And laſt of all, that which pleaſeth *Him beſt of all* : And that is, where
He finds a readie well-willing mind, His heart is upon ſuch. And where *his heart
is*, ever His *feet ſtand at eaſe* : *Calcat roſas*, He *treads upon roſes* there. In
the Song of *Debora* it is thought, there is ſet downe a patterne of the
Vertues or *Faults* of an *Aſſembly*. In that Song, there are two *Halleluja's*,
two *Benedicite's* for it. *Firſt*, at the very *beginning*, *Halleluja, Praiſe the
Iud.5.2. Lord* : Why ? *for the people that came off, and offered themſelves ſo willingly*.
And againe *ſeven verſes* after, *My heart is upon the Governors, that offered
Verſe 9. Iud.5.9. (themſelves) and made the people to offer ſo willingly, Halleluja, Praiſe the Lord.
Halleluja*, for the *Princes*; *Halleluja* for the *people*; *Bleſſed be* God, *for both*.

Then have you againe after thoſe, two verſes together: in the one, *Meroz curſed* for their *backwardneſſe*; And *Iael*, for *her forwardneſſe*, *bleſſed* and *bleſſed* againe. For, this indeed is the *marrow* of the *Sacrifice*, the *fat* of the *offering*: and without this, all is poore and leane.

Iudg.5.23. 24.

b And redily

This is ſure: God, *loves not to dwell in Meſech*: that is *interpreted*, *prolongatus eſt*. And *His Sonne* calling on, *Serve nequam & piger*, ſhewes, He loves *piger* as *evill*, as He does *nequam*. And *His Spirit* cannot skill of theſe ſame *tarda molimina*. In a word; none of them to be wearied, with *ſtanding* I know not how long.

* Pſal.120.5
Mat. 25.21.

And ſee the very next word of all, the next that followes theſe immediatly, is *How long!* So He beginns *His complaint*, the firſt word of the next Verſe: which ſhewes, He *loves* it not.

Not, that *he* can be *weary*. It is an *infirmitie* (that) and ſo is *griefe*, and ſo is *repentance*; and they cannot fall into God: They are *attributed* to *Him* though. And God is ſayd as to [a] *repent*, and [b] to be *grieved*, ſo to be *ſtarck* [c] *wearie*. In no other ſenſe, but this: That if *He* be not *weary*, no thankes to *us*: For, if it were poſsible, if the *divine Nature* were or could be ſubject to it, if God could be *weary*, if *His feet* were not of *braſſe* (*Apoc.* 1.5.) we would *put Him to it*: we do even what in us lieth to tire *Him* outright, to make *Him* crie *uſquequo, How long!*

a Gen.6.6.
b Eph.4.30.
c Ier.6.11.

But, 1 where there is accord without *Reubens diviſions*; 2 where plaine meaning, and *dealing*, without (as *Eſay* calls them) theſe ſame *deepe digged devices*; 3 where the *eye* is upon *idipſum*, and no *ipſum* elſe; 4 where God is not conſtrained to *dwell in Meſech*, but the *People* and their *Governours offer willingly*; there *ſtands* God, and there will *He* ever *ſtand*. Of that *place* He ſaith, *Hæc eſt requies mea, This is my reſt, here will I ſtay, for I have a delight therein.*

Eſay 29.15.
Pſal.132.14.

Thus doing then, thus procuring, our *Aſſembly* thus *qualified*, we performe our *duty to* God, and to *His ſtanding*. And this done, we ſhall never need to feare *judicabit*, come when it will.

And now to conclude. Mine unfained hearty prayer to God is, and dayly ſhall be, that if ever in any, *He would ſtand in this Congregation*: And if ever any uſed the meanes ſo to procure Him, we may uſe them. The rather, that *Eccleſia malignantium*, the *malignant Synagogue* may not aske with *deriſion*, *Where was then their* God? Where *ſtood He*? *Behind the wall* (ſure) not in the *Aſſembly*: Such *proceedings*, and His *ſtanding* will never ſtand together.

To have regard what will be *ſaid abroad*.
Pſal.26.5.

But rather, that all may ſay, *Verily* God *was among them, Of a truth* God *ſtood in that Congregation*; where, with ſo good accord, ſo good things, ſo readily were paſſed. Christ was in the *midſt of them*, His *holy Spirit reſted on them*.

1 Cor. 2.14.

Yet I know, what men ſay off or on, is not it; what God ſaith, that is *all in all*. To men we doe not; To God, *we ſtand* or *fall*, whoſe *judicabit* we cannot ſcape, either the one way or the other: but have a *judica-*

bit

Mat. 25.23. *bit* for us, that we may, if we yeeld his *ſtanding* all due *reſpect*, Even *Euge ſerve bone, intra in gaudium Domini,* which in the end will be worth all.

But if any ſhall ſay, O the *time* is long to that (peradventure not ſo long though, as we reckon:) well yet in the meane time, now for the preſent, it ſtands us in hand to uſe *him* well, and our *ſelves well to him.* For if *hee ſtand* not to us, we ſhall not *ſubſiſt*, we ſhall not *ſtand*, but fall before our *enemies.* This time is now, this danger is at hand.

To have regard of our *preſent uſe* of Him *againſt our enemies.*

Vſe him well then: *Stand* before ***Him*** thus *ſtanding*, with all due *reverence* and *regard*: that as by His *preſence*, he doth *ſtand* among us; ſo hee may not onely doe that, but by *His Mercie* alſo *ſtand by us*, and by *His Power ſtand for us.* So ſhall we *ſtand* and *with-ſtand* all the adverſe forces: and at laſt (for thither at laſt we muſt all come) *ſtand in His judgement, Stand* there *upright*: To our *comfort* (for the *preſent*) of *His ſtanding by us*; And to *our endleſſe comfort* (for the time to come) of *His judging for us.*

⁂

A SER-

A SERMON PREACHED AT CHESWICK IN THE time of *Peſtilence*, AVGVST XXI.

An. Dom. MDCIII.

PSAL. CVI. Ver. XXIX, XXX.

Thus they provoked Him to anger with their owne inventions, and the Plague was great (or brake in) *among them.*
Then ſtood up Phinees, *and prayed* (or, executed judgement) *and ſo the Plague was ceaſed* (or, ſtayed.)

HERE is mention of a *Plague* : of a great *Plague*; For, there died *of it foure and twenty thouſand.* And we complaine of a *Plague* at this time. The ſame *axe* is layd to the *root* of our trees. Or rather, becauſe an *axe* is long in cutting downe of one tree, the *Raſor is hired for us*, that ſweeps away a great number of haires at once (as *Eſay* calleth it) or a *Scithe* that mowes downe graſſe, a great deale at once. Num. 25.9. Eſay 7.20.

But here is not onely mention of the *Breaking in of the Plague*, in the XXIX. Verſe; but of the *ſtaying or ceaſing of the Plague*, in the XXX.

Now, *whatſoever things were written aforetime, were written for our learning*; and ſo was this Text. Vnder one, to teach us how the *Plague* comes, and how it may be *ſtayed*. Rom. 5.4.

The Diviſion

The *Plague* is a *diſeaſe*. In every *diſeaſe*, we conſider the *Cauſe*, and the *Cure*. Both which are here ſet forth unto us in theſe two Verſes. In the *former*, the *Cauſe* how it comes. In the *latter*, the *Cure* how it may be ſtaid. To know the *Cauſe* is expedient; for if we know it not, our *Cure* will be but *palliative*, as not going to the right. And if knowing the *Cauſe*, wee adde not the *Cure*, when we are taught it, who will pity us? For, none is then to blame, but our ſelves.

I. Of the *Cauſe* firſt: and then of the *Cure*. The *cauſe* is ſet downe to be twofold: 1 GODS *anger*, and 2 their *inventions*.

GODS *anger*, by the which; and their *inventions*, for the which, the *Plague brake in among them*.

II. The *Cure* is likewiſe ſet downe: and it is twofold, out of *two* ſignifications of one word, the word (*Palal*) in the Verſe. *Phinees prayed* (ſome read it:) *Phinees executed judgement* (ſome other;) and the word beares both. Two then, 1 *Phinees Prayer*, one: 2 *Phinees executing judgement*, the other; by both which the *Plague ceaſed*. His *prayer* referring to GODS *anger*: His *executing judgement*, to their *inventions*. GODS *wrath* was appeaſed by his *prayer*: *Prayer* referres to that. *Their inventions* were removed by his executing of *judgement*: The *execution* of *judgment* referres to that. If his *anger* provoked doe ſend the *Plague*; His *anger* appeaſed will ſtay it. Pſal.99,8. If our *inventions* provoke his *anger*, the *puniſhing* of our *inventions* will appeaſe it. The one worketh upon GOD, pacifieth *Him*: The other worketh upon our *ſoule*, and *cures it*. For there is Pſal.41.4. a *cure* of the *ſoule*, no leſſe than of the *body*, as appeareth by the *Pſalme*, *Heale my ſoule, for I have ſinned againſt thee*.

We are to beginne with the *Cauſe* of the plague, in the firſt Verſe: And ſo, to come to the *Cure* in the ſecond.

* * *

I. Of the *Cauſe*

OF the *Cauſe*. 1 Firſt, that there is a *Cauſe*. 2 And ſecondly, *What that Cauſe* may be.

A *Cauſe* there is.

i That there is a *cauſe* (that is) that the *plague* is a thing *cauſall*, not *caſuall*; comes not meerly by *chance*, but hath ſomewhat, ſome *cauſe* that procureth it.

Mat.10.29. Sure, if a *Sparrow fall not to the ground without the providence of* GOD, of which *two are ſold for a farthing*; much leſſe doth any *man*, or *woman*, which are *more worth than many Sparrowes*.

Exod.21.13 And if any one man *comes* not *to his End* (as we call it) by *caſualtie*, but it is GOD, that *delivers him ſo to die*: How much more then, when not *one*, but *many thouſands* are *ſwept away* at once? The *Philiſtins*, in their *plague*, put the matter upon triall of both theſe waies: 1 Whether it were GODS *hand*, 2 Or whether it were but a *chance*. And the event ſhewed, it was no *caſualtie*, but the very *handy-worke of* GOD upon them.

1 Sam.6.9.

And indeed, the very name of the *Plague* doth tell us as much. For *Deber* in *hebrew* ſheweth, there is a reaſon, there is a *cauſe*, why it commeth. And the engliſh word *Plague*, comming from the Latine word *Plaga*, which is properly a *ſtroke*, neceſſarily inferreth a *Cauſe*. For where there is a *ſtroke*, there muſt be *One* that *ſtriketh*. And in that both it, and other evill things (that come upon us) are uſually in Scripture called *God's judgements*; If they be *judgements*, it followeth, there is a *Iudge* they come from. They come not by *adventure*; by *chance* they come not. *Chance* and *Iudgement* are utterly oppoſite. Not *Caſually* then, but *Iudicially*. *Iudged* we are; *For when we are chaſtened, we are judged of the Lord.*

1 Cor.11. 32.

There is a *Cauſe*: Now, what that *Cauſe* is. Concerning which, if you aske the *Phyſician*, he will ſay, the cauſe is in the *aire*. The *Aire* is infected; the *Humors* corrupted: the *Contagion* of the *ſicke*, comming to and converſing with the ſound. And they be all true *cauſes*.

I That *Cauſe is.*
1 Naturall.

The *Aire*. For ſo we ſee, by *caſting** *aſhes* of the furnace towards *heaven* in the *aire*, the *aire* became infected, and the *plague* of botches, and blaines, was ſo brougt forth in *Egypt*.

1 The *are infected.*
* Exod.9.8.

The *Humors*. For to that doth *King David* aſcribe the *Cauſe* of his *diſeaſe*: (that is) that his *moiſture in him was corrupt, dried up, turned into the drought of Summer.*

2 The *Humors corrupted.*
Pſal.32.4.

Contagion. Which is cleare by the Law: where, the *leprous* perſon for feare of *contagion* from him, was ordered to crie, that *no body ſhould come neere him*: To dwell apart from other men: The clothing he had worne to be *waſhed*, and in ſome caſe to be *burnt*: The houſe-walls he had dwelt in, to be *ſcraped*; and in ſome caſe, the *houſe* it ſelfe to be *pulled downe*.

3 *Contagion.*
Levi. 13.45, 46, 52.

In all which three reſpects, *Salomon* ſaith, *A wiſe man feareth the Plague and departeth from it, and fooles runne on and be carel eſſe.* A *wiſe man* doth it, and a *good man* too. For *King David* himſelfe durſt not goe to the *Altar* of GOD at *Gibeon*, to enquire of GOD there, becauſe the *Angell that ſmote the people with the plague, ſtood betweene him and it*: (that is) becauſe he was to paſſe through *infected places* thither.

Pro. 14.16.
1 Chro. 21. 30.

But as we acknowledge theſe to be true, that in all *diſeaſes*, and even in this alſo, there is a *Naturall cauſe*: ſo we ſay, there is ſomewhat more, ſomething *Divine*, and *above nature*. As ſomewhat, which the *Phyſitian* is to looke unto, in the *plague*: ſo likewiſe ſomething for *Phinees* to doe, and *Phinees* was a *Prieſt*. And ſo ſome worke for the *Prieſt*, as well as for the *Phyſitian*, and more, then (it may be.)

2 Supernaturall.
By which GOD.

It was *King Aſa's* fault. He in his ſickneſſe, looked all to *Phyſitians*, and looked not after GOD at all. That, is noted as his fault. It ſeemes his fault. It ſeemes, his conceit was, there was nothing in a diſeaſe, but *naturall*, nothing but *bodily*: which is not ſo. For, *infirmitie*, is not onely a thing *bodily*; there is a *Spirit of infirmitie*, wee finde, *Luc.* 13. 11. And ſomething *ſpirituall* there is, in all infirmities; ſomething in the *ſoule* to bee healed. In all, but ſpecially in this: Wherein that wee might know it to bee *ſpirituall*, we finde it oft times to be executed by *ſpirits*.

Exo. 12. 13.
Eſay 37. 36.
1 Chro. 21. 16.
Revel. 16. 2.

We ſee an *Angell*, a *deſtroying Angell*, in the *Plague* of *Egypt*: another in the *Plague in Senacherib's Campe*: a third in the *Plague at Ieruſalem* under *David*: a fourth, pouring his phiall upon earth, *and there fell a noyſome plague upon man and beaſt*. So that no man looketh deeply enough into the *Cauſe* of this ſickneſſe, unleſſe he acknowledge the Finger of *God* in it, over and above any cauſes naturall.

God provoked to anger.

GOD then hath his part. GOD; But how affected? GOD *provoked to anger*: ſo it is in the Text: His *anger*, His *wrath* it is, that bringeth the *plague* among us. The Verſe is plaine; *They provoked Him to anger*, and *the plague brake in among them.*

Iob 5. 6.
1 Chro. 21. 7.

Generally, there is no *evill* (ſaith *Iob*) but it is a *ſparke of* GODS *wrath*. And of all evills, the *Plague by Name*. *There is* wrath *gone out from the* LORD, *and the plague is begunne* (ſaith *Moſes*, *Numbers* 16 46.) So it is ſaid GOD *was* diſpleaſed with *David*, *and he ſmote Iſraël with the plague*. So that if there be a *plague*, GOD is angry: and if there be a great *plague*, GOD is very angry. Thus much for *By what*; for the *anger* of GOD, by which the *plague* is ſent. Now for *what*.

For Which. *Sin in generall.*
Hab. 3. 8.
Eph. 5. 6.

There is a cauſe in GOD, *that he is angry*. And there is a *Cauſe*, for which he is *angry*. For he is not *angry* without a *Cauſe*. And what is that cauſe? For what is GOD *angry*? *What, is* GOD *angry with the waters when He ſends a tempeſt?* (it is *Habacuk's* queſtion.) Or is GOD angry with the *earth*, when He ſends *barrenneſſe*? Or with the *aire*, when he makes it *contagious*? No indeed, His anger is not againſt the *Elements*, they *provoke* him not. Againſt them it is, that *provoke Him to anger*? Againſt *men* it is, and againſt their *ſinnes*, and *for them commeth the wrath of* GOD *upon the children of diſobedience*.

a Mica. 7. 3.
b Gen. 6. 12.
c 1 Kin. 8. 38.
d Rom. 5. 12.
e Pſal. 38. 5.
f Ier. 8. *ult.*
g Ier. 48. 46.
h Mar. 5. 26.

And this is the very *Cauſe* indeed. As there is *Putredo humorum*; ſo there is alſo *putredo morum*. And *putredo morum*, is more a *Cauſe*, than *putredo humorum*. The *Corruption* of the *ſoule*, the [a] *corruption of our waies*, more than the [b] *corrupting of the aire*. The [c] *Plague of the Heart*, more than the ſore, that is ſeene in the *body*. [d] *The cauſe of Death* (that is) *ſinne*, the ſame is the *cauſe*, of this [e] *kinde of death*, of the *Plague of mortalitie*. And as the [f] *Balme of Gilead*, and the [g] *Phyſitian* there, may yeeld us helpe, when GODS wrath is removed: ſo, if it be not, no *balme*, no *medicine* will ſerve. Let us with the Woman in the Goſpell, [h] *ſpend all upon Phyſitians, we ſhall be never the better*, till we come to CHRIST, and he cure us of our ſins, who is the onely *Phyſitian* of the diſeaſes of the *ſoule*.

Mar. 9. 2.

And with CHRIST, the *cure* beginns ever *within*. Firſt, *Sonne thy ſinnes bee forgiven thee*; and then after, *take up thy bed and walke*. His *ſinnes* firſt, and his *limbes* after. As likewiſe when we are once well, CHRISTS counſell is, *ſinne no more, leſt a worſe thing come unto thee.* As if *ſinne* would certainly bring a *relapſe* into a *ſickneſſe.*

Particular ſinne.

But ſhall we ſay, the wrath of GOD for *ſinnes indefinitely*? That were ſomewhat *too generall*: May we not ſpecifie them, or ſet them downe in *particular*? Yes, I will point you at three or foure.

1 *Fornication.* Num. 25. 1.

Firſt, this *Plague* here, as appeareth by the *XXVIII. Verſe*, the Verſe next before, came for the ſinne of *Peor* (that is) for *fornication* (as you may read.) And not every *Fornication*, but *fornication paſt ſhame*; as was that *Zamri* there, with a *daughter of Moab.* And indeed if we marke it well, it fits well. For, that kinde of ſinne (*fornication*) doth end in *Vlcers and ſores*; and thoſe as *infectious*, as the *Plague* it ſelfe: A proper puniſhment; ſuch *ſore* for ſuch *evill.*

2 *Pride.* 1 Chro. 21. 14.

Secondly, *Davids plague of ſeventy thouſand* (which wee mention in our *Prayer*) that, came for *Pride*, plainly: *His heart was lifted up to number the People.* And that ſeemes ſomewhat kindly too, and to agree with this diſeaſe. That *pride*, which *ſwels* it ſelfe, ſhould end in a *tumor*, or *ſwelling*; as for the moſt part this diſeaſe doth.

3 *Blaſphemie* Eſay 37. 36. Nu. 16. 46.

Thirdly, *Zenacheribs plague* (it is plaine) came from *Rabſhakehs blaſphemie*: *Blaſphemie* able to infect the *aire*, it was ſo foule. In which regard, *Aarons* act might be juſtified, in putting odours into his *Cenſer*, to purifie the *Aire* from ſuch *corruption.*

4 *Neglect of the Sacrament.* 1 Cor. 11. 30. Exod. 4. 24. Exod. 5. 3.

And laſt, the Apoſtle ſets downe the *Cauſe* of the *plague* at *Corinth*: *For this Cauſe* (ſaith he) that is, *for neglect* of the *Sacrament*: Either in not *caring* to come to it; or in *comming* to it, wee care not how: *For this cauſe*, is there a *mortalitie* among you; *and many are ſicke, and many are weake, and many are fallen aſleepe.* And this is no new thing. *Moſes* Himſelfe, his neglect of the *Sacrament*, made him be ſtriken of GOD, that it was like to have coſt him his life. And he ſaith plainly to *Pharao*: *If they neglected their ſacrifice,* GOD *would fall upon them with the Peſtilence*: which appeareth by this, that the *Sacrament* of the *paſſeover*, and the *bloud* of it, was the meanes to ſave them from the *plague* of the *deſtroying Angell* in *Egypt.*

The phraſe for ſin, *Their inventions.*

A little now of the *Phraſe*; that *their ſins* are here called by the name of *their inventions.* And ſo (ſure) they are: as no waies taught us by GOD, but of *our owne imagining* or finding out. For indeed, our *inventions* are the cauſe of all *ſins.* And if we look wel into it we ſhal find our *inventions* are ſo. By GODS injunction we ſhould all live, and His injunction is: *You ſhall not do every man what ſeems good in his own eyes* (or *finds out in his owne braines*) but, *whatſoever I command you, that onely ſhall you doe.* But *wee*, ſetting light by that charge of his, out of the old diſeaſe of our *Father Adam* (*Eritis ſicut Dii, ſcientes bonum & malum*) thinke it a goodly matter to be *wittie*, and to *find out* things our ſelves to *make to our ſelves*, to be Authors, and inven-

In matters of *Religion.* Deut. 12. 8.

tors of ſomewhat, that ſo we may ſeeme to be as wiſe as God, if not wiſer: and to know what is for our turnes, as well as he, if not better. It was *Sauls* fault. God bade deſtroy *Amaleck* all; and he, would invent a better way, to *ſave ſome* (forſooth) for *ſacrifice*, which God could not thinke of Matt. 16.22. And it was S. *Peters* fault, when he perſwaded Christ from His paſsion, and found out a better way (as he thought) than *Chriſt* could deviſe.

This is the proud *invention*, which will not be kept in, but makes men even not to forbeare in things pertaining to *Gods Worſhip*; but there, to be ſtill deviſing new tricks, opinions and faſhions, freſh and newly taken up, Deut.32.17. *which their Fathers never knew of*. And this is that, which makes men, that Tim.4.3. have *itching eares*, *to heape to themſelves Teachers, according to their owne luſts*, which may fill their heads full, with new inventions.

n the *common life*.

And this *is* that, that even out of *Religion*, in the *common* life, ſpoiles all. The *wanton invention*, in finding out new *meats* in diet, in *inventing* new *faſhions* in *apparell*, which men ſo dote on (as the *Pſalme* ſaith at the 39th Verſe) as *they* even *goe a whooring with them*, with *their owne inventions*, and *care* not what they ſpend on them. And know no end of them: but as faſt as they are *wearie* of one, a *new invention* is found out; which *whatſoever it coſt*, how much ſoever it take from our *Almes*, or *good deeds*, muſt be had, till all come to nought. That the Pſalmiſt hath choſen a very fit word, that *for our inventions*, the *plague* breakes in among us: for them, as for the *primarie*, or firſt *moving cauſe* of all. Indeed for them, as much, and more than for any thing elſe.

We ſee then, 1 Firſt, that a *Cauſe* there is. 2 That that *cauſe* is not only *naturall*, but that God Himſelfe hath a hand in it. 3 God as being provoked to anger. 4 To anger for our ſinnes in generall (and for what ſinnes in ſpeciall) For our *ſinnes* proceeding from nothing, but our *inventions*. Which *cauſe* if it continue, and yet we turne not to the *Lord* (as *Amos* the 4) *then will not His anger be turned away, but his hand will be ſtretched out ſtill* (as, *Eſay* the 9.) And *no way to avoyd the one, but by appeaſing the other*.

II.
Of the *Cure*.

For the *cure* now. *One contrary is ever cured by another*. If then it bee *anger*, which is the *cauſe in* God; *anger* would be *appeaſed*. If it be *Inventions*, which is the *cauſe in us*, of the *anger of* God, they would be *puniſhed* and *removed*. That ſo, the *Cauſe* being taken away, the *effect* may ceaſe. Take away our *inventions*, Gods *anger* will ceaſe. Take away Gods *anger*, the *plague* will ceaſe.

Two Readings (we ſaid) there were: 1 *Phinees prayed*, or 2 *Phinees executed judgement*. *Palal*, the *Hebrew* word will beare both. And both are *good*: And ſo we will take them both in.

Againſt *Gods Anger*.
1 *Prayer*.
a Num.25.6.
b 2 Sam. 24. 17.

Prayer is good againſt the *plague*, as appeareth: Not onely in this *plague* in the Text, wherein all the *Congregation*[a] *were weeping*, and *praying before the doore of the Tabernacle*: But in *King*[b] *Davids plague* alſo; where we ſee, what his *prayer* was, and the very words of it.

And in [c] *Ezekias's plague*, who turned *his face to the wall, and prayed unto* GOD (and his *prayer* is ſet downe:) GOD heard his *prayer*, and *healed him*. And (for a generall rule) [d] *If there be in the Land any peſtilent diſeaſe; Whatſoever plague, whatſoever ſickeneſſe it be, the prayer and ſupplication in the Temple made by the people, every man knowing the plague of his owne heart*, GOD *in heaven will heare it*, and remove His *Hand* from afflicting them any further. c Eſay 38. 3. d 1 King.8. 37. 38. 39.

And it ſtandeth with good reaſon. For, as the *Aire* is infected with *noiſome ſents* or *ſmells*, ſo the *infection* is removed by *ſweet odours*, or *incenſe*: which *Aaron* did in the *Plague* (*put ſweet odours in his Cenſer, and went betweene the living and the dead.*) Now there is a fit reſemblance betweene *Incenſe* and *Prayers*: [f] *Let my Prayer come before thy preſence, as the Incenſe*. And when the *Prieſt* was within, burning *Incenſe*, [g] *the people were without at theirs prayers*. And it is expreſly ſaid, [h] *that the ſweet odors were nothing elſe, but the prayers of the Saints*. Num.16.48. f Pſal.141.2. g Luc. 1. 10. h Rev.5.8.

Prayer is good, and that *Phinees prayer*. *Phinees* was a *Prieſt*, the ſonnes of *Eleazar*, the Nephew of *Aaron*. So as, there is *Vertue*, as in the *prayer*, ſo in the *perſon* that did *pray*: in *Phinees* himſelfe. 2 *Phinees* Prayer, as a *Prieſt*.

As (wee know) the *Office of a Sergeant* being to *arreſt*; the *Office* of a *Notarie* to make *acts*; the *act* that is done by one of them, is much more *authenticall*, than that which is done by any common perſon. *So every Prieſt being taken from among men, and ordained for men, in things pertaining to* GOD, *that he may offer prayers*: the *prayers* hee offereth, hee offereth out of his *Office*, and ſo even in that reſpect there is (*cæteris paribus*) a more force, and *energie* in them, as comming from Him, whoſe *Calling it is to offer them*; than in thoſe, that come from another, whoſe Calling it is not ſo to doe. Heb.5.1.

To this end, GOD ſaith to *Abimelech*: *Abraham is a Prophet, and hee ſhall pray for thee and thou ſhalt live*. So that, the *prayer* of a *Prophet*, in that he is a Prophet, is more effectuall. Gen.20.7.

And in the *Law*, you ſhall find it all along: When men come to bring their *ſacrifice* for their ſinnes, it is ſaid, *the Prieſt ſhall make an atonement for them before the Lord, and their ſinnes ſhall be forgiven them*.

And in the Prophets, wee ſee plainly, in time of diſtreſſe, *Ezekia* ſent unto the *Prophet Eſay*, to entreat him to lift up his *prayer* for the *remnant* that were left: and ſo he did, and was heard by GOD.

And in the New Teſtament, Saint *Iames* advice is, *In time of ſickneſſe to call for the Prieſts, and they to pray over the partie, and* that Prayer *ſhall worke his health; and if he have committed ſinnes, they ſhall be forgiven him*. For, where the *Grace* of *prayer* is, and the *Calling* both, they cannot but availe more, than where no *Calling* is, but the *Grace* alone.

The *prayer of Phinees*, and of *Phinees ſtanding*. What need there be any mention of *Phinees ſtanding*? Was it not enough to ſay *Phinees praied*? It skills not whether he *ſate* or *ſtood*; for praying it ſelfe was enough.

Ier.18.20.

No: we muſt not thinke, the *Holy Ghoſt* ſets downe any thing that is *ſuperfluous*. Somewhat there is, in that *he ſtood*. Of *Moſes* it is ſaid before in this *Pſalme*, that he *ſtood in the gap to turne away the wrath of God*. In *Ieremie* it is ſaid, though *Moſes* and *Samuel ſtood* before me: So there is mention made of *ſtanding* alſo. And the *Prophet* himſelfe puts God in mind, that he *ſtood before Him, to ſpeake good for the people,* and *to turne away His wrath from them* (that is) *put* God *in minde of the very ſite of His body.*

Ioh.4.24.
1 Cor. 6.20.
Rom.12.1.

For, though God be a *Spirit*, and ſo *in Spirit* to be *worſhipped*; yet inaſmuch as He hath given us a *body*, with that alſo are we *to worſhip Him*, and *to glorifie him in our body and ſpirit,* which both *are Gods*; and *to preſent* (or offer) *our bodies to* God, *as a holy and acceptable ſacrifice, in the reaſonable ſervice of Him.*

1 Cor.14.40.
1 Cor.11.13.

And to preſent them decently. For that alſo is *required in the ſervice of* God. Now *judge in your ſelves*, Is it comely to ſpeake unto our *betters*, *ſitting*? *Sedentem orare, extra diſciplinam eſt* (ſaith *Tertullian*) to pray *ſitting* or ſit *praying*, is *againſt the order of the Church*. The *Church of* God never had, nor hath any ſuch faſhion.

All tendeth to this, as *Cyprians* advice is, *Etiam habitu corporis placere Deo*, even by our very *geſture*, and the *carriage of our boby*, to behave our ſelves ſo, as with it we may *pleaſe* God. *Vnreverent, careleſſe, undevout behaviour* pleaſeth Him not.

It is noted of the very *Angels*, *Iob*. 1. 6. *Eſay* 6. 2. *Dan*. 7. 10. that they were *ſtanding before* God. If *them* it becomes; if *Phinees*, if *Moſes*, if *Samuel*, and *Ieremie*, it may well become us to learne our *geſture* of them.

Againſt their *inventions*.
1 *Execution of judgement.*
Num.25.7.8.

Prayer is available to appeaſe *Gods wrath*, and ſo conſequently to remove the *Plague*: But not *prayer* alone. For though it abate the *anger of God* (which is the firſt) yet it goeth not high enough, takes not away the *ſecond cauſe* (that is) *our inventions*, which are the cauſe of *Gods anger*. We ſee it plain, in *Num*. 25.6. they were all at *prayers*, and *Phinees* among them, he and the reſt. But yet the *plague* ceaſed not for all that: *till* (in the Verſe following) *Phinees* tooke his *javelin*, wherewith in the very *act* of *fornication*, *he thruſt them both through*, *Zamri* and his *woman*, and then the *plague was ſtaied from the children of Iſraël*. For, as *praier* referreth properly to *anger*: ſo doth *executing judgement to ſin*, or to *our inventions*, the cauſe of it.

Eſay 29. 14.

Prayer then doth well: but *prayer* and doing *juſtice*, both theſe together (jointly) will doe it indeed. And if you *disjoyne* or ſeparate them, nothing will be done. *If we draw neere to* God *with our mouthes, and honour Him with our lipps*, it will not availe us, if *judgement be turned backe*, or *juſtice ſtand afarre off.*

2 By *Phinees*, as a *Prince* in *his Tribe*, and a *Magiſtrate*.

There are two perſons. Both of them were in *Phinees*. For, as hee was a *Prieſt*; ſo hee was a *Prince of his Tribe*. So then, both theſe muſt joyne together, as well the *devotion* of the *Prieſt in praier*, which is his *Office*: as the *zeale* of the *Magiſtrate* in executing *Iudgement*, which is His. For, *Phinees the Prieſt*, muſt not onely *ſtand* up, and *pray*: but *Moſes the*

Magiſtrate alſo) muſt *ſtand in the gap, to turne away the wrath of God, that he deſtroy not the people.* No leſſe *he, than Aaron* with his *golden Cenſer, to run into the middſt of the Congregation, to make atonement for them when the plague is begunne.*

Moſes, he gave in charge for the executing of them, that were *joyned to Baal-Peor, Num.* 25.4. *Phinees,* he executed the *charge* : *Moſes ſtood in the gap,* when he gave the *ſentence* : *Phinees ſtood up,* when he did the *execution.* And theſe *two* are a *bleſſed conjunction.* One of them without the other, may miſſe; but both together never faile. For when *Zamri* was ſlaine; and ſo when *Rabſhakeh* periſhed; and ſo when the *inceſtuous Corinthian* was excommunicated; in all three, the *plague* ceaſed.

But what if *Moſes* give no charge: what if *Phinees* doe no *execution,* as oft it falleth out? How then? In that caſe, every private man is to be *Phinees to himſelfe*; is not only to *pray* to *God,* but to be *wreaked,* do *judgement, chaſten his own body*; and ſo *judge himſelf, that he may not be judged of the Lord.* For every on, for his part, is a cauſe of the *judgements of God* ſent down; & ſo may be, and is to be, a cauſe of the *removing them.* Somewhile the *King,* as *David* by the *pride* of his *heart.* Otherwhile the *people,* by their *murmuring againſt Moſes,* and *Aaron.* So that, *King & people* both, muſt *judge themſelves*; every private offender, himſelfe. *Zamri,* if he had *judged himſelfe, Phinees* ſhould not have *judged him.* The *inceſtuous Corinthian,* if he had *judged himſelfe, S. Paul* had not *judged him.* For, either by *our ſelves,* or by the *Magiſtrate*; or if by neither of both, by GOD Himſelfe. For, one way or other ſin muſt be *judged. Zamri,* by his *repentance*; *Phinees,* by his *Prayer* or doing *juſtice*; or GOD, by the *plague* ſent among them.

3 By *every man upon himſelfe.*

2 Cor. 2.11.
1 Cor. 9.27.
1 Cor. 11.3.

1 Chr. 21.1. 8.
Num. 16. 3

Now then, theſe two; 1 *Phinees ſtood up and prayed,* 2 and *Phinees ſtood up and executed judgment,* if they might be coupled together I durſt undertake, the concluſion would be, *and the plague ceaſed.* But either of them wanting I dare promiſe nothing.

To conclude then. 1. The *plague* comes not by chance, but hath a *Cauſe.* 2. That *Cauſe* is not altogither *naturall,* and pertaines to *Phyſicke*; but hath ſomething *ſupernaturall* in it, and pertaines to *Divinitie.* 3. That *ſupernaturall Cauſe* is the *wrath of God.* 4. Which yet is not the *firſt cauſe.* For, the *wrath of God,* would not riſe, but that he is provoked by our ſins (and the certaine ſins, that provoke it, have been ſet down.) 5. And the *cauſe* of them, *our owne inventions.* So, our *inventions beget ſinne*; *ſinne provokes the Wrath of God* : *the Wrath of God* ſends the *Plague* among us. To ſtay the *plague, Gods Wrath* muſt be *ſtayed*: To *ſtay it,* there muſt be a *ceaſing from ſinne*: That *ſinne* may *ceaſe,* we muſt be out of love with our owne *inventions and not goe a whoring after them. Prayer,* that aſſwageth *anger* : To execute *juſtice,* that abateth ſinne : To execute *juſtice,* either *publikely,* as doth the *Magiſtrate*; or *privately,* as every man doth, or may doe upon himſelfe. which joyned with *prayer* and *prayer* with it, will ſoone rid us of that we complaine : and otherwiſe, *his anger will not be turned away, but his hand ſtretched out ſtill.*

A SERMON PREACHED at the FVNERAL of the

Right Honoble. and Reverend Father in GOD
LANCELOT
late LORD BISHOP of
VVINCHESTER.

In the Pariſh Church of St. SAVIORS
in SOVTH-VVARKE:
On Saturday being the XI. of *November*,
A.D. MDCXXVI.

By the Right Reverend Father in GOD,
IOHN (then) L. Biſhop of *Rocheſter*,
now, L. Biſhop of ELY.

ANCHORA SPEI

LONDON,
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MDCXXIX.

A SERMON
Preached at the FVNERALL
of the R. R. Father in GOD, LANCELOT *late* Lord Biſhop *of* WINCHESTER.

(⁂)

HEB. CHAP. XIII. VER. XVI.

To doe good, and to diſtribute forget not: for with ſuch ſacrifices GOD *is well pleaſed.*

IN the tenth Verſe the Apoſtle ſaith, *We have an Altar, of which they have no right to eate, that ſerve the Tabernacle. Habemus Altare*, We have, that is, *Chriſtians*: So it is *proprium Chriſtianorum*, proper to Chriſtians: not common to the Iewes together with Chriſtians; they have no right to communicate, and eate there, that *ſerve the Tabernacle.* And yet it is *commune Altare*, a common Altar to all Chriſtians, they have all right to eate there. And ſo it is *externum Altare*, not onely a ſpirituall Altar in the heart of every Chriſtian; then *Saint Paul* ſhould have ſaid *habeo*, or *habet unuſquiſq;*. I have, and every Chriſtian hath in private to himſelfe: but *We* have an *Altar*, that is, all Chriſtians have; and it muſt be Externall, els all Chriſtians cannot have it.

Our Head CHRIST offered his Sacrifice of himſelfe upon the Croſſe; *Crux Altare* CHRISTI; and the Croſſe of CHRIST was the *Altar* of our Head, where he offered the *unicum, verum, & proprium Sacrificium*, the onely, true, proper ſacrifice, propitiatorie for the ſinnes of mankind; in which all other ſacrifices are accepted, and applicatorie of this propitiation.

1. The *Onely Sacrifice*, one in it ſelfe, and once onely offered, that purchaſed æternall redemption: and if the redemption be æternall, what need is there, that it ſhould be offered more then once, when once is all-ſufficient?

2. And the *True Sacrifice*: All other are but Types and Repreſentations of this ſacrifice; this onely hath power to appeaſe GOD's wrath, and make all other Sacricers, and ſacrifices acceptable.

3. And the *Proper Sacrifice:* As the Pſalme ſaith, *Corpus aptaſti mihi*, thou haſt fitted me with a *Bodie*; the Deitie aſſumed the Humanitie, that it might *accipere à nobis quod offerret pro nobis*; being the Deitie could not offer, nor be offered to it ſelfe, he tooke fleſh of ours, that he might offer for us.

Now as CHRIST'*s* Croſſe was his Altar, where he offered himſelfe for us; ſo the Church hath an Altar alſo, where it offereth it ſelfe: not CHRISTVM *in capite*, but CHRISTVM *in membris*, not CHRIST the Head properly (but onely by commemoration) but CHRIST the Members. For, CHRIST cannot be offered truly, and properly, no more but once upon the Croſſe: For he cannot be offered againe, no more then he can be dead againe: And dying, and ſhedding bloud, as he did upon the Croſſe; and not dying, and not ſhedding bloud, as in the *Euchariſt*, cannot be *one Action* of CHRIST offered on the *Croſſe*, and of CHRIST offered in the *Church* at the Altar by the Prieſt, by Repreſentation onely, no more then CHRIST and the *Prieſt* are one perſon: and therefore though in the Croſſe and the Euch there be *Idem ſacrificatum*, the ſame ſacrificed thing, that is the *Body* and *Blou* CHRIST, offered by CHRIST to his *Father* on the Croſſe, and received and participated by the Communicants in the Sacrifice of the Altar; yet *Idem ſacrificium quoad actionem ſacrificij*, or *ſacrificandi*, it is impoſſible there ſhould be *the ſame ſacrifice*, underſtanding by ſacrifice the *action* of ſacrifice. For then, the Action of CHRIST'*s* ſacrifice, which is long ſince paſt, ſhould continue as long as the Euchariſt ſhall endure, even unto the world's end; and his *Conſummatum eſt* is not yet finiſhed: And dying and not dying, ſhedding of bloud and not ſhedding of bloud, and ſuffering and not ſuffering cannot poſſibly be *one Action*: and the *Repreſentation* of an Action cannot be the *Action* it ſelfe.

And this conceipt was unknowne to Antiquitie. All the Fathers held it a *ſacrifice*, onely becauſe it is a *Repreſentation* or *Commemoration* of the *True ſacrifice of* CHRIST upon the Croſſe; even as our Saviour commanded, *Do this in remembrance of me*. Saint *Auguſtine* ſaith, *Hujus Sacrificij caro et ſanguis, ante adventum Chriſti, per victimas ſimilitudinum promittebatur: in paſſione Chriſti, per ipſam Veritatem r debatur: poſt aſcenſum Chriſti, per Sacramentum memoriæ celebratur, &c.* And Saint *Chryſoſtome, Hoc eſt exemplar illius &c.* And *Thomas Aquinas* giving the reaſon of the diverſe Names given to this Sacrament ſaith, that it hath a triple ſignification. 1. *Reſpectu præteriti*, one in reſpect of the Time paſt, inaſmuch as it is *commemorative* of the LORD'*s Paſſion*, which is called a true ſacrifice; and according to this, it is called a *ſacrifice*. 2. *Reſpectu præſentis*, in reſpect of the preſent, that is, of the *Vnitie* of the *Church*, unto which, men are gathered by this Sacrament, and according to this it is named a *Communion*, or *Synaxis*, becauſe by it we communicate with CHRIST, and are partakers of his Fleſh and Deity. 3. *Reſpectu futuri*, in reſpect of that which is to come, inaſmuch as this Sacrament is *prefigurative* of the fruition of GOD; which ſhalbe in heaven; and accordingly it is called *viaticum*, becauſe it heer furniſheth us in the way, that leades us thither. Againe it is called the *Euchariſt*; that is, *bona gratia*, the good grace, becauſe *eternall life is the grace of God, Rom.* VI. or els, becauſe it really conteines CHRIST, who is *full of grace*. It is alſo called *Metalepſis*, or *Aſſumptio*, becauſe by it we aſſume the Deitie of the Sonne. All this, *Part.* III. *Q.* LXXIII. *Artic.* IIII. *In corpore.* And in his Anſwer *ad* III^{m}. he addeth, That this Sacrament is called a *Sacrifice*, inaſmuch as it doth repreſent the *Paſſion* of *Chriſt*; it is likewiſe called *Hoſtia*, an Hoſt, inaſmuch as it conteyneth *Chriſt* himſelf, who is *Hoſtia ſalutaris*, Ephes. V.

Contra Fauſtum, lib.20.21.

Ad Hebr. Hom.

Heer is a *Repreſentative*, or *Commemorative*, and *Participated Sacrifice* of the *Paſſion* of *Chriſt*, the *True ſacrifice* that is paſt; and heer is an *Euchariſticall ſacrifice*: but for any *Externall Proper ſacrifice*, eſpecially as *ſacrifice* doth ſignifie the *Action* of *ſacrificing*, heer is not one word. And therfore this is a new conceipt of later men, ſince *Thomas* his time, unknowne to him, and a meer Novelliſme. And the Cure is as bad as the Diſeaſe: Though *Thomas* gives no other reaſons, why it is called a *ſacrifice*, yet (ſay they) *Thomas* denieth it not. For, that is plainly to confeſſe, that this is but a patch added to Antiquitie. And yet when he ſaith, it is a Repreſentative or Commemorative Sacrifice *reſpectu præteriti,* in reſpect of that which is paſt, that is, the *Paſsion* of *Chriſt,* which was the true Sacrifice, he doth deny by conſequent, that it is the true ſacrifice it ſelfe, which is paſt. And if *Chriſt* be ſacrificed daily in the *Euchariſt,* according to the *Action* of *ſacrifice,* and it be one and the ſame ſacrifice offered by *Chriſt* on the *Croſſe,* and the *Prieſt* at the *Altar,* then can it not be a *Repreſentation of that ſacrifice which is paſt,* becauſe it is one and the ſame *ſacrifice* and *Action* preſent.

Therefore *Saint Paul* proceeds in the XV. Verſe: *By him therefore let us offer the ſacrifice of praiſe to* G o d *continually,* that is, the fruit of our lipps giving thanks to his Name. *Let us offer up to* G o d; Chriſtians then have an *offering:* and let us offer up to G o d *continually;* this is the ground of the *daily Sacrifice* of *Chriſtians,* that anſwereth to the daily ſacrifice of the Iewes. And this *Sacrifice* of *praiſe* and *thanks* may well be underſtood the *Euchariſt,* in which we chiefly praiſe and thank God for this his chief and great bleſſing of our Redemption. And this and all other *Sacrifices* of the Church externall or ſpirituall muſt be offred up and accepted *per Ipſum,* in, by, and through *Chriſt.* S *Paul* ſaith not, *Ipſum offeramus,* Let us offer him (that is, *Chriſt*) but let us offer and ſacrifice *per Ipſum* by him, in whom onely we and our ſacrifices are accepted. And Rom. XII. I. *Offerte corpora, Offer your bodies living ſacrifices, holy and acceptable to God, which is your reaſonable ſervice:* It is not *Corpora ſine Animis,* not bodies without ſoules; For in them without ſoules, there is no *life,* no *holineſſe,* no *accepting:* and this is mans *reaſonable ſervice;* all els is without reaſon. And *Saint Peter* (the firſt Pope, as they reckon him, who I am aſſured had infallibility) ſaith I. *Pet.* II. V. *Ye alſo as lively ſtones are built up a ſpirituall houſe, an holy Prieſthood, to offer up ſpirituall Sacrifices acceptable to* G o d, *Per Ieſum Chriſtum,* by *Ieſus Chriſt.* And *Saint Iames* (Chap. I. Ver. XVIII.) tells us, that to this end G o d *begat us by his word of truth,* that we might be *primitiæ creaturarum:* not offer to G o d the firſt fruits of our *fields* or *cattle,* but that we might offer up *our ſelves* as *firſt-fruits* to G o d. So all the *Offerings* of the Church are the Church it ſelf; and *Chriſt* the Head offered *corpus naturale,* his naturall Body, his ſoule and fleſh for a ſacrifice, for the ranſome and price of our ſinn, thereby *purchaſing eternall redemption, Heb.* X. X. I. and by this one offering *he perfected for ever them that are ſanctified,* Verſe XIII. Neither doth *Chriſt* there (that is) in heaven, where he now appeares in the preſence of God offer often, or any more for us, but this once; there is *appearing,* but no offring. And the Apoſtle gives the reaſon of it. For then he muſt have *often ſuffered* ſince the foundation of the world, *Heb.* IX 24. 25. 26. He *appeares* in heaven as our *High Prieſt,* and *makes interceſsion* for us; but he *offers* his naturall body no more but once, becauſe he *ſuffers* but once. No *offering* of *Chriſt* (by Saint *Paul's* rule) without the *ſuffering* of *Chriſt:* the Prieſt cannot *offer Chriſt's* naturall bodie without the *ſuffering* of *Chriſt's* naturall bodie.

So likewiſe the Church, which is *Chriſt's* myſticall bodie, offers not *Chriſt's* naturall bodie: it hath no power to offer the naturall bodie, which is proper to *Chriſt* onely, *Pono animam & nemo tollit;* not the Church, nor they that are not the Church. And there is no ſuch thing in Scripture, nor I preſume can eaſily be ſhewed out of any of the probable and undoubted Fathers, but the Church offers *corpus myſticum, Chriſt's* myſticall bodie (that is, it ſelf) to G o d in her daily Sacrifice.

First, all ſacrifice is proper & due only to *God.* Be men never ſo venerable, never ſo worſhipfull, yea *adorandi* to be adored alſo, yet no man ever offered ſacrifice to any, unleſſe he knew him, or thought him or feigned him to be a *God.* True Angels would never accept Sacrifice: & wicked Angels only ſought it, becauſe they alſo affected to be deified.

Saint Aug. de Civ Dei.l 10. c 4. Et cont. Fauſt. l.20.21.

In which reſpect, never any Prieſt at the Altar, even *ſuper corpus Martyris,* over the bodie or ſepulcher of any Martyr, prayed thus, *Offero tibi Sacrificium, Petre, Paule, Cypriane,* I offer ſacrifice to Thee, ô Saint *Peter,* Saint *Paul,* or Saint *Cyprian.* All celebrities towards them, whether praiſes to G o d for their victories, or Exhortations to their imitation, are onely *Ornamenta memoriarum,* the Ornaments of their memories, not *Sacra* nor *Sacrificia mortuorum, tanquam Deorum,* not the ſacred things or Sacrifices of the dead, as if they were G o d s, *Lib.* VIII. C. XXVII.

And therefore Saint *Auguſtine* often denies *Temples*, *Altars*, and *Sacrifices* inward and outward, viſible and inviſible to all *Martyrs* and *Saints*, as being proper and peculiar to GOD onely. And I truſt, *Prayers* and *Invocation* be in this number. For as *Orantes & Laudantes*, praying and praiſing, we direct our ſignifying words to him, to whom we offer the things ſignified in our hearts: ſo ſacrificing, we know, the viſible ſacrifice is to be offered to no other but to him, whoſe inviſible ſacrifice in our hearts we our ſelves ought to be, *Nos eſſe debemus*, *Lib.* X *Cap.* XIX. And then it followeth in the XX. Chapter: The true *Mediator* inaſmuch as taking upon him the *forme of a ſervant*, the Man IESVS CHRIST became a *Mediator of God and Man*; whereas in the forme of GOD He takes ſacrifice with his Father, yet in the forme of a ſervant, *Maluit eſſe, quam ſumere*, He choſe rather to *be a Sacrifice*, then to *receive Sacrifice*; leſt even by this occaſion any man might think he might ſacrifice to a Creature, by this (Nature) he is a Prieſt, the ſame the offerer, and the ſame the thing offered: *Cujus rei Sacramentum*, of which thing he would have the daily Sacrifice of the Church to be a Sacrament, *quæ cum ipſius capitis corpus ſit, ſeipſam per ipſum diſcit offerre:* which Church being the bodie of our Head himſelf, doth learne to offer it ſelfe (that is, the *Church*) by him, that is, by *Chriſt.* Heer the Bodie of the Head, is the *myſticall bodie* of *Chriſt:* and therefore the daily Sacrifice of the Church is not the *Naturall Bodie* of *Chriſt*, but the *Myſticall Bodie* that offers it ſelfe to GOD by *Chriſt*. This made Saint *Auguſtine* to ſay of Angells, and Elect and Glorious Saints, *Nec illis ſacrificemus, ſed cum illis ſacrificium Deo ſimus*, Let us not ſacrifice to them, but let us *be a ſacrifice* to GOD together with them, *Cap.* XXV.

But a ſingular and full place we have in the ſame Xth. Booke, and VI Chap. Where having ſhewed what *Sacrifice* is, that is, every worke which is performed, that we may cleave to GOD in an holy Societie, being referred to that end of good, by which we may be truly bleſſed: (as a *man conſecrated* to the Name of GOD, and dying to the world, that he may live to GOD, is a *Sacrifice*; as the *bodie chaſtned* by temperance, is a *Sacrifice*, ſuch as the Apoſtle calls for, *Offer up your Bodies to be a Living Sacrifice, Rom.* XII. I. And if the *bodie*, the ſervant and inſtrument of the ſoule, much more the *ſoule* it ſelfe is a ſacrifice; As likewiſe *works* of *mercie* and the like:) Hence (ſaith he) it commeth to paſſe, *Vt tota ipſa redempta Civitas ſocietaſq́; ſanctorum univerſale ſacrificium offeratur* DEO, *&c* [That the *whole redeemed Citie* and *ſocietie* of the *Saints* is offered up an *univerſall ſacrifice* to GOD, by our great Prieſt; who alſo offered himſelfe in his paſſion for us, that we might be the bodie of ſo great an Head, in the forme of a ſervant. For this he offred: in this he was offred, becauſe according to this he is our Mediator, in this our Prieſt, in this our Sacrifice.] And then urging againe the Apoſtle's words, *Rom.* XII. I. of *offring our bodies a living ſacrifice, holy and acceptable to* GOD, *which is our reaſonable ſervice of him*, he adds, *Quod totum ſacrificium ipſi nos ſumus* [All which whole ſacrifice we are:] We the *Members* are this whole ſacrifice, not *Chriſt* the *Head.* For as in the body there are many members, and many offices of thoſe members; ſo *we being many, are one Bodie in Chriſt, and every one members one of another*, having diverſe *gifts* according to the *grace* given us. *Hoc eſt ſacrificium Chriſtianorum, multi unum Corpus ſumus in Chriſto*, [this is the ſacrifice of Chriſtians, many are one body in *Chriſt.*] This muſt neceſſarily be the *myſticall body* of *Chriſt*; the *naturall body* it cannot be: *Quod etiam Sacramento Altaris Fidelibus noto frequentat Eccleſia; ubi ei demonſtratur, quod in illâ oblatione quam offert, ipſa offeratur*: [Which Sacrifice the Church alſo frequents in the *Sacrament* of the *Altar*, well knowne to the faithfull; in which it is demonſtrated to the *Church*, that in that oblation which the Church offers, the *Church it ſelfe is offered.*] I hope, the *Church* is the *myſticall body* of *Chriſt*, not the *naturall.* *Lib.* XX, *cap.* X. *Ipſum verò ſacrificium Corpus eſt Chriſti, quod non offertur ipſis, quia hoc ſunt et ipſi*; denying Temples, Altars, and Sacrifices to Martyrs and Saints, he ſaith [The *ſacrifice* it ſelfe is the *Bodie* of *Chriſt*, which is not offered to them, becauſe *they* are alſo *this ſacrifice.*] This may ſuffice to ſatisfie any reaſonable man of the *ſacrifice* of the *Church*, in Saint *Auguſtine's* judgement, Yet give me leave to add one place more, becauſe it may ſtand for many, and that is *Lib.* X.

*cap.*31. *Nec iubent &c* [Neither do they command, that we ſhould Sacrifice to them, but onely to Him, whoſe Sacrifice we together with them ought to be a Sacrifice, *Vt ſæpe dixi, & ſæpe dicendum eſt*, as I have often ſaid, and muſt often ſay.]

This then is the *daily Sacrifice* of the *Church* in *Saint Auguſtine's* reſolute iudgement, even the *Church* it ſelfe, the *Vniverſall Bodie* of CHRIST, not the *Naturall Bodie*; whereof the *Sacrament* is an *Exemplar*, and a *Memoriall* onely, as hath beene ſhewed. And when they ſhall prove the *Churche's Sacrifice* to be the *Naturall Bodie* of CHRIST, and the ſame Sacrifice with the Sacrifice of the *Croſſe*, as it denoteth the *Action of Sacrificing*, becauſe the Fathers often uſe the word *Corpus* CHRISTI, The Bodie of CHRIST; they ſhall be further anſwered.

In the meane time the Church of England in her reformed Liturgie [*offering our ſelves, our ſoules, and bodies to be a living Sacrifice, holy and acceptable to* GOD, *which is our reaſonable ſervice of him*] may truly and boldly ſay, that in this ſhe hath farr exceeded their *Canon* of their *Maſſe*, in which there is not one ſyllable, that mentions the *Sacrifice of our ſelves and ſoules and bodies*; which is the onely thing that GOD lookes and calls for at our hands, and in CHRIST our Head is moſt pleaſing; nay more, onely pleaſing to him, and in our power to offer properly.

We denie not then the *daily Sacrifice* of the *Church* (that is, the *Church it ſelfe*) warranted by Scriptures and Fathers. We take not upon us to Sacrifice the *naturall Body* of CHRIST otherwiſe then by *commemoration*, as CHRIST himſelfe, and *Saint Paul* doth preſcribe. They rather, that take a power never given them over the *naturall bodie* of CHRIST, which once offered by himſelfe purchaſed eternall redemption all-ſufficient for ſinne, to offer it againe and often; never thinking of the offering of CHRIST's *myſticall body*, the *Church*, that is, our ſelves, our ſoules and bodies; they (I ſay) do deſtroy the *daily Sacrifice* of *Chriſtians*, which is moſt acceptable to GOD.

Now then that which went before in the Head CHRIST on the *Croſſe*, is daily performed in the members, in the Church. CHRIST there offered himſelfe once for us; we daily offer our ſelves *by* CHRIST, that ſo the whole *myſticall body* of CHRIST in due time may be offered to GOD.

This was begun in the *Apoſtles*, in their Liturgie, of whom it is ſaid (*Acts* 13.) *Miniſtrantibus illis*, while they *miniſtred* and *prayed*, the *Holy Ghoſt* ſaid unto them, &c. *Eraſmus* reads it *Sacrificantibus illis*, while they *Sacrificed* and *prayed*. If they had offered CHRIST's *Naturall body*, the *Apoſtles* would ſurely have made ſome mention of it in their writings, as well as they do of the *Commemorative Sacrifice*. The word is λειτουργούντων, ſo it is a *Liturgicall Sacrifice*; or a Sacrifice performed or offered in our *Liturgie* or forme of GOD's Worſhip: ſo the *offering of our ſelves, our ſoules, and bodies*, is a part of *Divine worſhip*.

Now as it is not enough to feed our owne ſoules, unleſſe we alſo feed both the ſoules and bodies of the *poore*; And there is no true *Faſt*, unleſſe we *diſtribute* that to the *poore*, which we denie to our owne bellies and ſtomachs; And there cannot be a perfect and compleate adoration to GOD in our devotions, unleſſe there be alſo *doing good* and *diſtributing* to our neighbours; therefore to the *Sacrifice* of *praiſe* and *thankſgiving* in the *Euchariſt*, in the Church, mentioned in the fifteenth Verſe, we muſt alſo add *beneficence* and *communication* in this Text: For, *Devotio debetur Capiti, Beneficentia membris*, the ſacrifice of *devotion* is due to our *Head* CHRIST, and *pietie* and *charitie* is due to the *Members*. So then, offer the *Sacrifice of praiſe* to GOD daily in the Church, as in the fifteenth Verſe; and *diſtribute* and *communicate* the *Sacrifice of compaſſion* and *Almes* to the *poore* out of the Church, as in this Text.

Shall I ſay *extra Eccleſiam*, out of the Church? I do not ſay amiſſe, if I do ſay ſo: yet I muſt ſay alſo, *intra Eccleſiam*; this ſhould be a Sacrifice in the Church, the *Apoſtles* kept it ſo in their time; *Primo Die*, the firſt day of the weeke, when they came together to pray and to breake bread, *Saint Paul's* rule was, *Separet unuſquiſque*, Let every one *ſet apart*, or *lay by in ſtore*, as GOD hath proſpered him, that there be *no* *gatherings*, when I come. And our *Liturgie* in the *Offertorie* tenders her *Prayers* and *Almes* on the *Lord's day* or Sunday, as a part of the *Sacrifice* or Service of that day, and of GOD's *Worſhip*; which I wiſh were more carefully obſerved among us. For this alſo is a *Liturgie* or *Office*, ſo called by the *Apoſtle*, 2. *Cor*.9.12. ἡ διακονία τῆς λειτουργίας, the *Adminiſtration of this Service*, or *Office*, or *Liturgie*: there is the word *Liturgie* and *Office*. For, the daily Service and Sacrifice not onely ſupplyeth the *want of the Saints*, but is abundant alſo by many *thankſgivings* unto GOD. So the *Lord's day* or *Sunday* is then beſt kept and obſerved, when to our *Prayers* and *Prayſes* and *Sacrifices of our ſelves* our ſoules and Bodies, we alſo add the *Sacrifice of our Goods* and *Almes*, and other workes of mercie to make it up perfect and compleate, that there may be *Opus diei in die ſuo*, the worke of the day in the proper day thereof, and theſe two *Sacrifices* of *Praiſe* and *Almes* joyned heere by GOD and his *Apoſtle*, may never be parted by us in our lives and practiſe.

Firſt then we ſee, that as our SAVIOVR firſt *preached* in the Mount, and then *healed* in the Cities and Townes; ſo when we have *offered our ſelves*, our ſoules, and bodies, to be *living and ſpirituall ſacrifices* in the Church unto GOD, by our High Prieſt CHRIST, we muſt not reſt there, but muſt alſo *offer our goods* and almes, whither in the Church, or out of the Church, to the reliefe of the poore members of CHRIST, that are in want. And that theſe two, [1] the *ſacrifice of Praiſe*, [2] and the *ſacrifice of Almes* may appeare to be indiviſible and inſeparable, inſomuch that he that will give himſelfe, his ſoule, and body to GOD, will never ſpare alſo to give his goods to thoſe that ſuffer hunger, and thirſt, and nakedneſſe; See how our *Apoſtle* ioynes theſe two. [1] Firſt, *Per Ipſum offeramus*; By CHRIST our High Prieſt, Let us offer our ſelves: [2] and leſt that ſhould be thought, to be all the *whole ſacrifice*, that man is to tender to his GOD, he adds this ſecond, with a *Nolite obliviſci*, by a kind of *Negative*, which is many times more forcible then an ordinary *Affirmative*: *To do good, and to diſtribute, forget not*: fearing as it were leſt when man had done his homage and fealty to GOD, of whom he holds in chiefe, he might thinke, that were enough to ſacrifice to GOD in the Church on the *Lord's day*, and then forget his Brother all the weeke after, and never to take compaſſion on him: whereas the truth is, *Vnus amor*, but *duplex objectum*; the *love* is but *one*, wherewith we love GOD for himſelſe, and our *brother* who is GOD's image for his ſake, as there be two *eyes*, yet but one *viſuall facultie*. For as it is to no purpoſe, to learne our duty at the mouth of GOD's Preachers, on the *Lord's day*, and never to put it in practiſe all our weeke, or life following, as if it were a matter onely for the braine and underſtanding; whereas in truth, firſt it ſhould *edifie our faith*, and then *fructifie in our Lives*: So it is a very ſhort love to profeſſe to love GOD, whom we have not ſeene, and ſterve our poore brethren, who lye at our gates in ſuch ſort, that we cannot chooſe but ſee them.

Diviſio. So then the words containe, firſt an Act, *Beneficentiæ & communionis*; to do good,
1. and to diſtribute: and that muſt needs be a great worke, for it is to *do good*, and no-
2. thing is truly great, but that which is good. 2. A Caveat, *Nolite oblivi∫ci*, it is a
worke of great conſequence, very important to our ſalvation, it may not be *forgotten*.
3. 3. How ſmall or vile it may ſeeme in it ſelfe, yet it is of a high rate and great eſteeme: *Sacrificia ſunt, & talia ſunt*; they are *ſacrifices*, and *ſacrifices* of *much price*, though they be but Crummes of bread, or dropps of water: And ſo much the more precious, becauſe they are gratefull to GOD; *Delectatur*, or *placatur Deus*, *God* is *pacified*, or *God* is *well pleaſed*: and all the world is well given to appeaſe and pacifie his wrath, and gaine his favour.

Now the worke is compriſed in two words, *Beneficentia & communicatio*: beneficence and diſtribution. *Beneficence* or *bounty*, that is, *Affectio cordis*; the affection and compaſſion of the heart: And *Communication* and *diſtribution*, that is *Opus manuum*; the worke of the hand. And theſe two may be no more divided, then the two other ſacrifices, of *devotion* in the ſacrifice of our ſelves, and *Charity* in the Reliefe of the poore: For *Beneficence* is *ut fons*, as the fountaine and ſpring or ciſterne, whence all workes of Compaſſion doe ariſe; and *Diſtribution* is *ut Rivuli*, as the Rivers or channells or pipes,by which the waters of comfort and goodneſſe are carried to hungry ſoules.

Beneficence is as the *Sunne*, *diſtribution* is as the light that proceeds from the Sunne: At the *beneficence* of the *heart* there we muſt begin, and by the *diſtribution* and *communication* of the *hand*,there is the progreſſe. And it is not enough that our *heart* is charitable,& full of compaſſion, if we be *cluſter-fiſted*, and *cloſe-handed*, and give nothing: *Goe and be warme*, and *goe and be fedd*, and *goe and be clothed*, they be *verba compaſſionis*, words of compaſſion: but if we do not as well *feed* and *cloth*, as our *tongue bleſſeth*, we may have *gentle hearts* like *Iacob's voice*, but our *hands* will be *cruell* and *hayry* like *Eſau's*, that vowed to kill his Brother.

And true Religion is no way a *gargaliſme* onely, to waſh the tongue and mouth, to ſpeake good words: it muſt root in the heart, and then fructifie in the hand; els it will not clenſe the whole man.

Now, *God* onely is good,and the univerſall good of all things,and goodneſſe it ſelfe: If there be any good in man, it is particular, not univerſall,and it is *participatum*: Man is not good in himſelfe, but onely by participation: Goodneſſe in *God* is *Eſſentia*; eſſence and being: and he is ſo goodneſſe, that he cannot be but goodneſſe, good in himſelfe, and good of himſelfe.

In man goodneſſe is *Accidens*, an Accident; and ſuch an accident, as moſt commonly he is devoid of it, but onely by the grace and likeneſſe of GOD: So that man is good *ſolâ ſimilitudine bonitatis divinæ*, onely by the ſimilitude and imitation of the divine good: the neerer to *God*, the neerer to goodneſſe; and the further from *God*,the more removed from all goodneſſe. So that as in every good, the greateſt good is moſt deſired: ſo in *doing good*, that is ever beſt, that joynes us moſt to our greateſt good.

All Creatures are ſaid to be good, by the goodneſſe of *God*, *Vt principio*,as the prin- 1.
ciple,and efficient cauſe of all good. 2. *Vt Exemplari*,as the patterne and exemplar, 2.
and Idea, according to which all good things are faſhioned. 3. *Vt fine*, as the end and 3.
finall cauſe for which all things were made.

And the like is in this *beneficence* and *doing of good*. For firſt,it muſt be good *à cauſa*, 1.
in regard of the firſt and efficient cauſe, which is *God*: as the good fruit proceeds from
the good tree, and the tree owes his goodneſſe to *God* that tranſplants and waters it.
2. It muſt be good *in fundamento*, in reſpect of the foundation: as the houſe, and the li- 2.
ving ſtones and ſpirituall buildings are therefore good, becauſe they are built upon
the immoveable foundation, the *Rock Chriſt*. And 3. it muſt be good *à fine*, from 3.
the end to which it is referred: it takes beginning from the *Holy Ghoſt*, and the riches
of *grace*, and it muſt be directed onely to the ſupreame and grand end of all things,
God's glory,and the reliefe of the poore members of *Chriſt*.

And theſe two, *Beneficence* and *Communication*, the eminent and imperated Acts of 1.
true *Religion*,the Mother of all vertues, they are alſo the Acts of many other particu-
lar vertues. For firſt, they are the Acts of *Charity*, becauſe they proceed from the
love of GOD: 2. they are the acts of *Iuſtice*, becauſe *Reliefe* and ſuſtentation is the 2.
due debt, that is owing to the *poore*: 3. they are the acts of *Liberality* and *Bounty*, be- 3.
cauſe the free *gift* of men, not the merit of the needy: 4. they are the acts of *Mercy*, 4.
becauſe they participate with the wants and miſeries of the afflicted.

So that as *impendere*, is *Bonitatis*: to do good, and diſtribute, and beſtow is the act of *goodneſſe*; ſo likewiſe *rependere*, to pay them, where we owe them, is *Iuſtitiæ*, the worke of *juſtice*. And therefore our goods, they are not properly ours, in ſuch ſort that we can carry them with us, when we go hence: but they are *bona pauperum*; ſo our goods, that they are alſo the goods of the poore, whereof we are rather *Stewards*, then *Proprietaries* and *Lords*: and he that ſo keepes and hoords them, that he doth not expend them, to buy the kingdome of heaven with them, at the hands of the poore (*Ipſorum eſt Regnum*) he doth indeed *detinere alienum*; he defrauds the poore, and deteines that which is anothers. And therefore the Pſalme ſaith, *Diſperſit dedit pauperibus*, *Iuſtitia Ejus manet in æternum* (*Pſalme* 112.9.) He hath diſperſed and given to the poore: his *righteouſneſſe* endures for ever; not his *mercy* onely, but his *Iuſtice* alſo.

Where, by the way obſerve, that there it is firſt, *Diſperſit, dedit*; he diſperſed and gave to the poore: heer, in the text that lyes before me this day, it is *Dedit, diſperſit*; He gave it, and then he diſperſed it, to the *poore*, in ſuch ſort, that he did as it were ſtudy how to diſperſe it to all ſorts of poore, even as many kinds of poore, as he could deviſe and find fit to receive it, learned, old men, widowes, children and priſoners, and the like.

And this goodneſſe whither we underſtand it plainely, as the Intention of the *heart*,
that doth the good, and the works of the *hand*, that diſtributes and divides it: or whi-
ther we underſtand it, as ſome do, that there is *Beneficentia in ijs quæ dantur*; benefi-
cence in thoſe things that are given: and *Communicatio in ijs quæ ſervantur*; Com-
munication in thoſe things that we give not, becauſe in theſe times, *Omnia erant com-
munia*, All things were in common, and ſo they did communicate even thoſe things
which they did not communicate and diſtribute: This goodneſſe I ſay, hath two pro-
1. perties of true goodneſſe: Firſt it is *diffuſivum ſui*; diffuſive of it ſelfe, it imparts it ſelf
to as many as it can, it heapes not all upon one, as thoſe do that robbe all others, that
2. they may enrich their heire: Secondly it is *unitivum Deo, et proximo*; it is unitive,
and unites us to *God*, for whoſe ſake we do it, and to our Neighbour to whom we
doe it.

And ſurely as in civill States, *Quid leges ſine moribus vanæ proficiunt?* what will the beſt lawes profit us, if there be no obedience, no manners? are they not altogether vaine, of leſſe force then *Spider's webbs?* and in Chriſtianitie, *Quid fides ſine operibus?* what will faith and knowledge profit us, if it fructifie not in life and works? what can *Devotion* and *Iuſtice* profit, if *Almes* follow not? He that will ſend an Embaſſage to GOD, that ſhall ſurely ſpeed, he muſt ſend ſighes from his heart, teares from his eyes, prayers from his mouth, and alſo almes from his hands, and they will prove of that force, that GOD cannot denie them.

And if we will take with us the reſolution of the learned, out of the forme of the laſt Iudgement, it will amount to thus much; that not onely *Peccata commiſſionis*, ſinnes of commiſſion or ſinnes committed will condemne us, but alſo *Peccata omiſſionis*, ſinnes of omiſſion, or omiſſion of doing good, as not feeding and clothing the poore, will caſt us into hell: and *auferre aliena* & *non dare ſua*, to take other men's goods from them, either by force or fraud; and not to give our owne to the poore, both are damnable, though not in the ſame degree. And therefore our Saviour's counſayle is well worth the learning (*Luke* XVI.) *Make you friends of unrighteous Mammon, that when you ſhall faile, they may receive you into everlaſting Tabernacles.* And theſe externall gifts they are the *viaticum*, or viands to carry us to heaven: for though *Non hîc Cœlum*, heaven be not heer in this life; yet *Hîc quæritur Cœlum*, heer in this life heaven is to be ſought, and heer it is either found or loſt: So then, ſhall we *faſt* from *meat*, and not from *ſinne?* ſhall we *pray*, and *robbe the poore?* ſhall our tongue praiſe charitie, and our hands ſpoyle thoſe that need our charitie? *God* forbid.

And now, moſt glorious *Bounty*, and *Communication*, and *Diſtribution*, what ſhall I ſay of thee? but that thou art *Vita Sanctorum*; the very life, and joy, and delight of all Saints: and when Saints muſt leave this life, and all things els leave them, and they leave all things; yet thou leaveſt them not, but art *Comes defunctorum*, the unſeparable companion of the dying. For of all that a man hath, there is nothing that ſhall accompanie him to the Tribunall of the great Iudge of the quick and the dead, but *Peccata et bona opera*, Sins and good works: and then it will appeare, that the voice of a few *good works*, done for *Chriſt's* ſake, will ſpeake lowder and plead harder, and more effectually for us, then all our glorious words and profeſſions.

And this *doing good* and *diſtributing*, is not onely profitable, but admirable alſo. For why? by evills and wants of others, it ſelfe is bettered; and it becomes beautifull, by the uncleanneſſe and naſtineſſe of the wretched; it is enriched by others poverty, by others infirmities it growes ſtrong; the bearing of burdens attolls and lifts it up: and therein of all other it is happie, *de ſpinis colligit uvas*; it does that, which *Chriſt* denies to be feiſable, it gathers *grapes* of *thornes*, and ſweeteſt conſolation out of greateſt miſeries; and that which is contrary to all Nature, and Naturall reaſon, *ex agro ſterilißimo paupertatis, meſſem copioſißimam colligit*, out of the *most barren field* of *poverty*, it reapes the *moſt plentifull harvest*. And heerin are theſe two Vertues moſt to be admired: *Miſericordia miſeriam aliorum facit nostram*, Mercy makes other men's miſeries and calamities to be our owne: and *Charitas facit bona noſtra proximorum*, Charity makes our goods to be our Neighbour's.

If a traveiling man were heavy loaden, were it not a great and happy eaſe for him, if his fellow-traveilor would beare part of his burden? And *Divitiæ, onus*: Riches is a heavy load, it preſſes downe many ſo much, that they are never able to clime up to heaven. What is then to be done? *Da partem comiti*: give thy companion (the *poore man*) a part with thee, thou ſhalt refreſh him that is weary of his wants, and thy ſelfe ſhalt run moſt lightly and nimbly to heaven gates.

And now if thou wilt do as my Text teacheth (that is to *do good*, and *distribute*) yet
take theſe few rules in thy way, they will make thee to make the more and better ſpeed.
Firſt do it *Voluntariè*, willingly: not by compulſion, as if it were a grievous taxe or 1°
ceaze: for GOD more regards thy *affection*, then thy *gift*; the *widowe's two mites* more
then great heapes of treaſure: and why? GOD is *Ponderator ſpirituum, non panis aut
monetæ*: GOD is a *weigher of ſpirits*, rather then of *bread* and *mony*. 2. Do it *bilariter*,
cheerfully: for thou well knoweſt what GOD loves moſt, that is, a *cheerfull giver*. 2.
He doth not reſpect *Quid*, what it is that thou giveſt; but *Ex Quanto*, the *cheerfull
heart* it comes from. 3. Do it *Affabiliter*, with kind words and faire language:
Not of a wearineſſe to be rid of a beggar, as the *unjust Iudge* righted the *importunate* 3.
widow; but out of compaſſion to relieve him. And certenly, when there is *Pietas in re*,
Compaſſion and piety in the deed, *non ſit in verbis contumelia*: though thou give him
good counſaile, yet load him not with reproaches and contumelies; upbraid him not
with his wants or diſeaſes; for GOD might have turned the tables, and made him as rich
as *Abraham*, and thee as poor & infirme as *Iob* or *Lazarus*. 4. Do it *Festinanter*, ſpeedily: 4.
for *Bleſſed is he that conſiders the poore and needy*, and prevents his petition: For,
this is indeed to *give twice*, to *give quickly*; to have his mony or his bread prepared and
ready at his hand, as more ready to give then they to ask: And this is indeed *Quærere
pauperes, quibus benefacias*, to ſeek and ſearch for poore, to whom thou maiſt do good:
and know withall that *Abraham's ſpeed* to entertaine CHRIST, and his *Angells*, made
ſinum Abrahæ receptaculum Lazari: *Abraham's boſome* to be the receptacle and
place of Reſt to *Lazarus*, as well as *Lazarus's patience* advanced him to *Abraham's
boſome*. And 5. Do it *Humiliter*, in all humilitie: *Vt eluas peccatum, non ut corrumpas* 5.
Iudicem: to *Redeeme thine owne ſinnes* by thine *Almes*, as *Daniel* ſaid to *Nebuchodonozor*;
but not to *corrupt thy Iudge*, that thou mayſt ſinne more freely, more ſecurely.
For, GOD is like to heare the lowdeſt cry: and it may be the cry of thy *ſinne*,
may decry or cry downe thine *Almes*; and the ſcale of ſinn may make thine Almes
to be found too light.

Againe, take I beſeech you theſe things into your conſideration. Firſt, *Quis petit?*
Who it is, that asks an Almes of thee. Thou takeſt it to be the poore man, but thou 1.
miſtakeſt it: It is *Deus in paupere, & Chriſtus in paupere*: GOD thy Creator, and
Chriſt thy Redeemer in the poore man: and doeſt thou hoard up for thy wife, or thy
child, or thy ſervant, that will ſpend it in ryot; *Et negas Creatori, vel Redemptori*, and
doeſt thou deny to GOD thy *Creator*, and *Christ* thy *Redeemer*, that bought thee with
His owne bloud and life?

Secondly, *Quid petit?* what it is that he doth aske: in ſhort; *Suum non tuum*: He 2.
asks not thine, thou haſt onely the uſe, and diſpoſe of it, but he asks his owne, and *what
haſt thou, that thou haſt not received*, even to thy ſelfe, thy ſoule, and thy body, all the
gifts of Nature, and all the gifts of grace? And when all is ſaid, this is indeed all, *Da
quod dedi*: give me that I firſt gave thee, a fruit of mine own tree; I beſtowed it on
thee: *Da et Reddam*, give me but ſome crumms, ſome dropps out of thy heape, out

of thy fountaine, I will repay it: Nay *da & debitor ero*; give me any part, I will become a debtor to thee upon my word and promiſe, to repay it in heaven.

3. Thirdly, *Ad Quid*, To what purpoſe doth GOD aske thee by the *poore man*? to gaine it to himſelfe? No: *ad mutuandum*, onely to borrow of thee; and be aſſured, he is the beſt paymaſter, he will reſtore to thee an hundred fold. And wilt thou lend to a *Iew*, or a *Turke* for *ten* or *eight* in the hundred; *Et Deo non accommodas*, and wilt thou not lend to thy *Creator* and *Redeemer*, who will give an *everlaſting waight of glory* for thy crummes and droppes?

4. And fourthly, *Quid daturus, qui petit*; what will he give thee, that now beggs of thee? For thy broken bread and meate, he will make thee partaker of the *Feaſt* of the *Lamb*; and for a few dropps of water, he will crowne thee in the kingdome of glory: *pro poculo aquæ frigidæ, torrens voluptatis*; for a *cup* of *cold water* (*water* the common element, and *cold* water, that coſt thee not the charge of fire to warme it) there is a torrent, nay a very ſea of all pleaſures provided for thee for all æternity.

Do good then and *diſtribute*: but do it *Manibus proprijs* with thine owne hands, if thou canſt ſpare it: not by other mens hands, which may die ſoone after thee, or els deceive thy truſt. *Lucerna in manibus, non à tergo*; hang not thy light at thy backe, to ſhine after thy death, but carry it in thy hand; be Executor of thine owne will. And doe it *Secretò*; in ſecret, without a trumpet: The *ſeed* muſt be buried or harrowed under the earth, els it neither rootes nor multiplies: which though *perdi videtur*, it ſeeme to be loſt, yet unleſſe it be thus ſowed and buried, *reverà perditur*, it will be loſt indeed: And the more thou ſoweſt the more thou ſhalt reape, for *he that ſowes ſparingly, ſhall reape ſparingly*.

Pars II. And now in the ſecond place, marke the Caution; *Nolite obliviſci*: To do good, and to diſtribute *forget not*. Offer the ſacrifice of praiſe *daily*: and if *daily*, it is likely enough to be remembred, becauſe it is never forgotten, never omitted in the Church, whether thou art put, as to the Schoole of Memory. This is but a *lipp-labour*, or at the moſt, but an *heart-labour*, it coſts nothing but breath: but to give *Almes*, to *do good*, and to *diſtribute*, that coſts more; it will put thee to the charge of bread, and water, and clothes, and the like, which is chargeable and burdenſome. Any thing but our *purſes*: No, that muſt not be left out neither: To *do good* and to *diſtribute*, to robbe thine owne backe and thy belly, to feed the hungry and cloth the naked, *Nolite obliviſci*; forgett not to add this *Sacrifice* of *Almes*, to that other of *devotion* and *praiſe*.

And ſurely, I may call this the *Chapter* of *Remembrances*, or the *Remembrancer's Chapter*. In the ſecond Verſe: *Memento hoſpitalitatis*, forget not to be hoſpitable: *Abraham* entertained *Angels*, yea the Sonne of GOD, the *Lord* of Angels by his *hoſpitalitie*. In the third Verſe: *Memento vinctorum, & afflictorum laborantium*; Remember thoſe that are *in bonds*, and *afflicted*, being your ſelves in bonds and adverſitie together with them: for, as CHRISTVS *paſcitur in ijs*, ſo *incarceratur*; as CHRIST is fedd in the *poore*, ſo he is impriſoned with them that are in bonds, and exiled with his exiled members, and condemned to the Mynes with thoſe that are chained in the Mynes: and it is an impoſſibilitie to baniſh the Head from his members, in whom he lives, and they in him. In the eighth Verſe: *Memento Præpoſitorum*, Remember your *Governors*, that have the Rule over you: you owe much to them that have ſowen in you the Word of GOD, whoſe faith is a light or example to you. So heer, *To do good, and to diſtribute forget not*. The reſt are particulars, *Hoſpitalitie* to *ſtrangers*, *Viſitation* to *priſoners*, *Comfort* to the *perſecuted*, and *Suſtentation* to our *ſpirituall Governors*: but this is generall and extends to all; ſtrangers, priſoners, perſecuted, Governors, and all other men in need, in generall; though with a *precipuè*, chiefly *to the houſhold of faith*. For, every man is our *neighbour*, to whom charity is to be extended; but they are more neerely our *neighbours*, to whom we ſtand bound by a double obligation and fraternitie, of *Nature*, and *Grace*.

Why

therein of all other it is happie, *de ſpinis colligit uvas*; it does that, which CHRIST denyes to be feiſable, it gathers *grapes* of *thornes*, and ſweeteſt conſolation out of greateſt miſeries; and that which is contrary to all Nature, and Naturall reaſon, *ex agro ſteriliſſimo paupertatis, meſſem copioſiſſimam colligit*, out of the *moſt barren fields* of *povertie*, it reapes the *moſt plentifull harveſt*. And herein are theſe two Vertues moſt to be admired: *Miſericordia miſeriam aliorum facit noſtram*, Mercy makes other mens miſeries and calamities to be our owne: and *Charitas facit bona noſtra proximorum*, Charitie makes our goods to be our Neighbours.

If a travelling man were heavie loaden, were it not a great and happie eaſe for him, if his fellow-traveller would beare part of his burden? And *Divitiæ, onus*: Riches is a heavie load, it preſſes downe many ſo much, that they are never able to climbe up to heaven. What is then to be done? *Da partem comiti*: give thy companion (the *poore man*) a part with thee, thou ſhalt refreſh him that is weary of his wants, and thy ſelfe ſhall runne moſt lightly and nimbly to heaven gates.

And now if thou wilt doe as my Text teacheth (that is, to *doe good*, and *diſtribute*)
yet take theſe few rules in the way, they will make thee to make the more and
better ſpeed. First, doe it *Voluntary*, willingly: not by compulſion, as if it were a 1
grievous tax or ſeaze: for GOD more regards thy *affection*, than thy *gift*; the *widowes
two mites*, more than great heapes of treaſure: and why? GOD is *Ponderator
ſpirituum, non panis aut monetæ*: GOD is a *weigher of ſpirits*, rather than of *bread* and
money. 2. Doe it *hilariter*, cheerefully: for thou well knoweſt what GOD loves 2
moſt, that is, a *cheerefull giver*. He doth not reſpect *Quid*, what it is that thou giveſt;
but *Ex Quanto*, the *cheerefull heart* it comes from. 3. Doe it *Affabiliter*, with kinde 3
words and faire language: Not of a wearineſſe to be rid of a beggar, as the *unjuſt
Iudge* righted the *importunate widow*; but out of compaſſion to releeve him. And certainly,
when there is *Pietas in re*, Compaſſion and piety in the deed, *non ſit in verbis
contumelia*: though thou give him good counſell, yet load him not with reproaches
and contumelies; upbraid him not with his wants or diſeaſes; for GOD might have
turned the tables, and made him as rich as *Abraham*, and thee as poore and infirme as
Iob or *Lazarus*. 4. Doe it *Feſtinanter*, ſpeedily: for *Bleſſed is he that conſiders the poore 4
and needy*, and prevents his petition: For, this is indeed to *give twice*, to *give quickly*;
to have his money or his bread prepared and ready at his hand, as more ready to give
than they to aske: And this is indeed *Quærere pauperes, quibus benefacias*, to ſeeke and
ſearch for poore, to whom thou maiſt doe good: and know withall that *Abraham's
ſpeed* to entertaine CHRIST and His *Angels*, made *ſinum Abrahæ receptaculum Lazari*:
Abraham's boſome to be the receptacle and place of Reſt to *Lazarus*, as well as
Lazarus's patience advanced him to *Abraham's boſome*. And 5. Doe it *Humiliter*, in 5
all humilitie: *Vt eluas peccatum, non ut corrumpas Iudicem*: to *Redeeme thine owne ſinnes*
by thine *Almes*, as *Daniel* ſaid to *Nebuchodonozor*: but not to *corrupt thy Iudge*, that
thou mayſt ſinne more freely, more ſecurely. For, GOD is like to heare the loudeſt
crie: and it may be the crie of thy *ſinne*, may decry or crie downe thine *Almes*;
and the ſcale of ſinne may make thine Almes to be found too light.

Againe, take I beſeech you theſe things into your conſideration. First, *Quis petit?* 1
Who it is, that askes an Almes of thee. Thou takeſt it to be the poore man, but thou
miſtakeſt it: It is *Deus in paupere, &* CHRISTUS *in paupere*: GOD thy Creator,
and CHRIST thy Redeemer in the poore man: and doeſt thou hoord up for thy
wife, or thy childe, or thy ſervant, that will ſpend it in ryot; *Et negas Creatori, vel
Redemptori*, and doeſt thou deny to GOD thy *Creator*, and CHRIST thy *Redeemer*,
that bought thee with His owne bloud and life?

Secondly, *Quid petit?* what it is that he doth aske: in ſhort, *Suum non tuum*: He 2
askes not thine, thou haſt onely the uſe, and diſpoſe of it, but He askes His owne, and
what haſt thou, that thou haſt not received, even to thy ſelfe, thy ſoule, and thy body, all
the gifts of Nature, and all the gifts of grace? And when all is ſaid, this is indeed all,
Da quod dedi: give me that I firſt gave thee, a fruit of mine owne tree; I beſtowed it
on thee: *Da & reddam*, give me but ſome crummes, ſome drops out of thy heape, out

of thy fountaine, I will repay it: Nay, *da & debitor ero*; give me any part, I will become a debtour to thee upon my word and promiſe, to repay it in heaven.

3 Thirdly, *Ad quid,* To what purpoſe doth God aske thee by the *poore man*? to gaine it to himſelfe? No: *ad mutuandum,* only to borrow of thee; and be aſſured, he is the beſt pay-maſter, he will reſtore to thee an hundred fold. And wilt thou lend to a *Iew,* or a *Turke* for *ten* or *eight* in the hundred; *Et Deo non accommodas,* and wilt thou not lend to thy *Creator* and *Redeemer,* who will give an *everlaſting weight of glory* for thy crummes and drops.

4 And fourthly, *Quid daturus, qui petit*; what will He give thee, that now begs of thee? For thy broken bread and meat, He will make thee partaker of the *Feaſt* of the *Lambe*; and for a few drops of water, He will crowne thee in the Kingdome of glorie: *pro poculo aquæ frigidæ, torrens voluptatis*; for a *cup* of *cold water* (*water* the common element, and *cold* water, that coſt thee not the charge of a fire to warme it) there is a torrent, nay, a very ſea of all pleaſures provided for thee for all eternitie.

Doe good then and *diſtribute*: but doe it *Manibus propriis* with thine owne hands, if thou canſt ſpare it: *not* by other mens hands, which may die ſoone after thee, or elſe deceive thy truſt. *Lucerna in manibus, non à tergo*; hang not thy light at thy back, to ſhine after thy death, but carry it in thy hand; be Executor of thine owne will. And doe it *Secretò*; in ſecret, without a Trumpet: The *ſeed* muſt be buried or harrowed under the earth, elſe it neither roots nor multiplies: which though *perdi videtur,* it ſeeme to be loſt, yet unleſſe it be thus ſowed and buried, *reverà perditur,* it will be loſt indeed: And the more thou ſoweſt, the more thou ſhalt reape, for *hee that ſowes ſparingly, ſhall reape ſparingly.*

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Why then is our *Apoſtle* ſo ſolicitous, that we *forget* not this *doing good* and *diſtributing?* A man would thinke, the precept need not be ſo ſtrictly urged and inculcated, and that in the negative which binds *Semper & ad ſemper*, and therefore never to be *forgotten*. The Moraliſt gives a good Rule, *Homo in homine calamitoſo miſericors, meminit ſui:* That man that is *mercifull* to a *man in miſerie* and calamitie, remembers *himſelfe:* he might have beene in miſerie and need, as well as his afflicted neighbour, if *God* had ſo diſpoſed. Is it ſuch a matter, to be ſo much and ſo often inculcated? Can a man forget himſelfe? or can any man thinke that, that which falls to another man, might not fall upon him? Equall in *Nature* and *grace*, may alſo be equall in *miſerie*, if *God* will: Yes ſurely there is need; for, he that beheld his face in the glaſſe, *Iames* 1. 24. he went away, *& ſtatim oblitus eſt*; ſtraightway he *forgetteth his owne ſhape*, his owne ſpots and deformities, a mends none of them, never thinks on them more, till he comes to the *glaſſe* againe: be the *glaſſe* never ſo true, never ſo pure, even as pure as the word of *God* it ſelfe, yet ſo often as he comes, ſo often he *forgets*; therefore nothing is more needfull than this *not forgetting*.

And the truth is, moſt men are like to the young man, that ſaid to our Saviour Christ: All theſe things, the commandements of *God, cuſtodivi ab adoleſcentia*, have Mat. 13. 20. I kept from my youth: but yet he had not ſo ſtrictly kept *Gods* commandements, but that withall, *cuſtodivit bona omnia à pauperibus*; he had more ſtrictly kept all his goods from the poore: and becauſe he had great ſubſtance, and loved it greatly, he had need to be remembred with *Nolite obliviſci*, Forget not to doe good, and diſtribute: for he was *Cuſtos pecuniæ, potius quàm præcepti*; he was a keeper, but a keeper of *money*; and no keeper, but a breaker of the *commandements*.

The Rich man, and all his fellowes, *Luke* 16. have need of this, *Forget not:* He ſaw *Lazarus* full of *ſores*, from the crowne of the head to the ſole of the foot, and the very ſight of him, was *conflatorium pietatis*; the very bellowes and Anvile of compaſſion: and he lay at his gate, he could neither goe in, nor out, but he muſt looke upon him, yet *obliviſcitur quod vidit*; he forgot him that he ſaw, and could not chooſe but ſee him: Nay he ſaw the *dogs* more mercifull in *licking his ſores* than himſelfe was, in curing or feeding him: and therefore *non accipit guttam aquæ*, he received not one droppe of water *to coole his tongue*. (He was a great, but a moſt miſerable profeſſor, and therefore his *tongue* was moſt tormented, becauſe therein conſiſted all his Religion.) And the reaſon is, becauſe *Non dedit micam panis*, he would not give him ſo much as he gave his dogges, not one *crumme of bread*.

There be ſome that ſay, *Mat.* 25. 37, 44. *Quando Te vidimus eſurientem, nudum, &c?* When did we ſee thee hungry or naked? peradventure they never ſaw Him, in His owne perſon, *in capite*, as a particular man, the *Head*; but they could not but ſee Him, *in membris*; in His members, the *poore: Vident pauperem*, but Christum *in paupere non vident*; they ſaw the *poore man*, but Christ they ſaw not in the poore man: Here is great need of this *Nolite obliviſci*, Forget not to put them in mind, that they flatter not themſelves with this ambiguitie. *Te & Te totum:* they ſee not the *man* Iesus, the *Head* alone, but they cannot chooſe but ſee *whole* Christ, that is, Christ the *Head*, and the *poore* His *members*.

There is one, and I would there were but one, that received a *talent* and *hid it in a* Mat. 25. 18. 27. *napkin under the earth:* he was worthy to heare *Serve nequam*, Evill ſervant: For he knew his Maſters will, that gave his talents to *receive them with increaſe*; his memorie failed and had need to be rubbed with *oblitus tradere uſurariis*; he forgot that which he did not forget; he forgot not to take uſury for his money, and uſe upon uſe, but he forgot the true and lawfull uſury to *give* it *to the poore*, and ſo to *lend* it *to the Lord*, who would ſurely have paid both principall and intereſt alſo; both the ſubſtantiall reward of eternall life, and alſo the accidentall degree and meaſure of glory.

How many are there that forget the Preachers precept, *Caſt thy bread upon the waters?* Eccles. 11. 1. Luke 12. How many are there that ſay, *My barnes are too little, I will pull them downe and build bigger?* who have beene at the Schoole of forgetfulneſſe, and doe not remember, *Quod ventres pauperum capiunt, quod horrea non capiunt*; that the *bellies* of the *poore* are greater than the greateſt *barnes*, and will receive and conſume all that which the greateſt barnes cannot hold; yea the *poore* doe ſo multiplie, that the rich are not able to feed them. The fooliſh *Rich man* ſaid in the Goſpell, *Soule thou haſt much goods laid up in ſtore for many yeares:* but when he ſaid ſo, he had not many *houres* to reckon, to *eate and drinke and take his pleaſure. Malè recondita, meliùs erogata*; they were ill layed up, they had beene much better diſtributed and ſcattered abroad. It may be they may paſſe all the degrees of compaſſion. *Malè parta*; ill gotten by oppreſſion, and fraud, and Rapine: And *Pejùs detenta*, worſe kept and detained; that which is ill gotten may be worſe kept; and ſo that is, that is ſcraped and extorted from all others, is denied to all others, and moſt of all to *himſelfe*, and *God*, and CHRIST: And *Peſſimè erogata* expended worſt of all, in ryot and exceſſe, in pride and vanitie, in crueltie and rebellion, in denying maintenance to the King and Country, or to the *poore*. Luke 12. 18.19.

But howſoever ill gotten, worſe impriſoned and debarred the light of the Sunne: and worſt of all ſo ſpent, that with them, the ſoule, and life, and heaven it ſelfe is ſpent and loſt: yet the truth is, they are then beſt kept, when they are well expended, and never better, than on the *poore afflicted members* of CHRIST, than in buying of heaven. But if you will make a true conjunction indeed, they are then *bene recondita*, when *bene erogata*; well ſtored and layd up, when they are well laid out. *Reconde in ſinu pauperum*; The beſt houſe to lay them up, is to put them into the box and boſome of the poore: for, that indeed is the ſafeſt and ſureſt Treaſurie, ſafer than the Temple it ſelfe, the *living Temples* of *God*: A Treaſurie *Sine fure, Sine verme*; without *thiefe*, without *worme*; whatſoever is put there, *defertur Deo*; the poore man will carrie it to *God*, out of whoſe hands it can never be taken.

And this is indeed the Art of Arts. Not the gold-making juggling art, which under the name of gold-making, is the conſumer of gold: but the Art of turning earth into heaven, and earthly almes into celeſtiall riches; *dando, cœleſtes fiunt*; theſe tranſitorie earthly things procure us the unſpeakeable riches and treaſures of heaven. And now conſider, *Cornelius's Almes* and *prayers aſcended* as a memoriall to *God*, and procured the great grace of the *knowledge of* CHRIST, and the *gift of the Holy Ghoſt*: And *Dorcas's almes* obtained her *Reſurrection* to life: *God* remembred them both, and ſhall we *forget to doe good* and *diſtribute* our almes, which have that force, that *God* will never forget them? Acts 11.

Part III.

GOD cannot forget them, if wee doe remember and performe them: Nay *God* holds them at a great rate, He accepts them as *ſacrifices*, and ſuch *ſacrifices* as both *pacifie* and *pleaſe* Him. *Talibus ſacrificiis*, with ſuch ſacrifices *God* is pleaſed; *talibus*, with theſe of *Praiſe* and *Almes*; and with all thoſe that are like, or of the ſame nature with theſe. Not with the *ſacrifices* of *Nature* and *Moſes's Law*: ſuch are both *Mortua*, and *mortifera*; dead in themſelves, and mortiferous and deadly to all that ſhall uſe them: Theſe had their time, and were accepted as *types* and *figures*, of the true *ſacrifice* of CHRIST upon the Croſſe, in whom all ſacrifices were accepted; In which they were partakers of CHRIST, and *did eat the ſame ſpirituall meat*, and *drinke the ſame ſpirituall drinke*, that we now eat and drinke by faith, and the *Rock* that followed them was CHRIST.

No more then to doe with the ſacrifice *pecoris trucidati*, of the ſlaine beaſts; that is paſt: but *cordis contriti*, with the *ſacrifice* of a broken and *contrite heart*: that was from the beginning, and ſo ſhall continue *acceptable to God* even to the end: the *ſpirituall ſacrifice*, or the ſacrifice of the ſoule and ſpirit, that is it, which *God* ever *accepted* in the ſacrifice of His *Sonne* CHRIST, even from the firſt *Adam*, to the laſt Sonne of *Adam*, the laſt man that ſhall live at the laſt day. And *God* hath beene and is weary of *carnall* and *externall ſacrifice*, and neglected, yea rejected it, for default and want of the *inward ſacrifice*, but of this *inward* and *ſpirituall ſacrifice God* will never be wearied with it.

In *vocall prayer* and *faſting*, and *outward Almes*, and the like, there may be *Nimium*, too much; but of *inward prayer* and *faſting* from ſin, and *compaſſion* and mercy, there can never be *nimium*, too much; nay not *ſatis*, not enough; for GOD calls for all, and all we are not able to performe which we owe. So then, the *ſacrificia* muſt be *talia: ſuch ſacrifices*, that is, *ſpirituall*.

And they be *ſacrificia*, in the plurall number, *ſacrifices*: the *ſacrifice repreſentative*, or memoriall of CHRISTS *ſacrifice*, the *Euchariſt*, which is truly the *ſacrifice* of *praiſe*; and the daily *ſacrifice*, of *our ſelves, our ſoules and bodies* in devotion and adoration to GOD. And the *ſacrifice* of *Mercy* and *Almes* (both here recorded) theſe be the *ſacrifices* here mentioned that *pleaſe God*: and all others not here mentioned, that are included in the *talibus*: in ſuch like *ſacrifices, God* is *pleaſed*.

And be the number of them as great as any man pleaſe to make them, yet becauſe
they are all reducible to three, I will compriſe them in the number of three. Firſt, 1
Sacrificium cordis contriti, the ſacrifice of the *contrite* and *broken heart*, as before, which
we tender to *God* in our *Repentance*, and ſighs and teares for our ſinnes. The ſecond, 2
Sacrificium cordis grati, the ſacrifice of the *thankefull heart*; in praiſe and thankſgiving
to *God*, called here, the *ſacrifice of praiſe*. The third, *Sacrificium cordis pii*, the ſacrifice 3
of a *pious* and *mercifull heart*, in compaſſion and workes of *Mercy*, and *Almes-deeds*,
called here, *doing good* and *diſtributing*.

All theſe, and every one of theſe, which are indeed but the variations, or diverſe af-
fections of one and the ſame heart, they are the *talia ſacrificia*: ſuch ſacrifices which
God accepts. S. *Bernard* was a skilfull confectioner, he made three rare and moſt odo-
riferous Ointments of them, moſt pleaſing unto *God* Himſelfe: The firſt, *Vnguentum* 1
contritionis, the ointment of *Contrition*, made of the *ſighs* of the heart, and the *teares*
of the eyes, the *confeſſion* and prayers of the tongue, the *revenge*, the *judgement*, and *ex-
ecution* done upon our owne ſoules, for our ſinnes: And this compunction of heart,
though it be all made of bitter and ſharpe poynant ingredients, yet the more ſower it
is, the ſweeter and more welcome it is to GOD. The ſecond is *Vnguentum pietatis*: 2
the ointment of *Piety* and *compaſſion*, made up of the *miſeries* and the *wants* of the *poore*;
wherein the greater is the *miſery*, the greater is the *mercy*; and the more fellow-fee-
ling and compaſſion of the preſſures of the poore, the more odoriferous is this ſacri-
fice to pacifie GODS wrath. The third is *Vnguentum devotionis*, the oyntment of 3
Devotion, which ſpends it ſelfe in *praiſe* and *thankſgiving*, by the remembrance of His
manifold bleſſings and graces; which cannot but be acceptable unto GOD, becauſe
though praiſe and glory be nothing unto GOD, who cannot be encreaſed by the
breath of a mortall man; yet becauſe it is all the Rent and tribute that man can render
to his *God*, whereof to robbe *God* is the greateſt ſacriledge, it is an oyntment moſt
welcome to *God*; the rather, becauſe man ever did himſelfe the moſt hurt, when he
kept glory backe from *God* and aſcribed it to himſelfe. In the LI *Pſalme*, The *Oynt-
ment* of *Contrition* is accepted of *God*, with a *Non deſpicies*: the ſacrifice of the broken
and contrite heart, *God will not deſpiſe*. The *Oyntment* of *compaſſion* in this place, is
accepted of *God*, with *delectatur Deus*: with ſuch ſacrifices *God* is *pleaſed*. The *Oynt-
ment* of *Praiſe* goes ſomewhat higher with an *Honorificat me*: he that offers me praiſe
he honoureth me, *Pſal*. L. So the *contrite heart*, the *mercifull heart*, and the *thankefull
heart*; *Talibus ſacrificiis*, with ſuch *ſacrifices God* is pleaſed: all of theſe together, and
every one of theſe ſeverally, and all others like unto theſe, they doe *pacifie*, and *pleaſe*,
and *delight God* Himſelfe.

Placatur or *conciliatur*, *God* is pacified or reconciled, as ſome read: *Delectatur*, *God* is pleaſed or delighted. *Hilareſcit*, or *pulchreſcit*, *God* is cheered or lookes upon us with a ſerene or pleaſant countenance: But the *Vulgar* will have it *Promeretur Deus*, *God* is promerited, in favour of *merits*. I will not much ſtand upon the word; be it *promeretur*, in the Fathers ſenſe, in which, *merit* is *via obtinendi*, the way and meanes of obtaining, the matter is not great.

But the word in the proper ſenſe, ſignifies no more but this, that *God* is pleaſed, or at moſt *pacified* with ſuch ſacrifices: and this is remarkable, that the ſame word, *Heb.* XI. VI. ſignifies onely, *God* is well pleaſed, when it is ſpoken of faith. For, without faith it is impoſſible to *pleaſe God*, εὐαρεςεῖται: but here, εὐαρεςῆσαι, muſt be *Promeriti*, as if *works* were more meritorious than *faith:* when all the merits of workes proceed from *grace* and *faith*, as the goodneſſe of the fruit is from the root, and the ſappe thereof. And ſo, *God* may be both pacified and pleaſed, and yet no *merit in us*, but *acceptation in God:* for the beſt *works* and *ſacrifices* and *righteouſneſſe* in man, are ſo farre from true *merit*, out of any *dignity*, or *condignity* of the *worke*, that they cannot ſtand before *God* without *mercy* and *grace*. The beſt and moſt laudable life of the beſt man, hath a *Væ*, or *Woe*, lying upon it, *Si ſine miſericordiâ diſcutiatur*, if it come to be diſcuſſed without *mercy:* and in the diſtrict judgement of GOD, no man, no not the man *after Gods owne heart* dares enter, but prayes againſt it, *Ne intres in judicium cum ſervo tuo*, Enter not into judgement with thy ſervant O Lord (*Pſalme* CXLIV. III.) and why? For, *no fleſh is righteous in thy ſight:* no *fleſh*, no *man* righteous or juſtified, then ſurely no true *merit*.

Braſſe or *copper money* may be made currant by the Kings Proclamation, but ſtill it is but *braſſe* and *copper*, and wants of the true value of *gold* and *ſilver:* and good works, and *to doe good* and *diſtribute*, may goe for currant, by *Gods* promiſe, and receive a *reward* out of juſtice, but Iuſtice with *mercy:* for, there is *Iuſtitia in reddendo*, Iuſtice in giving the Crowne according to his promiſe: but there is *Miſericordia in promittendo*; *Mercy* that *triumpheth over juſtice*, in promiſing to give an *infinite reward*, to a *finite worke*, as *heaven* for a *Cup of cold water*, or bread, or drinke, or clothes and the like: and betweene the *kingdome of heaven*, and the *crowne* of *glory*, and *eternall life*, which is infinite, and a few *crummes*, or *drops*, or *rags*, which are ſcant ſo much as finite, there is no equality. *Inter finitum & infinitum nulla eſt proportio:* there is no *proportion* betweene that which is *finite*, and that which is *infinite*. So that as much as infinite doth exceed that which is finite, ſo much doe *Gods infinite rewards*, exceed the *beſt finite workes*, of the beſt man. And the Rule of the Schoole in this is true: *God* puniſhes *citra condignum*, leſſe than we deſerve; ſo there is mercy in *Gods* Iuſtice and puniſhments: and *God* rewards *ultra meritum*, beyond our merit or deſert; and ſo eternall life is the *grace* and *free gift of God*.

1 Inſomuch that we may thus reſolve: Firſt, *Non tenetur Deus: God* is not bound
2 to give us any *reward* for any *dignitie* or *worthineſſe of our works*. Secondly, *Non Meremur nos*, we deſerve nothing, but are *unprofitable ſervants*, and our beſt workes are unperfect, and fall ſhort of that perfection that Law and Iuſtice doe require. And
3 thirdly, *Non deerit tamen Deus:* though *God* be not *bound*, and man *merits* not, yet *God* never failed any man, that did doe any good worke, but he was ſure of his *reward*. For, though we be bound to good works *ex debito*, of duty: *God* commands them and requires an account of them: yet *God* is not bound to reward them *ex debito*, out of any debt owing to us for them; but onely *ex pacto*, out of His promiſe, and agreement. For, *eternall life* is not a reward which man may exact and require in *Iuſtice* at *Gods* hands, for his *labour* and *hire*; but it is *His free gift:* and therefore He calleth it not *tuum*, thine, but *Meum*, mine owne, *May I not doe what I liſt with mine owne?*

What is the reaſon the Prophet ſaith (*Pſal.* LXXI. XVI.) O Lord, *Memorabor Iuſtitiæ tuæ ſolius*, I will remember *thy righteouſneſſe onely*, but becauſe there is no other righteouſneſſe worth the remembring, but onely *thy righteouſneſſe onely:* that righteouſneſſe that is *à Domino*, inherent in us by *ſanctification* of the gifts and graces of the Lord, is not worth the remembrance, for it is a *defiled cloth*, and *dung* in it ſelfe; and were it never ſo good, *God* hath no need of it; nay being offered to *God*, He is nothing increaſed by it. If thou doe all good works, *Deus meus eſt*, *& bonorum meorum non indiges:* Thou art my *God* (ſaith *David Pſal.* XVII. II.) *my goods*, and therein are his *good workes* alſo, are nothing to thee: *God* is not increaſed or inriched by them. If thou doe commit all manner of *ſins* with all manner of *greedineſſe*, thou canſt not defile *God*, nor take any thing from him; thy evill cannot decreaſe or diminiſh him. But it is *Iuſtitia in Domino*, Righteouſneſſe *in the Lord* (that is) *Chriſts righteouſneſſe* com-

Eſay 64.6.

municated, or *imputed* to us; for *Chriſt* is made to us *wiſedome* from *God*, and *Iuſtice*, 1 Cor. 1. or *righteouſneſſe* and *ſanctification* and *redemption*, and He doth not ſay, *fecit nos*, He made us righteous in the *concrete*; but *factus eſt nobis*, He was made righteouſneſſe to us in the *abſtract*, becauſe He communicates His righteouſneſſe to us, and thereby covers our nakedneſſe, as *Iacob* clothed in his elder Brothers garments received the bleſſing. And therefore the name of the *Sonne* of GOD is *Iehovah Iuſtitia noſtra, The* LORD *our righteouſneſſe*.

Beſides, no man is accepted or well pleaſing to GOD for his *workes* ſake, but Ier. 23. 6. rather the worke is accepted for the *workemans* ſake: as GOD firſt *Reſpexit Abelem*, He reſpected or *accepted* of *Abels perſon*; and then followes *& ſacrificium ejus*, and then his ſacrifice: For, *God* cares not for *Abels lambe*, but becauſe *Abel the lambe* offered it; his heart and willing readineſſe to offer a lambe, was pleaſing and He accepted the ſacrifice. As in the *Father of the Faithfull*, GOD could not accept the *ſacrifice* of *Iſaac*, becauſe he was not ſacrificed *facto, ſed voto* or *voluntate*; not in deed, but onely in *vow*, and *will* and *purpoſe*: in him, *Voluntas reputatur pro facto*, his *will* was accepted for the *ſacrifice*.

And in *Cains* ſacrifice, *God* made no difference betweene the *lambe* and the *ſheafe of corne*, both which were after commanded equally in the Law, and the *Panes propoſitionis* were ever joyned with a *lambe*. The difference was, he offered his eares of corne, but not himſelfe: and therfore the words be, *Ad Cain vero, & ad munera ejus non reſpexit*, But to *Cain*, and to his offering *God* had not reſpect: He accepted not his *perſon*, and therefore He regarded not his *ſacrifice*. And therefore the Ancient ſay: That Rupert. in Gen. either of them offered *parem cultu & religione hoſtiam*, an equall ſacrifice in reſpect of Lib. 4. C. 2. Religion, and the worſhip of *God*: *Sed non recte uterq; diviſit*: *Cain* made an ill diviſion, he offered the fruits of the earth to *God*; *Cor retinuit ſibi, ſeipſum non obtulit*; he reſerved his *heart* to himſelfe, and he offered not *himſelfe* to *God*: but *Abel* firſt offered himſelfe to *God*, and then his *lambe*.

And ſo Saint *Pauls* words are true; *Abel offered a greater ſacrifice to God than Cain*. Greater firſt, *Quia hoſtia copioſior*; becauſe he offered a *double* ſacrifice, *himſelfe* and his *lambe*: but *Cain* onely offered his *corne*. Secondly, *Quia excellenior*: he offered a more *excellent* ſacrifice, better choſen, becauſe *de adipibus*, of the fatteſt, and beſt of the flocke: *Cain* careleſly tooke that came firſt to hand; *de fructibus*, of the *fruit*, and no more. Thirdly, *Quia ex fide*: by *faith* he offered it; and that *faith* juſtified him and his ſacrifice, becauſe he beleeved in the *Seed of the Woman*, that ſhould *bruiſe the ſerpents head*. And ſo it is true, *Dignitas operantis*, the *faith* and *piety* of the *ſacrificer*, and worker, *dignitatem confert operi*, confers all the worth to the worke. For if an *Heathen* or *Turke* doe the ſame *worke* of *Almes* or *mercy* that the *faithfull Chriſtian* doth, it ſhall paſſe without all regard; whereas the *faithfull heart* and *perſon* makes the *worke* of the hand *acceptable* to the LORD.

So then, *ſacrifices* of goodneſſe and *Almes* or *diſtribution* there muſt be, they are neceſſary to Salvation in them that have time and opportunity, and meanes: and therefore *ſufficit ad pœnam meritis carere*, It is ſufficient to *puniſh us*, if we *want good workes*. But there can be no truſt or confidence placed in them; for, they are unperfect and defective, and therefore *merit* nothing at *Gods* hands out of *juſtice*, but onely are accepted out of *Gods mercy*, and the infinite *Merit* of CHRIST, which is equall to His Perſon that is infinite, as He is the eternall *Sonne* of GOD: and therefore, *Sufficit ad præmium, de meritis non præſumere*; the greateſt part of the *dignity* of the beſt *workes*, of the beſt men, is to renounce all truſt and confidence in our ſelves, and our beſt workes, and to repoſe all our hope in the *mercy* and *merits* of CHRIST.

Now to returne to the uſe of the word [*Promeretur*:] in Antiquity, I remember *Saint Cyprian* uſeth it not for the *dignity* and *merit* of the beſt worke, but onely for the *way* or *meanes* of obtaining. For, reading that place of *Saint Paul*, I *Tim.* I. XIII. [*But I obtained mercy becauſe I did it ignorantly in unbeleefe*:] he reads it thus: *Sed Miſericordiam merui*: *But I merited Mercy*: what was *Merui*, in

Epiſt.73.N.11. *Saint Cyprians* ſenſe, but I *obtained* mercy, and ſo the Vulgar reads that place.

Againe, ſpeaking of thoſe that were baptized, and ſigned in the fore-head with the ſigne of the Croſſe, he ſaith of *Ozias* the *leper*, that he was *maculated* with leproſie, in that part of his body in which they are ſigned, *qui Dominum promerentur*, which *promerit* the *Lord*; ſo would our *Rhemiſts* read it: But the true underſtanding is, they that *promerited the Lord*, that is, they that *enter covenant* with the *Lord* in Baptiſme *(De unitate Eccleſiæ, Num. 16.)* And I preſume, rather the *keeping* the Covenant, than the *entring* ſhould be meritorious, if there be any *merit* at all.

And *Saint Auguſtine (De gratiâ, & libero arbitrio, Cap. 5. & 6.)* ſpeaking of *Saint Paul*, ſaith, *Meritum fuit in Paulo, ſed malum*; In *Paul*, there was *merit*, but *evill merit*, when he *perſecuted* the *Church*, and received good for it. And after; Let us returne to the *Apoſtle*, whom we finde without any *good merits (Sine ullis bonis meritis, imo cum multis malis meritis)* yea with many *evill merits*, to have obtained the grace of God: and then he addes, *Vt poſt bona merita conſequatur coronam, qui poſt mala merita conſecutus eſt gratiam*; that after his *good merits* obtained the *crowne*, who
1 after his *evill merits* had obtained *grace*. 1. Here, firſt it is plaine, *merit* is joyned in
2 both, with *obtaining*. 2. Againe, Merits are *good*, and Merits are *bad*: the word is
3 common to both. 3. *Merit* ſignifies in *Saint Auguſtines* ſenſe, no *dignity of worke*,
but onely a *meanes of obtaining*. For, it is impoſſible, that *evill merit* (that is, *ſinne)* out of the *dignity* of the *worke* ſhould *merit grace*; and by the ſame proportion and forme of ſpeech, it is as impoſſible, that the *dignity* of the *worke* ſhould *merit a crowne*; ſince *Saint Auguſtine* in the ſame place doth ſay, There would be none unto whom God the juſt Iudge, *redderet coronam*; ſhould render a *crowne*, unleſſe firſt, as a mercifull Father, *donâſſet gratiam*, He had given His *grace*: And then He addes *Dona ſua coronat Deus, non merita tua*; God crownes not *thy merit*, but *His owne gifts*: His reaſon is, for, if they be ſuch (that is, *thine)* they are *evill*, and if they be *evill*, God *crownes* them not; if they be *good*, they are Gods *gifts*, and He *crownes* them not as *thy merits*, but as *His owne gifts, Cap. 7.*

But I have troubled you too long with this *Schoole-doctrine* and *pulpit-divinitie* of magnifying *mans merits*, before men, ſince their *death-bed-divinity* recants it all; and then, they are all forced, learned and ignorant, utterly to renounce it, and put all their truſt in Chriſts *mercy* and *merits*, as their ſure Anchor-head: Of which I have only this to ſay; that *merit* may have ſome place in *their ſcience*, but their owne *conſciences*, unleſſe they be ſeared, tell them, there is no true merit, but Chriſts onely.

Application. I have now done with my Text: and now I apply my ſelfe and my Text to the preſent Text, that lies before us: *Vir nec ſilendus, nec dicendus ſine curâ*, A man whoſe worth may not be paſſed over in ſilence, whom all ages with us may celebrate and admire; nor to be ſpoken of without great care and ſtudy: Of whom I can ſay nothing, but his worth and vertues will farre exceed all mens words. Here I deſire neither the tongue of man, nor Angells: if it were lawfull, I ſhould wiſh no other but his owne tongue and pen, *Ipſe, Ipſe quem loquar, loquatur*: let him ſpeake of himſelfe, none ſo fit as himſelfe was, of whom I am to ſpeake this day. *Et jam loquitur*, And hee now ſpeakes: He ſpeakes in his *learned Workes* and *Sermons*, and he ſpeakes in his *life* and *workes of mercy*, and he ſpeakes in his *death*: And what he taught in his life and workes, he taught and expreſſed in his death. He is the great *Actor* and *performer*, I but the poore cryer, *Vox clamantis*, He was the *Vox clamans*: he was the loud and great *crying Voice*, I am but the poore *Eccho*: and it is well with me, if as an *Eccho*, of his large and learned bookes and workes, I onely repeate a few of the laſt words.

No man can blame me, if I commend him at his death, whoſe whole life was every way commendable: *Iuſtus ſine mendacio candor, apud bonos crimtni non eſt*; Iuſt *commendation* without *flattery*, is no fault in the opinion of the beſt men: And the ancient cuſtome of the Church, did celebrate the *memories* of *holy men*, to the praiſe of GOD that gave ſuch eminent graces to them, and to ſtirre up others by their example to the *Imitation of their vertues*.

I ſpeake my knowledge of him in many things: I loved, and honored him for above thirtie yeares ſpace. I loved him I confeſſe, but yet *Iudicio meo non obſtat Amor, qui ex Iudicio natus eſt*; My *love* doth not blind or outſway my *Iudgement*, becauſe it proceeded from *Iudgement*. Of whom what can I ſay leſſe, than that he was *vitâ innocentiſſimus, ingenio florentiſſimus, & propoſito ſanctiſſimus*: In his *life* moſt *innocent*, in his *knowledge* and *learning* moſt *floriſhing* and *eminent*, and in his *purpoſe* and *life* moſt *holy* and *devout*: whoſe carriage was ſo happy, *Quem nemo vituperat, niſi etiam laudet*; no man could ever diſcommend him, but will he nill he, he muſt withall *commend* him. And no mans words were ever able to diſgrace him: *Vera, neceſſe eſt, benedicat*; *falſam vita moréſque ſuperant*: They that ſpake truth of him, could not but ſpeake well of him; and if they ſpake falſely of him, his life and manners did confute them.

And if this Text were ever fully applied in any, I preſume it was in him; for, he was *totus in his ſacrificiis*; he wholy ſpent himſelfe, and his ſtudies, and eſtate in *theſe ſacrifices*, in *prayer* and the *praiſe* of GOD, and *compaſſion* and *workes of charitie*, as if he had minded nothing elſe, all his life long, but this, to *offer himſelfe*, *his ſoule* and *body*, a *contrite and a broken heart*, *a pitifull and compaſſionate heart*, and *a thankefull* and *gratefull heart*, a *living ſacrifice*, *holy* and *acceptable to God*, by IESVS CHRIST, which is our *reaſonable ſervice* of Him.

He was borne in this Citie of LONDON, of honeſt and godly parents; who beſides his breeding in learning, left him a ſufficient patrimony and inheritance, which is deſcended to his heire, at *Rawreth* in *Eſſex*. It is true: *Senum vita compoſita*, the lives of *old men*, many times are *orderly* and *well compoſed*, and *diſpoſed*, and *ſtayed*; whereas in *youth*, many things that are in true judgement not all together decent, are not ſo *indecent* in them, but that they well enough become their younger yeares: In this, he was happy, *Hujus vita compoſita à pueritiâ*. His life was well compoſed and ordered even from his child-hood. I may well ſay of him, as the Prophet doth; *Bonum eſt portare Iugum Domini ab Adoleſcentiâ*: herein was his happineſſe, that he tooke up, and did ſtoutly *beare the yoke of the Lord* even *from his youth*.

In his tendereſt yeeres, he ſhewed ſuch readineſſe and ſharpeneſſe of wit and capacitie, that his teachers and Maſters fore-ſaw in him, that he would prove *Lumen literarum & literatorum*: The burning and ſhining Candle of al learning and learned men. And therefore, thoſe two firſt Maſters, that had the care of the firſt elements of his learning (*Maſter Ward of Ratcliffe*, and *Maſter Mulcaſter of the Merchant-Taylors Schoole*) contended for him, who ſhould have the honour of his breeding, that after became the honour of their Schooles, and all learning. *Maſter Ward* firſt obtained of his parents, that he ſhould not be a prentiſe: and at length *Maſter Mulcaſter* got him to his ſchoole: and from this time, *perit omne tempus, quod ſtudiis non impenditur*, he accounted all that time loſt, that he ſpent not in his ſtudies, wherein in learning he outſtript all his equalls; and his indefatigable induſtrie, had almoſt outſtript himſelfe: He ſtudied ſo hard when others played, that if his Parents and Maſters had not forced him to play with them alſo, all the play had beene marred. His late ſtudying by candle, and early riſing at *foure* in the morning, procured him envie among his equalls, yea with the *Vſhers* alſo, becauſe he called them up too ſoone: Not like to our moderne ſcholars, *qui nondum heſternam edormiverunt crapulam*; who at *ſeven and eight of the clocke*, have their heads and ſtomachs aking, becauſe they have not yet ſlept out their laſt nights ſurfets and fullneſſe.

Their paines and care, he ſo carefully remembred all his life long, that he ſtudied alwaies how to doe good to them and theirs. In which gratefulneſſe he promoted *Doctor Ward* to the Parſonage of *Waltham*: and ever loved and honoured his *Maſter*

Mulcaſter during his life, and was a continuall helper to him, and his Sonne *Peter Mulcaſter*, to whom hee gave a legacy of *twenty pound* by his *Will:* And as if he had made *Maſter Mulcaſter* his Tutor or ſuperviſer, he placed his picture over the doore of his Studie: whereas in all the reſt of the houſe, you could ſcantly ſee a picture.

From *Maſter Mulcaſter* he went to *Cambridge*, to *Pembroke-Hall*, and was there admitted one of *Doctor Wats Scholars:* a notable *Grammarian*, well entered in the *Latine*, *Greeke*, and *Hebrew* tongues, and likewiſe in the *Geometry*, and ſome of the *Mathematicks:* and after a Fellow there, in which he paſſed over all *Degrees* and *Places* in ſuch ſort, *Vt majoribus ſemper dignus haberetur*; he ever ſeemed worthy of higher and greater *Places*, and would in the end attaine the higheſt: *Virtutes enim ejus maturæ erant*; For his abilities and vertues were mature, and ripe for greater imployments.

And in this he owed little to *his* Tutors, but moſt to his owne paines and ſtudie. In which, give me leave to remember one thing which he hath often lamented himſelfe to me and others, that he never could find a fit opportunitie to ſhew his thankfullneſſe to *Doctor Wats*, his *Patron*, nor to any of his poſterity: Yet he did not utterly forget him in his *Will*, having ordered that the *two Fellowſhips* to be founded by him in *Pembroke-hall*, ſhould alwaies be choſen and filled, out of the *Scholars* of *Doctor Wats foundation*, if they were found fit, of which himſelfe had beene one.

Being in holy Orders, he attended the Noble and zealous *Henry Earle* of *Huntingdon*, *Preſident* of *Yorke*, and was imployed by him in often *preaching*, and *conference with Recuſants*, both of the *Clergy*, and *Laitie*; In which, GOD ſo bleſt his endeavours, that he converted ſome of the *Prieſts*, and many of the *Laitie*; with great ſucceſſe; bringing many to the *Church*, and ſeldome loſing his labour; none ever converting ſo many as he did.

After this *Maſter Secretarie Walſingham* takes notice of him, and obtained him of the *Earle*, intending his preferment, in which he would never permit him to take any *Countrey-benefice*, leſt he and his great learning ſhould be buried in a *Countrey-Church*. His intent was to make him *Reader of Controverſies* in *Cambridge*, and for his maintenance he aſſigned to him (as I am informed) the *Leaſe* of the *Parſonage of Alton* in *Hampſhire*, which after his death he returned to his *Lady*, which ſhe never knew, or thought of.

After this, he obtained the *Vicaridge* of *Saint Giles without Creeple-gate*, *London*, and a *Prebend Reſidentiaries* place in *Pauls*, and was choſen *Maſter* of *Pembroke-Hall*; and afterward was advanced to the *Deanrie* of *Weſtminſter:* and all this without all ambition or ſuite of his owne: GOD turning the hearts of his friends to promote him for his great worth.

When he tooke the degree of *D. D.* in *Cambridge*, one of his queſtions was, that *Decimæ debentur jure divino:* which he betrayed not, as ſome have done, but made it good by *Scriptures*, and divine and naturall reaſon, as will appeare to the Reader, when that, among other of his *Workes*, ſhall enrich the Engliſh Church, with a happy treaſure of learning.

He was, as all our Engliſh world well knowes, a ſingular *Preacher*, and a moſt famous *Writer*. He was ſo ſingular a Preacher and ſo profound a Writer, that you will doubt in which he did excell: whoſe *weapons* in the mouthes of the adverſarie proved as ſtones in the teeth of dogs; while they thought to withſtand or anſwer them, they bit the ſtones and brake their owne teeth: and ſo it is true of him, *Reſponſa ejus ſine reſponſionibus*, His anſwers were anſwereleſſe: Never durſt any *Romaniſt* anſwer him; as their common uſe is, that which they cannot anſwere and confute, they ſlight it, and let it paſſe without any anſwer at all.

His admirable knowledge in the learned tongues, *Latine*, *Greeke*, *Hebrew*, *Chaldee*, *Syriack*, *Arabick*, beſides other moderne *Tongues* to the number of *fifteene* (as I am informed) was ſuch and ſo rare, that he may well be ranked in the firſt place, to be one of the rareſt *Linguiſts* in Chriſtendome; In which, he was ſo perfect and abſolute, both for *Grammar* and profound knowledge therein, that he was ſo perfect in the *Grammar* and *Criticiſmes* of them, as if he had utterly neglected the matter it ſelfe; and yet he was ſo exquiſite and ſound in the matter and learning of theſe *Tongues*, as if he had never regarded the *Grammar*.

Scientia magna, Memoria major, Iudicium maximum: his *Knowledge* was great and rare, his *Memorie* greater, and his *Iudgement* profoundeſt and greateſt of all; and over and above all theſe, *Induſtria infinita,* his *paines* and *induſtry* was infinite: For in the things, the world hath ſeene, he uſed no man to read for him; as thoſe great Clerks, *Bellarmine,* and other's faſhion is, to imploy whole *Colledges* and *Societies* to ſtudy and read for them, and ſo furniſh them; he onely uſed an *Amanuenſis,* to tranſcribe that, which himſelfe had firſt written with his owne hand.

So that now I may propoſe him, *Vt exemplum ſine exemplo maximum,* as a great Example example-leſſe: *Nec ante eum, quem ille imitaretur; nec poſt eum, qui eum imitari & aſſequi poſſit, inventus eſt:* There was none before him: whom he did imitate, nor none will come, after him, that will eaſily overtake him: Inſomuch that his great gifts may well be taken, a little to cloud and over-ſhadow and obſcure all men of his Age and Order: and ſurely the fame of this ſingular Biſhop will become ſuch a light to all poſterity, *Vt nec bona eorum, nec mala latere patietur,* it will not ſuffer neither their good, nor, their evill to lye hid.

Was his fame great? *Major inventus eſt,* He was ever found to be greater than fame made him. In which as he was a wonderfull *Mirror* of *learning* and *learned men* ſo he was a ſingular *Lover* and *encourager* of *learning* and *learned men:* which appeared in his liberality and bounty to *Maſter Cauſabon, Maſter Cluverius, Maſter Voſſius, Maſter Grotius, Maſter Erpenius,* whom he attempted with the offer of a very large ſtipend, out of his owne purſe, to draw into England, to have read and taught the *Orientall tongues* here: even as one well ſaid, *Omnes quod in ſe amant, in aliis venerantur:* thoſe gifts and knowledges, which hee loved in himſelfe, hee honoured and rewarded in others.

When the Biſhopricks of *Ely* and *Salisbury* were void, and ſome things were to be pared from them, ſome overture being made to him to take them, he refuſed them utterly: If it pleaſe you to give me leave, I will make his anſwer for him; *Nolo Epiſcopari, quia nolo alienare,* I will not be made a *Biſhop,* becauſe I will not *alienate Biſhops lands.*

After this, by ſome perſwaſion he accepted of *Chicheſter*; yet with ſome feare of the burden: and after that, of *Ely*; and laſt of this of *Wincheſter*; whence GOD hath tranſlated him to heaven: in which he freed himſelfe and his Succeſſor of a penſion of *foure hundred pound Per annum,* which many of his Predeceſſors had paid. He was *Almoner, Deane* of the *Chappell,* and a *Privy Counſellor* to *King* IAMES, and *King* CHARLES: In which he ſpake and medled little in Civill and temporall affaires, being out of his profeſſion and element: but in cauſes that any way concerned the *Church* and his Calling, he ſpake fully and home to the purpoſe; that he made all know, that he underſtood and could ſpeake, when it concerned him, as by thoſe few ſpeeches which are preſerved, you may judge, *ex ungue leonem,* a wiſe man by his words and deeds.

And herein he was like the *Arke* of GOD: all places where it reſted were bleſſed by the preſence of GOD in it; ſo, wherſoever he came and lived, they all taſted and were bettered by his providence and goodneſſe. *Saint Giles* was reduced to him by a Rate toward the better maintenance of the place, and the houſe repayred. He found nothing in the *Treaſury* in *Pembroke Hall*; he left in it, in ready mony *a thouſand pound.* Being *Prebend Reſidentiary* in *Pauls,* he built the Houſe in *Creed-lane,* belonging to his *Prebend,* and recovered it to the Church. He repayred the *Deanes* lodging in *Weſtminſter.* When he came to *Chicheſter,* he repayred the *Palace* there and the houſe in *Aldingbourne.* At *Ely,* he ſpent in Reparation of *Ely-houſe* in *Holborne,* of *Ely-palace,* at *Downham,* and *Wiſbich* Caſtle *two thouſand pound.* At *Wincheſter*-houſe, at *Farneham,* at *Waltham,* and *Wolveſey,* likewiſe *two thouſand pound.*

It ſeemes plainely, he loved the Churches in which he was promoted and lived, better than he did his money, or his owne gaine. For, if we conſider theſe expences in his Epiſcopall Houſes, and his moſt magnificent entertainement of his moſt gracious Soveraigne *King* JAMES at *Farneham,* where in three daies he ſpent *three thouſand pound*; as great and bountifull entertainment as ever *King* JAMES received at a Subjects hand: beſides he refuſed to make ſome *Leaſes* in his laſt yeares, which might have beene very beneficiall to him, for the good of his Succeſſor; his reaſon was, *Many are too ready to ſpoile Biſhopricks, and few enough to uphold them:* Adde to theſe the many *Almes* he gave in his life, and now at his death, and we ſhall ſee, he was free from all *avarice* and love of *money*. In him, is true that word of Saint *Iohn, Nolite diligere mundum:* he doth not ſay, *Nolite habere,* but *Nolite diligere, Love not* the *world:* he doth not ſay, *have not, poſſeſſe not* the world, or goods of the world; but *love them not:* He had them, but he loved them not: *Vt diſpenſator, ut Erogator*; he had them but as a *Steward* to diſpoſe and expend them, to procure an everlaſting Tabernacle in the higheſt heavens.

He medled little with them, but left the taking of his accounts from His Officers to his Brothers: and when he began his *Will* at *Waltham* a yeare before his death, he underſtood not his owne eſtate; nay till about ſix weekes before his death, when his Accounts were delivered up and perfected, he did not fully know his owne eſtate: and therefore in his firſt draught of his *Will,* he gave but little to his kindred, doubting he might give away more than he had, and therefore in a Codicill annexed to his *Will,* he doubled all his legacies to them, and made every *hundred* to be *two hundred,* and every *two hundred* to be *foure hundred:* And yet notwithſtanding this encreaſe, he gave more to the maintenance of *learning,* and the *poore,* than to his *kindred:* His charitie and love of GOD and the *poore,* was greater in him, than *Naturall affection*; and yet he forgot not his naturall affection to them.

It was ſaid of him, that in his time was held to be *Deliciæ hominum (Titus,) Abſtinuit alieno, ut ſi quis unquam:* If ever any man abſtained from that which was not his owne, he was the man. This is as true of this moſt Reverend Prelate: he never tooke any mans goods, or right from him. Give me leave to adde a little more of him: *Diſtribuit ſua, ut ſi quis unquam*; If ever any ſtudied to diſperſe and diſtribute his owne, either to kindred or to the poore, ſurely this is the Man.

Neither did he ſtay to doe good and diſtribute till his death, that is, then gave his goods to the *poore,* when he could keepe them no longer: The firſt place he lived on, was *Saint Giles*; there, I ſpeake my knowledge, I doe not ſay, he *began*; ſure I am, he *continued his charity:* his certaine *Almes* there, was *ten pound per annum*; which was paied quarterly by equall portions, and *twelve pence* every Sunday he came to Church, and *five ſhillings* at every *Communion:* and for many yeares, ſince he left that Cure, he ſent *five pound* about Chriſtmaſſe, beſides the number of *gownes* given to the *poore* of that Pariſh when he was *Almoner.* And I have reaſon to preſume the like of thoſe other pariſhes mentioned in his *Will,* to which he alſo gave Legacies: to *Saint Giles* an *hundred pound,* where he had beene *Vicar.* To *Alhallowes Barkin,* where he was borne, *twentie pound.* To *Saint Martins Ludgate,* where he dwelt, *five pound.* To *Saint Andrewes* in *Holborne* where *Ely houſe* ſtands *ten pound.* And to this Pariſh, of *Saint Saviours* in *Southwarke* where he died, *twentie pound:* which pariſhes he hath remembred, for his *Almes* to the *poore,* when the land ſhall be purchaſed for the reliefe and uſe of the poore.

When he came to *Oxford,* attending *King* JAMES in the end of his progreſſe, his cuſtome was to ſend *fiftie pound* to be diſtributed among *poore Scholars.* And the like he did at *Cambridge,* in his Iourney to *Ely.* And leſt his *left hand* ſhould *know what his right hand* did, he ſent great *Almes* to many poore places, under other mens names; and he ſtayed not till the poore ſought him, for he firſt ſought them (as his ſervants imployed in that ſervice can witneſſe) as appeared at *Farneham,* at *Waltham* and *Winchester:* And in the laſt yeare of great Sickneſſe, he gave in this Pariſh of *Saint Saviours, an hundred Marks.* Beſides, ſince the yeare *one thouſand ſix hundred and twentie,*

twentie, as I have my information from him, that kept his bookes of Accounts, and delivered him the money, he gave in *private Almes* to the ſumme of *one thouſand three hundred and fortie pound.*

The totall of his *pious* and *charitable workes* mentioned in his *Will*, amounts to the Summe of *ſix thouſand three hundred twentie ſix pounds*. Of which, to *Pembroke-Hall*, for the erection of *two Fellowſhips*, and other uſes mentioned in the Codicill, a *thouſand pound*, to buy *fiftie pound land per Annum*, to that purpoſe. Beſides a *Baſon* and *Ewer*, like that of their Foundreſſe, and ſome *Bookes*.

To buy *two hundred pound per Annum, foure thouſand pound* : *Viz*. for *aged poore men, fiftie pound per Annnm* : for poore *widowes*, the wives of one husband *fiftie pound* : for the putting of poore *Orphanes* to prentiſe, *fiftie pound* : to *priſoners, fiftie pound*.

He was alwaies a diligent and painefull Preacher : moſt of his Solemne Sermons he was moſt carefull of, and exact; I dare ſay, few of them, but they paſſed his hand, and were thrice reviſed, before they were preached : and he ever miſliked often and looſe preaching, without ſtudie of Antiquitie : and he would be bold with himſelfe, and ſay, *when he preached twice a day at Saint Giles, he prated once* : And when his weakeneſſe grew on him, and that by infirmitie of his body he grew unable to preach, he began to goe little to the Court, not ſo much for weakeneſſe, as for inabilitie to preach.

After he came to have an Epiſcopall houſe with a *Chappell*, he kept *monethly Communions* inviolably; yea though himſelfe had received at the Court, the ſame moneth. In which, his carriage was not onely decent and Religious but alſo exemplarily : he ever *offered* twice at the *Altar*, and ſo did every one of his Servants, to which purpoſe he gave them money, leſt it ſhould be burthenſome to them.

Now before I come to his laſt end, give me leave to tell you, that privately he did
much find fault and reprove three ſins, too common, and reigning in this latter age.
1. *Vſury* was one, from which, what by his Sermons, what by private conference 1
he withdrew many: 2. Another was *Simony*, for which he endured many troubles 2
by *Quare Impedit*, and *Duplex querela* : as for himſelfe, he ſeldome gave a Benefice or
preferment to him that *petitioned* or made *ſuit* for it : he rather ſent for men of note,
that he thought wanted preferment, and gave them *Prebends*, and *Benefices*, under Seale,
before they knew of it; as to *Maſter Boys*, and *Maſter Fuller* : The 3. and greateſt 3
was *Sacriledge*, which he did abhorre, as one principall cauſe among many, of the forraine and *Civill warres* in *Chriſtendome*, and invaſion of the *Turke*. Wherein even the reformed, and other wiſe the true profeſſors and ſervants of Christ, becauſe they tooke *Gods* portion, and turned it to publike prophane uſes, or to private *advancements*, did ſuffer juſt chaſtiſement and correction at *Gods* hand. *And* at home it had beene obſerved, and he wiſhed ſome man would take the paines to collect, how many Families, that were raiſed by the ſpoiles of the Church, were now vaniſhed, and the place thereof knowes them no more.

And now I draw to an end. Gods Houſe is truly called, and is indeed, *Domus Orationis*, the Houſe of *prayer*, it accompanies all acts done in Gods Houſe: of this Reverent Prelate, I may ſay, *vita ejus vita orationis*, his life was a *life* of *prayer* : A great part of *five houres* every day, did he ſpend in *prayer* and *devotion* to God. After the death of his Brother *Maſter Thomas Andrewes*, in the ſickneſſe time, whom he loved deerely, he began to foretell his owne death, before the end of ſummer, or before the beginning of winter. And when his Brother *Maſter Nicolas Andrewes* died, he tooke that as a certaine ſigne and prognoſticke, and warning of his owne death, and from that time till the houre of his diſſolution, he ſpent all his time in *prayer*; and his praier booke, when he was private was ſeldome ſeene out of his hands : and in the time of his feaver and laſt ſickneſſe, beſides the often prayers which were read to him, in which he repeated all the parts of the confeſſion and other petitions, with an audible voice, as long as his ſtrength endured, he did (as was well obſerved by certaine tokens in him) continually pray to himſelfe, though he ſeemed otherwiſe to reſt or ſlumber: And when he could pray no longer *voce*, with his voice, yet *oculis & manibus*, by lifting up his *eyes* and *hands* he prayed ſtill: and when *nec manus, nec vox officium faciunt*; both voice, and eyes, and hands failed in their office; then *Corde*, with his *heart*, he ſtill prayed, untill it pleaſed GOD to receive his bleſſed ſoule to himſelfe.

And ſo, *hujus mortalitas magis finita, quam vita*; his *Mortality* had an end, and he died peaceably and quietly in the *Lord*, but his *life* ſhall have no end: yea, then his *life* did begin, when his Mortalitie made an end; that was *Natalis*, his birth-day, *September* XXV. being *Munday* about foure of the clocke in the morning. So died he *aliorum majore damno, quàm ſuo*; with greater dammage to others, even to all this Engliſh Church and all Chriſtendome, than to himſelfe: And *God* grant that many Ages may be ſo happy to bring forth and enjoy ſuch a *Prelate*, ſo furniſhed with all endowments of *learning* and *knowledge*, with *innocencie* and *holineſſe* of *life*, and with ſuch *pietie* and *charitie*, as he ſhewed in his life and death.

My concluſion is ſhort. *I* have ſpoken ſomewhat of this moſt reverent Prelate, but much ſhort of his graces and worth. In ſumme thus much: In his life he was *Concionator & Scriptor potentiſſimus*; a moſt powerfull Preacher, and Writer: in his deeds and actions he was *potentior & diuturnior*, more powerfull and laſting. Death hath bereaved us of him; but his life, and his workes of learning, and his workes of piety and charity, I doubt not but GOD in His goodneſſe will make them *Monumentum ære perennius*; a Monument more laſting than *braſſe*, and *ſtone*, even to the comming of our LORD CHRIST.

For no doubt, while he lived, he ſowed the ſincere *Word* of *life* in the ſoules of men; and in his life and death, *poſuit eleemoſynam in ſinu pauperis*; he put his *Almes* into the *boſome of the poore*: and ſhall I ſay, *Oravit pro eo*; it prayed for him, and by it he procured himſelfe a ſtrong Army, and *bellatores fortes*, valiant ſoldiers, whoſe many prayers and bleſſings GOD could not reſiſt, the rather becauſe they knew him not: that is too ſhort, and the Text goes further, *Exoravit*; it ſhall pray and prevaile too: and he and they have prevailed, and he is now at reſt and peace in heaven, and *followes the Lambe whereſoever He goes*.

And after him let us all ſend this bleſſing which the voice from heaven uttered,
Apoc.14.13. *Write, Bleſſed are the dead, which die in the Lord. For the Lord*, there was no cauſe he ſhould die; but he died *in the Lord*, becauſe he alwaies lived to the *Lord*, and a happy death muſt needs accompanie and crowne ſuch a life. *From henceforth, ſaith the Spirit, they reſt from their labours*, all teares are wiped from their eyes, and all ſighes from
1 Tim.2 5. their hearts, and *their workes follow them*; *Opera ſequuntur, & opera præcedunt*; their workes *goe before* them: ſo no doubt, but his workes have done, as the *prayer* and *Almes*, and *faſting* of *Cornelius* did; they have procured a place for him in heaven, and his workes ſhall *follow* him, and the fame of them ſhall ſtirre up many to follow his example.

And ſo I end, beſeeching *God*, to give to us all, as He gave to him, our parts in
the *firſt Reſurrection*, from *ſinne* to *grace*: And to grant to him, and all the
faithfull, and Saints departed, and us all with him, a joyfull *Reſurrection* to everlaſting *life* and *glory* in IESUS
CHRIST, AMEN.

⁂

FINIS.